



# THE MESSENGER



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## About this issue:

This month, our liturgical celebrations focus on the work of the Holy Spirit and the early growth of the Christian Church. In this issue of *The Messenger*, we're highlighting *Collaborative Community*. This pillar in Edmonton's Strategic Workplan calls for stronger relationships between people and parishes, urban and rural; increased cooperation and resource sharing; and consideration of ecumenical and/or full communion collaboration. These growing relationships are one of the areas where we are witnessing the work of the Holy Spirit in and through our communities of faith.



Members of the Diocese of Edmonton participate in the 2026 Outdoor Way of the Cross. This ecumenical event connects the suffering and death of Jesus to contemporary concerns. Photo: Paula Kirman

## 46th Annual Outdoor Way of the Cross

ANNIE MCKITRICK

St. Augustine of Canterbury, Edmonton  
Way of the Cross Planning Committee

The 46th Annual Outdoor Way of the Cross took place on Good Friday, April 3, 2026. This ecumenical prayer walk winds through the streets of Edmonton's urban core.

Along the route, participants pause at various "stations" to reflect and pray about pressing contemporary issues. Each stop highlights how the Gospel values proclaimed by Jesus continue to speak into today's political, social, environmental, and economic realities. The walk is marked by a spirit of solidarity, as both Christians and non-Christians journey together in a part of the city that is home to many who live on the margins of society.



This year's theme was drawn from Matthew 25:40: "Whatsoever you do: Seeing, Naming and Protecting the Rights of People as part of Creation." As the scripture reminds us: "Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me."

The walk begins and ends at Sacred Heart Church of the First Peoples, concluding with a simple shared meal of soup and bannock.

Five stations were featured this year, each focusing on a different set of rights: the rights of Indigenous peoples, the protection and care of creation, the welcome and support of newcomers to Canada, access to basic human needs, and the right of every person to live authentically. The station on newcomers highlighted a lesser-known but growing concern—the exclusion of children of undocumented migrants from Alberta schools.

At the Creation station, members of the Klann and Cork families, along with four youth from St. Augustine Anglican Church, spoke about the importance of protecting the Eastern Slopes of the Rocky Mountains and safeguarding the North Saskatchewan River as it flows through Edmonton and the surrounding region. These families, long-time participants in the Walk, demonstrated a deep

commitment to environmental stewardship. Their collaborative effort in preparing and presenting this station added a meaningful, intergenerational dimension. The prayer for this station was written by the Ven. Jonathan Crane, whose work reflects a strong dedication to caring for creation.

Walking this year, I was reminded of Salvador Dalí's depiction of Christ on the cross—his body oriented toward the people below. Even in suffering, Jesus' gaze remains fixed on the marginalized, the forgotten, the unloved, and those facing injustice. That image captures the spirit of the Outdoor Way of the Cross: to see our neighbours as Jesus sees them.

The Diocese of Edmonton continues to support the Way of the Cross Planning Committee by printing the program and participating in the planning committee. Looking ahead, there is hope that more Anglican churches might consider scheduling Good Friday services later in the day, allowing greater participation in this shared witness. See you next year!

For presentation texts, visit <https://outdoorwayofthecross.wordpress.com>

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Top: Youth ministry leaders from the Diocese of Edmonton joined Bishop Stephen at the Lutheran Campus Ministry Dinner on March 21.  
Above left: Students gather for worship at St. George's Anglican Church by the U of A. Above right: An LCM Tuesday night dinner at Martin Luther House.  
(LCM photos: Elly McHan)

## Lutheran Campus Ministry Feeds Students (Body and Soul)

Ecumenical partnerships support community, pastoral care, and worship at the University of Alberta

DR. ROB CURTIS  
Edmonton

It's 5:00 on a Sunday afternoon at St. George's Anglican Church, just beside the University of Alberta's Edmonton campus. One by one a chatty congregation wanders in: a group of Lutheran students, a recent grad who was raised Catholic and is exploring different traditions, a couple of Anglican alumni, a senior citizen who lives nearby. They're greeted by Lutheran pastor Elly McHan, Chaplain of Lutheran Campus Ministry – Edmonton (LCM-E), along with her Anglican husband and their three young kids, and they all settle in for worship.

In January, members of the LCM-E community began worshipping at St. George's thanks to support from rector Rev. Madeleine Urion and the Diocese of Edmonton. When the pandemic broke out, LCM-E worship services moved to the living room at their nearby five-student residence, Martin Luther House, and had been there ever since. "Worshipping at Martin Luther House was intimate and cozy," says Rev. McHan, "but there wasn't enough room to welcome many people apart from the residents, not to mention no parking at all."

But now, having access to the space at St. George's has opened up a wealth of possibilities. Fifty people gathered there for the baptism of McHan's youngest child early on. More recently, new attendees have discovered LCM-E, feeling much more comfortable walking into a service inside a church than inviting themselves into a stranger's living room.

LCM-E is the only Reconciled in Christ (RIC) campus ministry at the University of Alberta, and the only campus chaplaincy in Edmonton representing one of the Anglican-Lutheran-Moravian full communion partners. Five students live together in community in Martin Luther House just off campus and form part of a larger student group, the Lutheran Student Movement (LSM). Together, LCM-E and LSM provide much-needed support, community, and pastoral care to students and alumni of any faith across Edmonton.

One decades-long tradition that has been core to this student support has been Tuesday Night Dinners. For 2025-2026, LCM-E was able to procure grant funding which has allowed them to offer these meals free of charge for the first time. With demand for the Food Bank at the University of Alberta up nearly 600% over the past five years, knowing

where one healthy meal is coming from each week has a major impact on students. "Having a free meal with rich conversation that connects me to peers who share my faith is one of the highlights of my week," says dinner guest Hannah. "These meals don't just feed stomachs and meet physical needs—they feed hearts and meet emotional needs, as well."

Future plans for LCM-E include renovations to Martin Luther House, offering a simple meal after Sunday worship, and more, while new conversations with and between full communion partners start to explore creative ways of working together in campus ministry. "Leaning into our relationship as full communion partners, figuring out how to leverage our strengths and pool our resources, is making amazing things happen," notes Rev. McHan. "We're so excited about the possibilities the future holds."

To support the work of the Lutheran Campus Ministry or to reach Pastor Elly McHan, visit [lcm Edmonton.ca](http://lcm Edmonton.ca) or find them on Instagram @lsm Edmonton

To support the University of Alberta Campus Food Bank, visit [campusfoodbank.com](http://campusfoodbank.com)

## The Secret Ingredient to Living Well

When my grandmother would teach me how to cook, she would talk about the secret ingredients. They weren't secret in the sense that she wouldn't tell me what they were. But they were secret in the sense that even though they might not be obvious in the food, without them the balance would be off. The secret ingredient was the difference between food tasting pretty good and food tasting fantastic and amazing. It was subtle, but it was everything to the dish.

I write this because we are in the church season of Easter, and what most people don't fully understand is that the resurrection of Jesus is also the secret ingredient to daily life. I mean this in a similar way to the secret ingredient in food; it is the difference between our lives being okay or even good, to being full of meaning and purpose. This insight has been the biggest transformation in my own discipleship.



Bishop STEPHEN LONDON  
Diocese of Edmonton

Years ago, I was struck by a phrase from Eugene Peterson. He said, "Practice resurrection." That opened up everything for me. The Resurrection of Jesus Christ is not just a once-a-year celebration with Easter eggs, but rather it is God's answer to the problems that face us every day. It is a reality of being present to Jesus everyday and living daily according to his way.

Jesus spent three years with the disciples to help them to live their lives according to God's much better ways. He spent three years mentoring them and

showing them that the way to the kingdom is not being first, but by being last, the servant of all. He taught them to notice and look for people on the margins and invite them to the table. He taught them that the Holy Spirit moves in peoples and places that are 'outside' the temple and religious establishment. He taught them that love is at the center of the

community; to love their enemies, not to strike back; to trust in God not institutions; to welcome children; to search for the lost and struggling; to confess their sins and expect second chances. He taught that grace is a free gift of God and not earned, and that God is generous and welcoming. He taught that the center of life is knowing God and being in communion with God and all of God's people.

This is not just a Sunday obligation but rather a whole way of life. A Jesus-centered way. The Resurrection of Jesus Christ from the dead is the gift of Eternal Life both in this life and in the next. In the next we will be united with God and fully healed. In this life, Eternal Life is the sharing of God's abundant grace in the middle of a world marked by struggle. It is being light in the darkness. It is being salt. It is living in hope. It is living love. It is following Jesus. It is the secret ingredient to living life well.

+ Stephen

*The Bible is not a script for a funeral service. It is the record of God bringing life where we expected to find death.*

Eugene Peterson

## The Meaning of Our Faith

Halleluia! Christ is Risen! We are in the middle of the Easter season, which goes from Easter Sunday to Pentecost. The risen Lord is with us. What is it all about, though? Why did Jesus die, be resurrected, and will shortly ascend? What's the meaning behind our faith?

One word: community. God, the immeasurable, the incomprehensible, the Almighty and Everlasting, is a community of Father, Son, and Holy Spirit (John 10:30, 20:22): the Holy Trinity.

The Son invites us into that community through the Holy Spirit (John 14:16-17, 17:21-24). Each of you, when you became Christian, were welcomed into community.

I pray that, being part of the community of Christ, you have experienced Christ's love.

I pray that, being part of the community of Christ, you share Christ's love with others.

The church is a community both divine (being invited, through the Holy Spirit, into kinship with Christ) and human (being, like me, fallen creatures with our foibles and fragmentation).

If God were not a Holy Trinity, we would have no salvation, for our salvation comes from the Holy Spirit guiding us to the Christ who gave His life for us, and Christ guides us to our Dearest-Father-Who-Created-Us-With-Love-Beyond-All-Measurement.



Bishop DAVID GREENWOOD  
Diocese of Athabasca

We are one in and through the Eternal Godhead. One with God, and—through God—one with each other.

Being in such community is both our endpoint (for we look forward to eternal community with

God in full and open relationship) and our beginning. It is our beginning because Christ says, "Welcome! Now that you are here, the work begins. Go out and share this community. Spread it everywhere! Invite all

you meet to the love and care of our Dearest Father, through Me" (a very bad paraphrase of Matthew 28:18-20).

What is the most effective way to spread God's community? The most effective way to spread God's community, to grow our church, is by insisting on living in God's community. What do I mean? Experience Christ's love. Share Christ's love. Whatever circumstance you meet, whoever is in it, wherever it may be, ask yourself, "What is the healthiest thing to do and say?" "What would Christ lead me to do?"

- This may lead you to:
- have a food bank in the nave of the church
- have a Second-hand store
- have a Soup Kitchen, or a Homeless Shelter, or a Street Ministry.

- support other organizations in town which are serving those in need
- a multitude of drop-in occasions and events
- work with other denominations in worship and community action
- pray together (!)
- hold bible studies and groups to grow in faith
- reach out with services and care to the elderly and those in need
- one-on-one listening, praying, walking with, crying and laughing with, supporting.

These are all examples from across our diocese of how, filled with the Holy Spirit, you are sharing His love, His community. Thank you.

Halleluia! The Lord is Risen Indeed. He is with you always, to the end of the age, and He will guide you.

All glory be to God.

+ 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: May 4 for June 2026.

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## Way of the Cross, continued from page 1

*This text and the prayer below are from the Creation Station presented at the Way of the Cross.*

KLANN & CORK FAMILIES  
St. Augustine of Canterbury, Edmonton

**W**e are family and friends from St. Augustine's Anglican Church in Edmonton.

We are Canadians and people of faith, and we are honored to share in the Creation station this morning.

Our Creator calls us first to love him with all our hearts and then to love our neighbours as ourselves. How do we love God with all our hearts?

First, stop... And observe the beauty, power, intricacy and mystery of creation. Seeing creation is seeing God. Loving creation is loving God.

The cycles of nature are the great loving and steady heartbeat of our Creator:

- the thunderous force of rushing water,
- the erratic dance of leaves fluttering in the summer wind,
- the silence of softly falling snow,
- the wild gaze and chilling call of the coyote,
- the gentle breath cycle of a sleeping child,
- the eerie hollow cry of the great horned owl,
- the bright cacophony of a hundred cedar waxwings in the treetops above,
- the moist, dark, dense softness of soil,
- the musty dry smell of fallen leaves composting in the sun,
- the warm hum of bees hovering in sunlit blossoms,
- the perfect V formation of geese returning after winter
- the delicious crackle and flicker of a bonfire
- the sacred sigh of a loved one's final breath

And who are our neighbours? We think immediately of our human neighbours, but how about the trees, the birds, the flora, fauna and fish and mammals that live around us, unseen? Humans do not live as a species in isolation – our very survival lies in the balance of a sustainable environment.

- The earth pulses with the cycles of nature,
- the water cycle – earth's life force in constant motion
- the carbon, oxygen and phosphorous cycles – earth's breath and the source of life
- the energy cycle – receiving and transmitting the energy of the sun to all of creation
- the geological cycle – our dynamic living history, stored in mountains, basins and volcanoes

All of these cycles, and more, are vital to the lives of all living creatures.

Revelations 22, verses 1-5, talks about the restoration of Eden – nature in the balance God intended:

Then the angel showed me the river of the water of life as clear as crystal flowing from the throne of God and of the Lamb down the middle of the great street of the city. On each side of the river stood the tree of life, bearing twelve crops of fruit, yielding its fruit every month. And the leaves of the tree are for the healing of the nations No longer will there be any curse's The throne of God and of the Lamb will be in the city, and his servants will serve him. A They will see his face and his name will be on their foreheads' There will be no more night They will not need the light of a lamp or the light of the sun, for the Lord God will give them light. And they will reign for ever and ever.f

Water is life. Our beautiful North Saskatchewan River brings life to our city but its pristine headwaters, in the Eastern Slopes of the Rocky Mountains, now face the

imminent threat of exploratory coal mining by foreign companies. Coal mining destroys the landscape, and releases toxic chemicals into the air and water - these will forever threaten fish, birds, wildlife, livestock and the safety of the water that sustains our city. Let us join our voices and prayers to speak against a political agenda that would allow immeasurable and irreversible damage to life sustaining forces, for short term economic or political gain.

Our Creator has called us to be stewards of nature, and to show our gratitude by responding to her gifts with humility. The Principles of Honorable Harvest tell us to never take more than we need, to minimize harm to creation, to share what we have with others, to show gratitude for the gifts of creation, and to use all that we take.

May we show through our actions, words and prayers that we cherish creation. May we inspire others to see and love creation too.

Consider taking a small step this spring:

- Wander in the woods for an hour. Smell, Look, Feel – this is a sacred place
- Buy local – vote with your dollar and support local vendors and food producers whenever you can
- Sign a petition, like the Water not Coal petition
- Start a spring clean-up in your family or neighbourhood
- Plant a garden or join a community garden and put your hands into the soil
- Walk or bike instead of driving
- Turn off a light you are not using
- Turn off the tap when you brush or wash
- Hang dry your laundry
- Talk to your kids about family decisions that honor the environment for their future

Together: Go in peace and be stewards of nature today!

### A Prayer for Creation

Let us pray,  
Gracious Creator. Breath Giver.  
We offer our labor this day for the good of the land.  
We are earth and soil.  
Dust and mineral.  
Water and Air.  
Fire and Passion.  
We are land, and the land is us.  
So bring us, first and foremost: Love.  
Love of our earthy selves and love of the mud from which we come.  
Bring us love of growing things and growing spaces.  
Love of children playing and exploring.  
Love of tooth and claw and respect for the wildness of things.  
Bring us love and respect for the first peoples of this land and traditional knowledge.  
Bring us love enough.  
Bring us love enough to feel the pain of the land when it suffers.  
Bring us love enough to sorrow with the loss of species and ecosystems that took millions of years to develop.  
Bring us love enough to see how connected we all are: the trees in this orchard and those who linger on these streets.  
This Good Friday we pause to honour especially the loss of things: The people who died near here, the plants and animals that will not recover this Spring, the migrations of bird and insect that have ended.  
May they rest well, and may we work for peace and protection.  
Finally Creator, bring to us new eyes: to see the new life that is springing up around us.  
A single swelling bud on a tree holds within it the powers of all cosmos and generations. We place our hope in you and in the life you release bursting out all around us.  
We offer our labor for the good of this new start.  
In gratitude.  
Amen.

The Ven. Jonathan Crane  
Holy Trinity, Edmonton



**A**s we grow in awareness of the importance of ecumenical relationships, the work of reinterpreting congregational culture and reimagining church communities can feel daunting.

Sometimes, churches are not aware of how other communities have navigated similar challenges. Or, a great idea inspires them but becomes stuck in the implementation phase. Buildings, staff, resources, leadership and ministry structures all require creative decision-making.

Growing partnerships can highlight the tension all churches navigate between stability and innovation. Before they can move forward, churches must often work through fear of losing their unique identity and autonomy.

Despite these challenges, many churches in our diocese are developing innovative solutions and experiencing hopeful growth as they participate in partnerships and shared ministries. May we be encouraged by their examples to pray and act for the broken body of the church to be restored to wholeness.



## Building Fruitful Collaboration

THE REV. NICK TRUSSELL  
Coordinator for Missional Renewal  
Diocese of Edmonton

**W**e walk on streets we didn't make, through neighbourhoods that we didn't build in cities that we didn't establish. We all have a part to play, our gifts to offer and our work to do, and we also very much need and rely on one another. All of us inherit the work of those who came before and benefit from the generosity of our neighbours. Collaboration is how we amplify our impact by organizing and coordinating the work we already share. The heart of collaboration is celebration of a diversity of gifts and a deep appreciation of relational community.

Collaborative community is as a core value of our strategic plan. The intention is for each of our parishes and ministries to know that we can rely on one another, that we can work for each other and that we can achieve more together. Sharing worship is perhaps the first and easiest step in cultivating a culture of collaboration. The diocesan Easter Vigil at All Saints Cathedral just finished its third year. It was led by clergy and lay members of 9 of our diocesan parishes with many more in attendance as well as ecumenical partners.

Over 150 people celebrated the first Easter communion together. The joy and energy of this worship was far more than any of the parishes could achieve on their own.

Of course it's more than just shared worship. In my role as the Mission Coordinator it has been a joy to be able to spread around incredible materials and resources that parishes have produced for the events and worship opportunities they have led in their neighbourhoods. That bible study that went so well many years ago has found new life for a parish in a different part of the diocese.

Collaboration is often most fruitful with the most unexpected partners. Beyond our Anglican, ecumenical and interfaith partners we can find common purpose with community leagues and neighbourhood businesses. Combining the work of these networks of professionals and volunteers can have a big impact locally. The Treaty 6 Recognition Day in Holyrood brought together four neighbourhood churches, the community leagues, a supportive housing corporation and many neighbours for ceremony and fellowship together and is now planning for its 4th year.

Having a collaborative culture actually helps us focus more on our own mission and values as individual parishes. Looking for partnerships gives us a different way to think

about what we really want to achieve where we are and how we can make it happen with the people and communities around us, even across differences. Collaboration quickly becomes a practice in creativity, adaptability and innovation. New enthusiasm for our purpose and new energy for action can grow quickly when we have the spark of a new and unexpected partnership.

Strategic partnerships, alliances or combined initiatives begin with having a clear sense of our own purpose as a Christian community and then actively listening to the people and leaders around us for their passion and finding spaces where our goals align and then developing a plan to achieve more together.

More and more of our neighbours are not looking to join a Christian community but are interested in volunteering or finding belonging with a group that makes a difference where they are. Collaboration helps us build meaningful relationships while having an impact. Being reliable partners in collaborations allows our parishes to show up for their neighbourhoods and be the kind of community neighbours will show up for.

*See page 7 for more about the diocesan Easter Vigil.*

## Ecumenical Ministry in Westlock

THE REV. PETER YEUNG  
St. Philip's Anglican & Trinity Lutheran  
Westlock

**T**he relationship between St. Philip's and Trinity Lutheran began a long time ago. When I started at St. Philip's in 2013, the two congregations had been co-operating on some projects already.

We started doing Vacation Bible School together in the summer. We participated in each other's fundraising suppers. Through the Ministerial and its programmes, I got to know the Lutheran Pastor and the members of this congregation pretty well and reciprocally.

As in any rural town, young people leave the area and never come back unless they are farming. St. Philip's population dwindled to only a few older souls. Right after COVID, we were down to less than 10 people attending on Sundays.

At the same time, the Pastor at Trinity Lutheran Church retired, and for the past three years, they were dependent on "Sunday Supply" leadership. No candidate applied for the permanent position. One of their board members approached me suggesting that we work together. I took over the reins on a temporary part-time basis after consulting with the bishops of both denominations.

In the beginning, we sought help and advice from both Synod offices and some leadership was provided to help us on the way. An Ecumenical Committee was elected and worked on how we could share God's work together and worship together. At the beginning, we tried to alternate locations, but we found that the Anglican Church building was just too small to accommodate

more than 60 people. We settled on just meeting in the Lutheran building with alternating worship traditions.

Up to this point, we are working together smoothly, yet there are still other details to be ironed out. For example, we are still existing as 2 individual congregations but sharing a building and one pastor. The Anglican side is still struggling with the fact that the resources are not there to share an equitable relationship with the Lutherans in terms of finances.

### Two Fun Facts (or GOD's finger is in it!)

1) The first Christmas together: someone in the Lutheran Church unwittingly threw out all the Christmas decorations from the year before. Solution: use all the ones from St. Philip's. Dilemma solved!

2) The Bell at St. Philip's was moved to Trinity Lutheran Church and Tom McConaghy, the former Rector's Warden, at the age of 101 was invited to ring the bell at its new home! (photo below)



These are some of the many places Collaborative Community is alive and growing in the Diocese of Edmonton:

- Leduc county conversations
- Westlock shared ministry
- Vegreville shared ministry
- Jasper rebuilding
- Student ministries
- Military chaplaincy
- Lodgepole Communitas
- Holyrood ecumenical partnerships
- World Day of Prayer
- International congregations at St. Augustine's, Edmonton
- Hinton shared ministry
- Edson shared ministry
- Strathcona County Ecumenical Mission
- E4C
- Cursillo
- Sanctuary of Peace (formerly Inner City Pastoral Ministry)
- Ecumenical Taizé services
- The Edmonton and Area Ecumenical Shared Ministry Committee
- The Edmonton and District Council of Churches
- Lutheran-Anglican Synod Office staff shared gatherings

## A Hidden Anglican Gem in the Heart of Venice

SALLY NEAL  
St. Luke's, Edmonton

In March, I had the privilege of visiting the Italian city of Venice. As a once-upon-a-time student of art history, I knew that many Venetian churches are architectural marvels, often housing monumental works of art. My previous travels had also impressed upon me the degree to which the Roman Catholic faith dominated the day-to-day life of countries like France, Spain and particularly Italy, a land of more than 30,000 Catholic churches.

So, you can probably imagine my surprise to discover that Venice is home to a dedicated Anglican parish, and that the Anglican Church has had a presence in Venice, in one form or another, for the better part of the last four hundred years.

The first visiting Anglican chaplain was Nathaniel Fletcher, who came to Venice in 1604, with a British ambassador named Sir Henry Wotton. In Fletcher's day, the city was the capital of a large Venetian Republic and, for nearly two hundred more years, British diplomatic missions continued, always accompanied by an Anglican chaplain.

In 1797, though, the Venetian Republic fell to Napoleon Bonaparte and its lands were carved up between Austria and France. The decades that followed Napoleon's eventual downfall were geographically and politically messy, but for the next ninety years, visiting



St. George's altar is backed by a beautiful gold reredos, which houses a large Renaissance-style canvas

and resident Anglican clergy faithfully offered services for English-speaking communities throughout the Mediterranean area.

In 1889, a committee of English residents in Venice obtained the title for a glass warehouse, located a few steps away from the Grand Canal. The building was given

to the Diocese of Gibraltar as "the English church in Venice" and St. George's was officially dedicated in 1892. Apart from a ten-year closure during WWII, Anglican services have been offered there ever since.

And so, on a sunny morning three weeks before Easter, I found myself arriving at St. George's for Sunday Eucharist, pulling open bronze doors that are made from the cannons of old British warships, recast at a Venetian shipyard and dedicated to the fallen in The Great War.

A statue of St. George stands watch over those doors, which open onto a bright and airy interior. Sunlight streamed in through beautiful stained glass windows and in true Italian style, St. George's altar is crowned by a stunning gold reredos, holding an enormous Renaissance-style painting of Christ, Saint Erasmus and Saint Secondo.

Inside the doors, resident parishioners greeted visitors enthusiastically, carefully making sure that we all had the right prayer book, hymn book and leaflet. The order of service was familiar, and I was surprised at how wonderful that felt.

The late Anthony Bourdain wrote about how travel can be inherently stressful. There's wayfinding, new food, maybe a strange language—and it's only in hindsight that one realizes the insights and growth that come from mastering those challenges. But for a short time, I had the luxury of simply resting in something I knew well, surrounded by people who have achieved something remarkable: maintaining a harmonious Anglican presence in an overwhelmingly Roman Catholic country, for four centuries.

It's not completely familiar, though. Instead of the traditional North American coffee hour, St. George's serves glasses of prosecco! Their priest-in-charge, the Very Rev'd Lucinda Laird, made a point of greeting each new face. After three years in Venice, she is preparing to return to her home in the United States at the end of April, and we shared a laugh about how Anglican priests never really retire.

St. George's is not a large parish but there is no mistaking that they fully embody the ministry of hospitality. Each week, they extend a warm and gracious welcome to travellers and residents alike, as they have for a very long time. It was a treat to spend a Sunday with them, and it would be my hope that St. George's is still exercising that marvellous gift of hospitality four hundred years from now.



The doors to St. George's Anglican Church in Venice are dedicated to the memory of fallen soldiers. Made from the cannons of old British warships, they were melted down and recast at a Venetian shipyard. Photos: Sally Neal

# Lenten Study Inspires Sustainable Living

THE REV. SUZANNE OSWALD  
Holy Trinity, Edmonton

During Lent, participants from Holy Trinity and the wider diocese gathered online to discuss Ruth Valerio's book *L is for Lifestyle: Christian Living that Doesn't Cost the Earth*. The purpose of the book study was to generate ideas and encourage one another as we meet the challenges of trying to live fairly in our world. *L is for Lifestyle* is very practical in nature, and we discussed individual choices as well as ideas for parishes and the community.

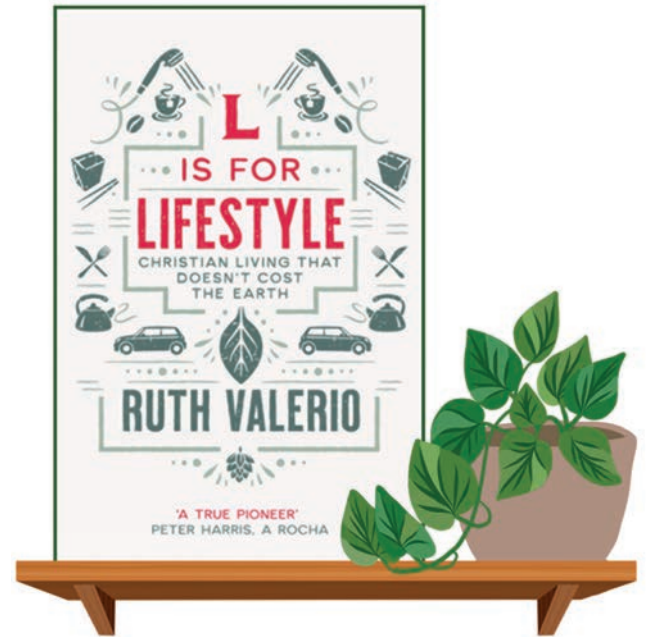
One chapter of the book that resonated with several of the participants is entitled "S is for Simplicity." Valerio defines simple living as "being joyfully aware of what we do, and why we do it." Above all, she explains, "Simple living is about getting rid of the clutter in our lives that gets in the way of our relationships with God, others, and the wider natural world." These ideas about simplicity generated discussion about what simple living means in a modern Canadian context, and in what ways simple living can make our time more rewarding.

Moving beyond a focus on individuals, Valerio makes the suggestion that lifestyle

change is easier when done in community. She offers many practical suggestions that could be used at a parish level. Here are a few action points from the book that parishes could consider:

- Look at what goes into your garbage bins. What is the highest content? Take steps to reduce that.
- Have a set of dishes to use for coffee hour so that you never need to use disposable ones. Have teams take turns with cleanup.
- Sort through rooms and storage areas and box up anything that you don't need or use. Give the contents away.
- Take steps to make your garden a welcoming place for wildlife.

Our book study discussion ended with larger questions about the role our faith community plays (or should play) in shaping wider cultural change. Our group lamented the fact that we are not more forward thinking, and we know this starts with us. Building into God's promised future involves our prayers, our willingness to change our lives to respond to the many challenges facing our world, and our cultivation of values including selflessness, peace, inclusivity, and love for the world.



## Diocese Celebrates Great Vigil of Easter

For the third year in a row, the Diocese of Edmonton gathered at All Saints' Cathedral on Holy Saturday to celebrate Jesus' Resurrection.

The service begins with the lighting of the new fire, which is then processed into the sanctuary and shared from candle to candle. Bible readings, prayers, and music then trace salvation history from Creation to Jesus.

To mark the moment of the Resurrection, someone throws on the lights, bells ring, and music led by organ and choir swells with Alleluias. After reaffirming our baptismal vows, all share in the first Eucharist of Easter.

Above: Listening to the biblical story of salvation  
Centre top: The Revs. Nick Trussell and John Gee  
Centre bottom: Jeremy Spurgeon at the organ

Photos: Stephanie London

Save the date!  
The 70th Synod of the Diocese of Edmonton  
will take place on October 23-24, 2026

*Almighty and everliving God, source of all wisdom and understanding, be present with those who take counsel at Synod for the renewal and mission of your Church. Teach us in all things to seek first your honour and glory. Guide us to perceive what is right, and grant us both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord.*

I AM DOING A NEW THING. NOW IT  
**SPRINGS FORTH**

isaiah 43:19





"During the course I was awakened to a new awareness of my own racism and the effects of racism and colonization on so many. My British background and upbringing had never made me aware of the effects of colonization on so many people in the world. I had already worked hard to become aware of and overcome what I had been taught. The course helped me to see the damage that had been done to so many and how our society is sometime blind to that, and also our own part in the continuation of racism in our society. I am still working to change my thoughts and to feel able to speak the truth to those around me." (J.M.)

## Anti-Racism Course Helps Decolonize Self & Community

**"Anti-Racism Circle" is transformative praxis: education that presents tools for action**

DR. ANDREA MONTGOMERY DI MARCO  
Flourishing Foundation

This 9-week course explores Canada's colonial roots, the insidious nature of racism in Canada, and the impact of racism on individuals, institutions, and our national identity. We introduce and develop anti-racist language, strategies, and tools to integrate diversity and inclusion into our organizations and communities to build regenerative, healthy, and equitable workplaces and places of worship, extending to the larger society.

Participants gain invaluable awareness of racism and the personal process of decolonizing the self, through awareness and practice, together with tools for creating relevant, immediate, and critical strategies for building anti-racist communities and workplaces. The course is intended to meet and support participants wherever they are in their journeys and is based on the premise that we are all in this together.

The Anti-Racism Course allowed me to learn about the history of racism in Canada, think critically about how this history has unfairly shaped our systems, and reflect on my own complicity within these systems. Through the course's framework of learning and discussion, I came to recognize my own privilege and the unconscious bias that I have inherited through my socialization in Canada. When we know better, we can do better. I believe that all Canadians need to learn and reflect on a personal level before we can do better. This course offers an invaluable opportunity to do just that. (L.M.)

### WHO Is Encouraged to Attend?

- Faith communities
- Entrepreneurs
- Business owners
- HR professionals
- Employers
- Social service providers
- Community leaders
- Anyone with interest in learning more about becoming Anti-Racist

### WHO Are We?

Flourishing Foundation: Global Women Seeking Change is a registered Canadian charity and non-profit organization committed to transformative education and focusing on capacity building for individuals and organizations to create equitable, inclusive, and flourishing environments. The Foundation's work crosses diverse sections of Canadian society and inspires learners to value diversity, communicate across differences, and transform injustices so that all members reach their full potential. We promote individual and community empowerment through education, entrepreneurship, and family reunification for refugee-immigrant, immigrant, and Indigenous women.

For information on offering this course through your workplace, your community, your agency, or your place of worship: [contact@flourishingfoundation.org](mailto:contact@flourishingfoundation.org)

For individuals and faith communities, there is no cost to participate. If you wish to donate to our work, all gifts are eligible for Tax Receipts. Flourishing Foundation is a Canadian Registered Charity, Charitable Registration # 75822 9736 RR0001. [canada.ca/charities-giving](http://canada.ca/charities-giving)

For information on registering for the next community session (September 2026): [contact@flourishingfoundation.org](mailto:contact@flourishingfoundation.org)



**Courageous  
Justice**

"I never thought of myself as a racist. The Anti-Racism Course opened my eyes to what I needed to change in myself in order to respect and love all people. I now see the world differently and continue to recognize attitudes in myself that I need to work on. It's a process and a journey for me." (L.H.)

"I took the anti-racism course during Covid. I know that, though I would have been shocked to be told I was racist, I had a practice that proved I surely was. I began to notice that I had a practice of reading stories in newspaper or magazines that screamed "racist!" If the story on the page was about a person of colour or a different [ethnicity] from me I would skip over it and I noticed that I wasn't nearly as compassionate as I would be to a person of the same "culture" as I perceived myself to be. How incredibly racist! I am ashamed to share this. What I am grateful to share is that the racism course crept into my deepest "hiding in plain sight" bigotry and brought it into my perception. It is said that if you can't name it, you can't claim it. So racist that I am, I am aware of this darkness in my character. Aware as I am, thanks to the gentle teaching of the racism course, I can change!" (S.B.)

*Andrea Montgomery DiMarco, a longtime member of the Diocese of Edmonton now based in BC, offered the Anti-Racism Course for our diocese online in March. She was joined by Jenny Stuart and Canon Fiona Brownlee as facilitators. You can learn more about her work at [flourishingfoundation.org](http://flourishingfoundation.org), a grassroots initiative that supports education, entrepreneurship, and family reunification for refugee-immigrant and Indigenous women.*

**Flourishing  
Foundation**  
Global Women Seeking Change

Our mission is to draw on our collective imaginations to envision what a truly post-colonial Canada could look like.