

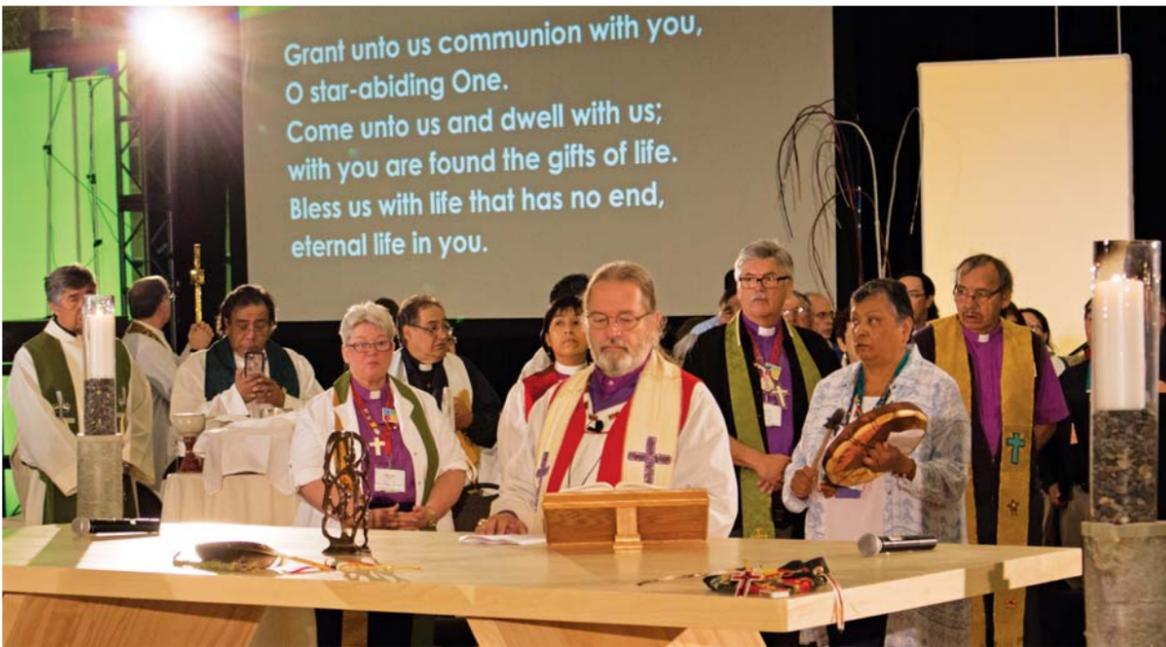
THE MESSENGER

SEPTEMBER 2016

www.edmonton.anglican.org



Canadian Anglicans acknowledge diversity in uniting to be witnesses to God's love in the world



Clockwise from left: National Indigenous Anglican Bishop Mark MacDonald celebrates the eucharist on Aboriginal Sunday - a day devoted to furthering reconciliation and healing; Dorothy Marshall, St. Andrew's Camrose, during a moment of reflection; newly installed members of the Primate's Council of Indigenous Elders and Youth show their support for the LGBTQ+ community; Canon Travis Enright, rector of St. Faith's, Edmonton, speaks in favour of changing the marriage canon.

MARGARET MARSHALL
Diocese of Edmonton

For six challenging days, more than 300 Anglicans, ecumenical partners and guests came together on the Ojibwa First Nation of the Mississaugas of the New Credit, to celebrate the ways we walk together as witnesses to the Gospel in the world.

"You are My Witnesses." Inspired by these prophetic words from Isaiah, Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, welcomed 40 bishops, 83 clergy, 86 laity and 25 youth delegates to the 41st General Synod, held July 7-12 in Richmond Hill, ON.

Entering a secular ballroom transformed into sacred space by

the creativity of St. George, Guelph artist Elizabeth Adams, participants in the opening worship procession encircled the altar with 9-foot tall shepherds' staffs, their actions symbolic of a church in motion. The dynamic energy of the liturgy gained momentum as members of the L'Arche Daybreak community danced on foot and in their wheelchairs to joyously welcome the Gospel.

"We come mindful of our calling as the body of Christ, all endeavouring to fulfill the mind and body of Jesus," said Archbishop Hiltz in his opening homily. "This is the body that, since its inception in 1893, has drawn us together, not for harmony, as our first Primate the Most Rev. Robert Machray said, but

for strength." Archbishop Hiltz noted that, endeavouring to hear what the Spirit is saying to the church, we have at times lost sight of our shepherd, failing to heed His command to love one another as ourselves. In fact, the issue of inclusion has fueled many of our disagreements.

"In our church's past we have wrestled with the place of women in ordination, the place of divorced people, the place of indigenous peoples, the place of children and the place of the LGBTQ+ community... Yet, despite our differences, we are compassionately committed to walking together.

There's a transparency about our way of working that is really quite wonderful – albeit challenging at times."

Guided by the Holy Spirit and eager to respond to God's call, this was a Synod intent on building relationships. Relations between Anglicans of 30 diverse dioceses, indigenous and non-indigenous Anglicans, Canadian Anglicans and Anglicans around the globe, heterosexual Anglicans and LGBTQ+ Anglicans, Anglicans and Christians of other denominations.

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Environment chaplain p. 7



Muslim neighbours p. 8



Park re-dedication p. 9

Wildfire response an outpouring of the Holy Spirit

TALI FOLKINS
Anglican Journal

In an emotional address to General Synod Saturday, July 9, an Anglican evacuee from the Fort McMurray wildfire described what he called “an outpouring of the Holy Spirit” and a series of miracles as the residents of the threatened city came together to help one another.

Struggling to speak through his emotions, Jeremy Munn, a lay member from the diocese of Athabasca and a Fort McMurray resident, told General Synod that he was still trying to make sense of what happened in the days following Tuesday, May 3, when a wildfire burning to the southwest of the city suddenly approached and entered it.

“In my mind, I’m still working through it. But I would say that I have never seen in my life such an outpouring of the Holy Spirit, and I was thinking as I came up that my life stopped that day at 3 o’clock,” Munn said. It was clear to him that life as he knew it might be completely transformed by the fire.

“Everything that I had considered important ceased to matter,” he said. “I had no job. I had no house, I had no property. Everything I thought up to that point was important was not. I tried to pack a suitcase. Everything I needed was in my van: my four daughters, my wife, my three dogs and two cats. That was it.”

Reports that the needs of some people or communities of people

were neglected in the days when fire threatened the city don’t match his own experience at all, Munn said.

“It wasn’t like that,” he said. “It wasn’t that one community was marginalized. It was that there was no distinction anymore. There was no minority community to me; there was no immigrant community; there was no Native American community. It was family.”

Only one road led south out of Fort McMurray, Munn said—right past the wildfire—and yet everyone made it out safely.

“It’s a miracle that God can work like that. But he didn’t work alone,” Munn continued. “The miracle was that everybody stopped asking, ‘What can I get out of this?’ ‘What’s in this for me?’ and said, ‘What can I do for my neighbour?’”

Because of the commonness of shift work in the city, many of its residents sleep during the day—and many were no doubt sleeping while the fire raged.

“At any given time, your neighbour’s sound asleep. In the day, the night—it doesn’t matter,” he said. As the fire continued to spread through the city, Munn said, residents, disregarding the danger, tried to wake up their sleeping neighbours.

“There were people literally with their backyards on fire trying to break into their neighbour’s house while their kids were sitting in their vehicle,” he said. “That is the kind of love and grace that—I can’t even put

it into words.”

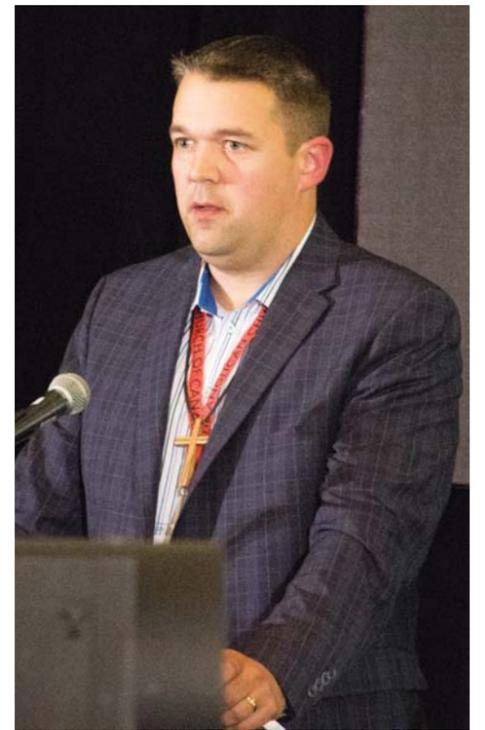
Miracles happened outside the city as well, Munn said. He himself, unable to take the highway south, had to take refuge in mining camps north of the city. These camps were somehow able to support many more evacuees than they should have, he said.

“A number of oil companies opened their camps, for 25,000 people,” he said. “They can’t hold 25,000 people. If you want a miracle, where did the food come from for 25,000 people per week? There shouldn’t have been enough; there shouldn’t have been water; there shouldn’t have been food; there shouldn’t have been shelter—but there was.”

He and other evacuees also felt themselves enormously comforted by prayers and expressions of support that somehow reached them over the Internet, which managed to work despite the fire.

“I think that’s what got a lot of people through,” Munn said. “It wasn’t the Red Cross or the government or anything else—it was all of us acting Christ-like to one another. It had nothing to do with a program or any institution. It had [to do with] us living our faith in love.”

Members of General Synod also heard from Fraser Lawton, Bishop of Athabasca, the diocese in which Fort McMurray falls. In his address, Lawton thanked the many people who responded quickly with prayers, as well as The Primate’s World



Only one road led south out of Fort McMurray—right past the wildfire—and it was a miracle that everyone made it out safely, says Jeremy Munn of the Diocese of Athabasca.

Relief and Development Fund, which quickly committed emergency relief funding, and the Red Cross for its support. He thanked as well the dioceses of Edmonton and Calgary, which, he said, provided “incredible” help in hosting evacuees.

Although fire destroyed about a tenth of the city’s infrastructure, Lawton said, the diocese’s church buildings are all basically intact. But it will take a long time for the city’s residents to come to terms with the disaster, he said.

Christian theologian reflects on culture and marriage

In 2013, Council of General Synod (CoGS) was directed to bring to the floor of General Synod 2016 a motion to change Canon XXI on marriage to allow the marriage of same-sex couples in the same way as opposite-sex couples. Dr. Stephen Martin, a member of the Edmonton diocese and Associate Professor of Theology at the King’s University, was appointed a member of the Commission which led a broad consultation and gathered more than 200 written submissions from members of the Anglican Church of Canada (www.anglican.ca/about/ccg/cogs/cmc/submissions). The Commission presented their findings to CoGS in September, 2015 in the form of the report, *This Holy Estate*.

Interviewed by *The Messenger* shortly after his appointment, Martin

described the Commission as a broad representation of the Canadian Church, including clergy and lay theologians, men and women, with a variety of approaches to the question of same-sex marriage. About the Commission’s role, he said: “the most important thing will be our ability to prayerfully work together, to process and synthesize what will be passionate and divergent viewpoints in the submissions, and in all this to find each other as followers of Jesus Christ.”

Martin’s experience of Anglicanism in the Global South (he was licensed as a lay minister in what was then The Church of The Province of Southern Africa) and also his work as a researcher for the Truth and Reconciliation Commission, specializing in the

role of faith communities under apartheid, was helpful concerning the relations between the Canadian church and the church in Africa.

Following the 41st General Synod, *The Messenger* asked Dr. Martin to share his personal perspective on the emotional debate to amend Marriage Canon XXI (On Marriage in the Church).

Editor: Do you think there was adequate time for contemplation



Dr. Stephen Martin and members of the Marriage Commission discuss their report, *This Holy Estate*, with members of the 41st General Synod.

between the release of *This Holy Estate* and the vote to amend Canon XXI at the 41st General Synod?

Continued on page 12.

Compelled to seek face of Christ in all persons

Editor's note: During General Synod 2016, held in Richmond Hill, ON, Bishop Jane Alexander released two statements in response to synod's vote on a proposed amendment to the marriage canon. The second statement, published Wednesday, July 13, 2016 via social media and the diocesan website, came after it was determined the motion did, in fact, receive a two-thirds majority in all three houses when an error in the electronic voting system, was corrected.



Bishop Jane Alexander speaks directly to the LGBTQ+ community during the 41st General Synod of the Anglican Church of Canada.

My dear Brothers and Sisters in Christ,

I write to you again from General Synod in Toronto. By now most of you will have seen or heard what happened because of the voting error in assigning a vote to the wrong house during our voting on the proposed amendment to the marriage canon, Canon XXI, that took place on Monday.

- I want to tell you that we have had a painful and difficult time over the past few days. Irrespective of our positions on the matter at hand I want you to know that everyone has had the experience here of hopes raised and dashed, feeling wanted and feeling excluded. I believe we have all felt that we walked in one another's shoes.
- I am happy that now the opportunity to discuss the canon and engage with the report of the Marriage Commission for the next three years has been endorsed by the General Synod.
- I am still sick at heart that many people in the church with the reversal of this vote will feel that they are not loved or valued and that the church has said that we have no need of you.
- I am still sick at heart because as of this moment there is a sense of exclusion for many people as was evident from our closing

eucharist. However, I want to continue to tell you brothers and sisters of some fairly amazing things which happened.

- The General Synod voted overwhelmingly in favour of adopting the amendment, 72%. I want to tell you that I think this shows the will of the church and a desire to keep engaged and to keep talking about how we reach out sacramentally to our LGBTQ brothers and sisters. It is a peculiarity of our voting system on these types of resolutions that a single vote in a single house could defeat the motion and then pass the motion.
- On Monday, the church tipped in one direction, there was pain and hurt and tears and we all needed one another to hold us up. On Tuesday, the church tipped in the opposite direction and there was pain and hurt and tears and we all needed one another to hold us up. I think that it is more than probable that God is telling us that we need one another. For a while we all got to stand in the place of the one that we might consider to be the "other."

- We heard some extraordinarily moving, profound, biblical and faith-based testimonies from members of Synod who hold quite differing positions and we were blessed. This has been our experience in Edmonton.
- The majority of synod delegates were in favour of holding space open in church and walking together with those who disagree profoundly on this issue. This has been our experience in Edmonton.

- Overall there was an increased sense of respect that we are all faithful children of God and that decisions were not being made lightly and without reference to scripture and hours of prayer. This has been our experience in Edmonton.
- The vote itself, 72% in favour across houses, is a testimony to the church that at the very least we want to engage, we want to talk, and we want to include. This is not a church that has said, "I have no need of you." As many of you know from my comments to you personally, at synods and here at General Synod, I am in favour of being able to offer all of the sacraments of the church to all God's children. I want to be part of a broad and inclusive church. I ask you to be patient with me as I work out our next steps in the Diocese of Edmonton. For those of you who did not read or study the report, *This Holy Estate*, please see how important it is that you do this. Over the next three years we must do the work that has been asked of us with as much faithfulness, diligence and

grace that we can muster.

I remind everyone how things stand in the Diocese of Edmonton right now: All persons who are civilly married can receive the blessing of the church, regardless of gender. No cleric is compelled to bless a marriage, no cleric is forbidden from blessing a marriage.

Every single one of us, lay or ordained, in favour of a change in the definition of marriage or opposed, all of us are compelled to seek the face of Christ in all persons and to love and serve them. All of us are called to uphold the dignity of every human being and through our words and our actions show something of the outrageous and extravagant love of God for His children.

Please know that I love you, and that I ask for your prayers in the days ahead. May God send His healing Spirit upon all who are hurting or confused and give us all the peace of Christ.

2016-19 Council of General Synod Election

Representing the Ecclesiastical Province of Rupert's Land are:
 The Rt. Rev. Fraser Lawton, Bishop, Athabasca
 The Rt. Rev. Mark MacDonald, Bishop, Mishamikoweesh
 The Rev. Vincent Solomon, Clergy, Rupert's Land
 Mr. Jason Antonio, Laity, Qu'Appelle
 Mr. John Rye, Laity, Saskatchewan
 Ms. Lucy Young, Laity, Arctic
 Mr. Graham Ward, Youth, Edmonton

Archives of the livestream coverage of General Synod can be viewed at www.anglican.ca/gs2016 For in-depth stories, an interactive timeline and photos by Art Babych, visit www.anglicanjournal.com/gs2016

<p>SUBMISSIONS DUE MONTH PRIOR to PRINTING DATE</p> <p style="background-color: #e0e0e0; padding: 5px; text-align: center;">DEADLINE for OCTOBER ISSUE: September 1</p> <p>submissions We welcome letters to the editor, news, stories (max 500 words), event notices, book reviews and photos.</p> <p>send to Margaret Marschall (Edmonton) anglicanmessenger@gmail.com or</p>	<p>Peter Clarke (Athabasca) seens@telus.net</p> <p>read online www.edmonton.anglican.org/messenger</p> <p>find us on facebook www.facebook.com/anglican.edmonton</p> <p>subscribe www.anglicanjournal.com/subscribe</p>	<p>THE MESSENGER TEAM</p> <p>EDITORS Margaret Marschall (Edmonton) Peter Clarke (Athabasca)</p> <p>LAYOUT & DESIGN Margaret Marschall</p> <p>PROOFREADING Shelly King</p> <p>REPORTING Margaret Marschall 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><i>The Messenger</i> is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in <i>The Messenger</i> are not necessarily those of the editor or publisher.</p> <p><i>The Messenger</i> is a section of the Anglican Journal, printed 10 times a year (no issues July and August) by Webnews Printing Inc. North York, ON.</p>
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EfM graduates on path to new and rich ministry

The Rev. ROBIN WALKER
EfM Coordinator
Diocese of Edmonton

The 2016 graduates of Education for Ministry (EfM) were celebrated at a service at Holy Trinity, Strathcona, on Monday, June 27. Bishop Jane Alexander presided as certificates were awarded to Linda Dean and Kasia Zoledziowski. A third graduate, Anna Scott, was unable to be present. Congratulations to all of them.

EfM has been active in this diocese for more than 20 years, with about 150 graduates to date.



Bishop Jane Alexander congratulates the 2016 EfM graduates from the Diocese of Edmonton, Linda Dean (left) and Kasia Zoledziowski. Missing is Anna Scott.

Many of them are engaged in a variety of ministries throughout the diocese and

beyond.

In her homily, Bishop Jane urged the graduates not

to think of this event as an ending, but as the doorway into new and richer ministries in the church and the world.

EfM is a four-year program for lay people, which gives students an understanding of the basics of theological study. Besides a program of reading in Old Testament, New Testament, Church History, and Theology and Ethics, participants engage in weekly seminar groups, where they explore

their learnings together and become conversant with Theological Reflection (TR),

the program's true heart. The TR process helps people to see God in action in their daily lives.

Greetings were received from the Rev. Dr. Catherine Dafoe Hall, Executive Director of EfM Canada, who wrote to the graduates "I am confident that you will make a difference in the world in the years ahead of you."

For more information about the program, visit www.efmcanada.ca, or contact the Rev. Robin Walker, diocesan coordinator, at: robin_walker1948@outlook.com

New maternity ward opening soon



Expansion of Buyé Hospital, as of July 1, 2016.

Photo: Dominique Ciza

Synod Office Staff

In greetings to the Edmonton diocese, the Rev. Dominique Ciza, Executive Secretary for the Buyé diocese, Burundi, writes that the renovation and expansion of the maternity ward in Buyé Hospital has progressed quickly.

Funding from the Edmonton diocese's REACH Campaign and

the Primate's World Relief and Development Fund (PWRDF) will double the size of the ward from three rooms to six. There will be a second delivery room and separate rooms for women who have C-section deliveries and complications of pregnancy. The walls and ceiling of the existing building have been repaired, modern windows installed and the roof and sidewalk replaced.

Good Coffee, a local Edmonton company, sells coffee grown in our partner Diocese of Buyé, Burundi. Growers receive a return that is higher than the "fair trade" standard. In addition, 25% of net revenue is invested in development projects. Since 2012, all parishes in the diocese have been encouraged to use fair trade coffee. Please call the Synod Office to order: 780-439-7344.

Cursillo Community News Bishop's Teaching Day

CATHY PONECH
Cursillo Communications
Coordinator
Diocese of Edmonton

The Edmonton Cursillo Secretariat hopes that you have had a good summer. Forty or so old and new friends gathered for the Bishop's Teaching Day on June 11th. Bishop Jane Alexander's talk on "The Christian Life and the Marks of Mission: Reflections from Around the Communion" was exceptionally inspiring and engaging. Thank you to our team of musicians who led us in amazing worship.

On Friday, September 16, 7:30 pm, we invite you to St. Timothy's Anglican Church, 8420-145 Street, Edmonton, for a short,

annual general meeting and another inspirational witness talk. Of course, there will also be worship and yummy desserts!

Information and registration forms for the November 10-13th co-ed Cursillo Weekend will be sent to local churches in September. If you have yet to attend a Cursillo weekend, we hope that you prayerfully consider taking part this year. If you have participated, please encourage those in your sphere of influence to experience this special weekend full of teaching and blessings.

As always, more information on the Cursillo community can be found at www.edmontoncursillo.ca



Habitat Interfaith Works

Habitat for Humanity hosted representatives from Edmonton faith communities, July 7th, at their pre-fab shop. "The kick-off emphasized how Habitat is being supported by the main faith groups," said Fraser Williamson of the All Saints' Anglican Cathedral Social Justice Committee. Look for Fraser's article in the October Messenger!

Tools for sharing the Good News of PWRDF



DOROTHY MARSHALL
PWRDF Representative

As a global outreach ministry of the Anglican Church of Canada, the Primate's World Relief and Development Fund also endeavors to be part of the ministry of every Canadian Anglican parish. Together we strive to live out the five "Marks of Mission" of the Worldwide Anglican Communion.

PWRDF partners Anglicans from all parts of Canada with communities around the world, enabling positive change through community development, emergency assistance and

support for refugees. This work is accomplished through a network of volunteer representatives at the parish level who support the work of the PWRDF staff.

PWRDF produces a variety of resources, such as devotionals, Advent and Lenten discussions, worship and educational tools, to help parish representatives share stories and make connections through their ministry. An abundance of material can be downloaded for free from www.pwrdf.org. In July order forms were sent to each parish rep., in care of their church office.

I encourage all individuals, including clergy, to become aware of the resources currently available. Here are a few examples:

5 A's of Food Security

The "5 A's of Food Security" (Availability, Accessibility, Acceptability, Appropriateness, Agency) promote an understanding of food security and food sovereignty. The 5 A's

are featured on colourful placemats and bookmarks. The placemats are a great addition to church lunches and suppers, or anywhere people celebrate together with food. By marking the page in your favourite book with a PWRDF bookmark, you can easily convey an important message everywhere you go. The bookmarks can be inserted into church bulletins or handed out by greeters at parish events.

Super Friends Children's Resource

The *Super Friends* booklet promotes the 5 A's of Food Security through fun learning opportunities. This resource introduces elementary aged kids to food issues that impact their everyday lives. It is well-produced in a lively, "kid friendly" manner; great for Sunday School or VBS.

Sharing Bread Educational Guide

Learn more about issues of food security through *Sharing Bread (Two)*. This educational guide equips



The "Fred Says" placemats are a fun way to promote the "5A's of Food Security" at parish gatherings.

participants to address issues of food security in their parishes and communities. It explores issues such as faith and farming, community based food production, food security issues in indigenous communities, and the complexities of food aid, food security, and food sovereignty. *Sharing Bread (Two)* is a compilation of six sessions which can be used alone or in a series. Each session contains reflections, links to videos and power point presentations and stories. Watch for *Sharing Bread (Three)* early next year.

PWRDF's YouTube video library continues to expand. Videos feature a variety of projects and interviews, including the "Fred Says" campaign with Primate Fred Hiltz.

For more creative ideas to enhance this important social justice ministry in your parish, visit:

www.PWRDF.org,
www.fredsays.ca, or the youth focused www.justgeneration.ca

Interested in becoming a PWRDF parish rep? Contact your rector or Dorothy Marshall, by email at: camfarm@syban.net

Parish rep finds creative ways to support good work of PWRDF

ELISABETH STREBCHUK
St. Patrick's, Whitecourt

For more than 30 years, Judy Danks, a member of St. Patrick's, Whitecourt, has been doing an awesome job as the Primate's World Relief and Development Fund (PWRDF) representative for the parish.

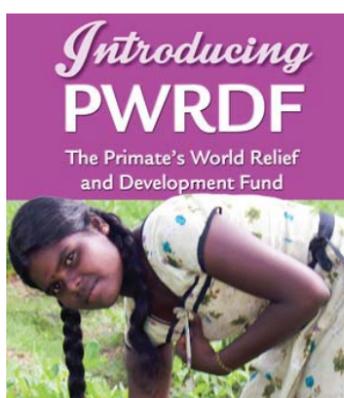
April 24th was no exception. To demonstrate the "5 A's of Food Security" (Availability, Accessibility, Acceptability, Appropriateness, Agency) Judy presented to the congregation a full jar of gummy jujubes. She asked the children to hand out "just one" to each of those present. They did so but, lo-and-behold, the jar was still full. Around and



Judy Danks is the PWRDF rep for St. Patrick's, Whitecourt.

around they went, handing out one more at a time until everyone had a small handful and they had plenty remaining for themselves!

This was another example of Judy's shining ability to illustrate the



gift of sharing for young and old alike. Whether she is handing out Lenten boxes or letting us know about emergency aid projects at home or abroad, Judy is a great PWRDF representative.

St. Patrick's Anglican Church in Whitecourt would like to acknowledge Judy's past, present and, no doubt, future dedication and contribution to the work of the PWRDF.

Spring Confirmation in Mill Woods Parish

Bishop Jane confirmed four members of St. Patrick's, Edmonton during a service held Sunday, June 12. From left are: Nonso Morah, Hannah Freeman, rector Kevin Kraglund, Cassandra Webster and Finnegan McKay.



Discipleship in a new time - equipping each other to be better witnesses of Christ



Sharing her experience of the April 2016 meeting of the Anglican Consultative Council in Lusaka, Zambia, Bishop Jane Alexander, pictured with Suzanne Lawson (left) tells members of the 41st General Synod that "discipleship is the totality of our living in God."

to employment and leisure time. There is a pressing need to place an intentional emphasis on recognizing, equipping, mentoring, forming, teaching and maturing the baptized to live into the fullness of life. At ACC-16 Bishop Steven Cottrell likened this process to providing an environment where we can become more Christ-like. His example was the humble pickled onion which needs pickling liquid for its transformation – perhaps a more Canadian example is the dill pickle.



Eight Characteristics of Growing Churches: this infographic, based on the results of a recent Church of England survey (www.churchgrowthresearch.org.uk), illustrates the major indicators of church growth.

The Rt. Rev. JANE ALEXANDER
Bishop of Edmonton

accessed by parishes online at www.fromevidencetoaction.org.uk. The resources are free, simple to use and thought-provoking.

Across the diocese I think we have a lot of work to do on equipping one another to be better witnesses to Christ. This certainly seems to be a theme in the MAPs I have been reading, whether they are from rural or urban parishes. The theme of the Anglican Consultative Council 2016 was "Intentional Discipleship in a World of Differences."

We shared many wonderful ideas about how we can become more intentional. In addition to many programs and initiatives in the Edmonton diocese, a number of new and

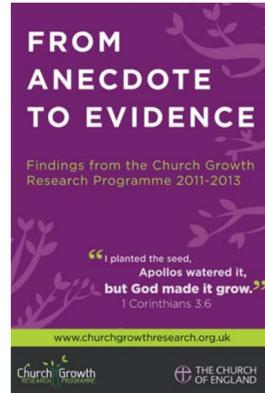
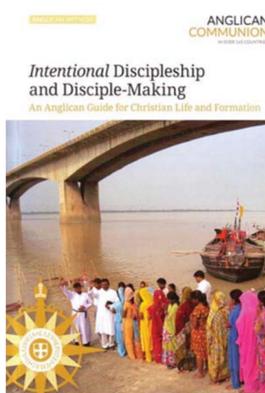
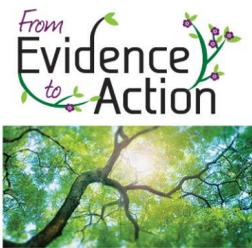
easily accessible resources are now available. I hope this brief article inspires you to find out more and to get involved.

We have to think and act very seriously on Christian formation. The fact that we are indeed followers of Jesus Christ should be seen in all aspects of our lives.

Discipleship is the totality of our living in God. It covers every action from our relationships, to how we spend our money, care for the environment and make political choices, as well as our attitude

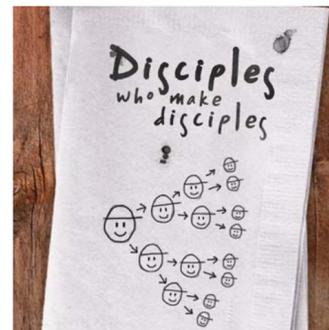
As we come into the fall of 2016, I have had much opportunity to reflect on the Mission Action Plans of the parishes in the Edmonton Diocese, the recent Anglican Consultative Council 2016 (ACC-16) meeting (in Lusaka, Zambia), as well as our General Synod. In considering our next steps and focus on discipleship, evangelism and church growth, I have found it very helpful to look at the graphic (at top right) from the Church of England report, "From Evidence to Action." I hope that you will see many connections between the work we have been doing across the diocese and in the eight characteristics of churches that seem to experience growth. There is no one program or approach that fits for very parish but there are particular ways of looking at church life, which if taken together, lead us to vibrancy and health.

The first is to have a clear mission and purpose. Now for many of us it seems to go without saying that we seek to worship God and to make him known in order to raise up disciples in the name of Christ Jesus. The heart of any Church's Mission Action Plan (MAP) is to express HOW we intend to do just that over a given time period. Then, by extension, we think about how each of us in our lives can fully live into our identity as children of God. A series of worksheets for small group study and conversation, looking at the eight areas on the graphic, can be



Guide to the Resources

from 'Deep Engagement, Fresh Discovery'



The call to discipleship is a call for the church to go back to her roots to be a community of disciples who make disciples. Across the Anglican Communion in dioceses just like this one there is a call for resources to be set aside and developed for families, young children, youth, laity, clergy and bishops, suggesting ways we can better develop a holistic approach to discipleship for the church. If you

Also at ACC-16 Canon Grace (Kaiso), the General Secretary of CAPA (Council of Anglican Provinces of Africa), said, "How I long that Anglicans today may refrain from being so meticulous in mapping out the obstacles along our missionary path, but following the example of the early missionaries relearn and abandon ourselves to Christ who is more than able and sufficient to take care of our fears and needs along our shared journey of discipleship. What will it take for Anglicans to learn not to be paralyzed by the so many unanswered questions and get on with the mission of Christ, the Author and Perfector of our faith?"

We are not the only ones trying to figure out discipleship and evangelism in a new time.

would like to explore this topic there are a multitude of resources available already through the Anglican Communion website:

www.aco.org/mission/anglican-witness.aspx, including a spectacular report on intentional discipleship and disciple-making. I am under no illusions that this is always an easy subject for us, whether in our individual reflections or in the life of the parishes in which we worship. Nor am I afraid of bold initiatives.

We see, in an increasingly secular society, the difficulty of connecting faith and community life. Across the communion there is a reported lack of confidence in sharing our personal faith and passing it on to the next generation. It is time to reclaim this. Over the next few months, look to the diocesan website: www.edmonton.anglican.org for stories of faith. Please let us know if you would like to share yours. Perhaps you could also start in your own families and circles of friends. Have you ever told your nearest and dearest why your faith is important to you? Do they know that you pray for them? Have you invited them to pray with you? Friends, we can start this conscious movement to share our faith today. As you finish reading this article, decide who you will share your faith story with.

Look to the next issue of *The Messenger* for descriptions of various discipleship offerings across the diocese. I hope you will find something helpful and encouraging. In preparation for our next diocesan synod in the fall of 2017, we will hold three diocesan gatherings. We will focus on how we are sharing the good news of Christ, growing as disciples and living holy and reconciled lives in God. The gatherings will be open to all, not just synod delegates and I hope to see you there, watch the weekly *Synod Scene* e-newsletter for details.

Editors note: read more about the ACC's call on every diocese and parish to focus on intentional discipleship, as well as the 10 networks of the Anglican Communion and how they address crucial issues including human trafficking, gender violence, climate change and poverty, on the Anglican Church of Canada website: www.cep.anglican.ca/get-involved-networks-anglican-communion-gs-2016-urged



The NWT tundra displays spectacular fall colours. While conducting fieldwork at a diamond mine north of Yellowknife, Sarah Ficko and her assistant happened upon the vibrant red bearberry.

Chaplain to environment encourages green practices

SYNOD OFFICE STAFF

By sharing her knowledge about caring for God's creation, the Diocese of Edmonton's Lay Chaplain to the Environment hopes to help others see value in conserving and generating resources for future generations.

Sarah Ficko is a PhD candidate, specializing in land reclamation and revegetation, at the University of Alberta, where she is a member of St. George's Anglican Church and the St. Aidan's community.

Appointed to her role, newly created by Bishop Jane Alexander, she hopes to walk alongside parishes to find ways to reduce resource consumption and implement environmentally sustainable practices, while raising awareness about the limited quantities of resources on our planet.

"Most people realize that our daily actions are impacting our environment, but it can be overwhelming to think about changing our lifestyle. Seemingly simple actions can go a long way, Sarah says. By bringing a travel mug to events, for example, and reusable bags on a trip to the grocery store, we can eliminate the need for disposable cups and plastic bags.

In this age of disposable consumerism, Sarah says we all have the ability and responsibility to be leaders in our own lives and homes. "With enough people making positive choices, we can begin to make a difference," she says. "In

my case, long before I learned about the three "Rs" (reduce, reuse, and recycle), the idea of not wasting resources had been ingrained in me by my mum."

Growing up with her four siblings on a hobby farm in Ontario and helping to raise chickens, pigs and cows, as well as a market garden, Sarah acquired a deep appreciation for land, animals and plants.

A strong desire to safeguard creation has influenced Sarah's educational and career choices. While earning a Masters of Environmental Sciences degree from the Royal Military College of Canada in 2009, she "jumped at the opportunity" to work as an environmental scientist on Baffin Island.

Employed by the Environmental Sciences Group, she worked on a pilot revegetation project at one of 42 former military radar detection sites, set up during the Cold War period to detect hostile aircraft. By the late 1990s and early 2000s, vast areas of land had been stripped of vegetation (disturbed), during a mass effort to clean up contaminants (asbestos, lead, polychlorinated biphenyls PCBs, gas and diesel) threatening Arctic ecosystems.

"I quickly fell in love with the wild beauty and peace of this stark landscape composed of snow-capped mountains diving down to iceberg filled fjords," she says. "Unique tundra vegetation covered the land and polar bears were frequent visitors to the area. It's one of my favourite places in the world."

Cathedral plans for arrival of 7-member Syrian family

MARGARET MARSCHALL
Diocese of Edmonton

On July 1, 2016, Canon Barbara Burrows opened her email to a Canada Day greeting like no other. Popping up on her screen were two bright, red and white Canadian flags and the heartfelt words of a Syrian family: “Happy Canada Day. We love you Canada. Congratulations to the Canadian people, we wish you safety and security - Ahmad.”

“It was amazing and completely unexpected,” she says.

Last fall, people around the world were shocked to see pictures of little Alan Kurdi’s body being carried from a beach in Turkey. Soon after, Burrows began to be approached by members of her church, All Saints’ Cathedral, asking what they could do to help others forced to flee their homes in Syria, like Alan and his family.

“People here are very caring and conscious about what’s going on in the world,” says Burrows. “Many of our older members remember sponsoring Vietnamese boat people (refugees who fled their country by boat after the Vietnam War) in the late ’70s.”

To gauge the level of interest in the Cathedral sponsoring a refugee family, she organized a

meeting between Sunday morning services. When 40 people turned out to that initial gathering Burrows formed a Refugee Sponsorship Steering Committee. Within a month, members of the Cathedral had raised \$45,000 in donations to support a refugee family for one year, surpassing their initial goal by \$5,000.

With finances and a solid support system in place, Burrows approached diocesan refugee sponsorship coordinator Gail Millard for help with submitting a formal application. The steering committee chose to sponsor a family of seven from Syria; a mother and father with four sons (including 5-year-old twins), and one daughter.

Burrows flips through a large binder on her desk filled with the names of people who have volunteered their time and talents to help members of the family make a new start in Edmonton. She assembled various teams to assist the family with accommodation, food, clothing, language training, employment, school, transportation, medical needs, banking, government programs – all things they will need to know as new Canadians. As sponsors, the Cathedral is committed to assisting the family with care, lodging, settlement and support for

the first 12 months after their arrival or until they become self-sufficient. Still more people have signed on to donate essential items – everything from toilet paper to bedding.

Support for the refugee sponsorship project has also come from the Cathedral’s surrounding community. When the Downtown Edmonton Community League (DECL) heard about the church’s plan, the board approached community engagement worker Chris Pilon to see what assistance they could be in helping the family – their fellow Edmontonians – settle

and become part of the community. Pilon, a member of the DECL Board, says that community leagues play a pivotal role in helping immigrants navigate the challenges of daily life.

“This is a great way for the church to grow its relationship with the downtown core, and for the Cathedral to take a strong lead in bringing non-profit groups together,” says Pilon who was recruited by the Cathedral through the Edmonton diocese’s REACH Campaign for ministry and mission.

Continued on next page.



Iman Ibrahim Long, from the Al Rashid Mosque, and Bishop Jane Alexander, from the Edmonton diocese, engage in a public conversation about Islam and Christianity at All Saints’ Cathedral in May.

Church community gets to know its Muslim neighbours

BARBARA BURROWS
All Saints’ Cathedral

All Saints’ Cathedral, like many parishes throughout the Diocese, is sponsoring a refugee family from Syria. Our family is also Muslim. In an effort to learn more about Syria and its culture, and about Islam and our Muslim neighbours, the Cathedral hosted an information series on Syria, Syrians and Muslims, during five weeks in May and June.

For the first three sessions, participants watched a series of three videos on Muslims in Canada. These videos, available through the Al Rashid Mosque website, are part of a documentary series called “A New Life in a New Land: The Muslim Experience in Canada.”

www.anewlife.ca/

The first video, “The Mosaic,” followed the arrival of the first Muslims in Canada over 150 years ago to the present day, including the building of the first mosque in Canada, right here in Edmonton –

the Al Rashid Mosque.

The second video, “In Faith and Practice,” introduced the Muslim faith, Islam, and told of its basic beliefs and teachings, and prescribed acts of worship called “the five pillars.” Those attending this evening were delighted to welcome a Muslim man, unknown to all present, in their midst. He was able to answer questions and give more information about Muslim practices, especially about the Hajj, the pilgrimage to Mecca, which is part of a Muslim’s duty once in their lifetime.

On the third evening, the video, “A Warm Welcome,” captured the lives of five Muslim Canadians and their families, showing the vital role they play and the significant contributions they have made to their country. On the advice of our new Muslim friend from the previous week, attendees also watched a video of “One American’s Pilgrimage to Mecca,” as told by Michael Wolfe in a 1997 broadcast of ABC’s Nightline.

After learning about Muslims,

the group turned to learning about Syria and Syrians. The fourth session was “Reflections of Syria: The People, The Culture,” a visual narrative by Edmonton engineer and storyteller Joachim Hengge, who worked in Syria from 2008 to 2010. Joachim was able to enrich his beautiful pictures with stories and explanations of life in Syria, the ancient ruins and the biblical history associated with them – indicating those that have now been destroyed by ISIS – the market places, the sometimes beautiful and sometimes desolate countryside.

Joachim brought friends Mike and Faith, who sang two songs specially written to welcome Syrian refugees to our land. We were also joined by Lily Haun, an Armenian Syrian who has lived in Edmonton for 12 years, who also added to the conversation and education. Joachim and a group of friends are also sponsoring a Syrian family in their neighbourhood of Riverdale, so we were able to share tales of waiting.

The last evening was spent with

Bishop Jane Alexander and Ibrahim Long in a Christian / Muslim conversation. Ibrahim is the lead Islamic Studies teacher and youth counsellor for the Edmonton Islamic Academy and represents Al Rashid Mosque at interfaith events. He and Bishop Jane gave enlightening descriptions of Christianity and Islam, comparing God with Allah, Jesus with Mohammed, the Quran with the Bible, Ramadan with Lent, women’s roles in the church and mosque, and other traditions of our religions.

And, despite our differences, we discovered and reaffirmed that we have many things in common – our love of God / Allah, our commitment to love our neighbour and to do good in the world. Knowing that Ibrahim was in the midst of Ramadan made some of his comments more poignant.

We, like others in the diocese, are looking forward to welcoming our Syrian refugee family, learning more about their culture, history and religion.

Park re-dedication highlights royal relationships

SHELLY KING
Diocese of Edmonton

It was an impressive line-up for the sod-turning at the newly named Light Horse Park in Old Strathcona, Edmonton.

Among the dignitaries wielding shovels was a member of the British Royal Family in the person of Sophie, the Countess of Wessex, who is married to Edward, Queen Elizabeth II's youngest son. The Countess is the Colonel-in-Chief of the Southern Alberta Light Horse (SALH) Regiment, from which the new park takes its name. Digging alongside the Countess, royalty in their own right, were Lieut. Col. Troy Steele, Commanding Officer of the regiment, the Hon. Kent Hehr, Minister for Veterans Affairs, the Hon. Linda Duncan, MP for Edmonton Strathcona and Edmonton Mayor Don Iveson.

Marking a long-standing relationship between the parish of Holy Trinity and the Light Horse regiment, the park (re-)opening ceremony began on June 24th, with a blessing offered by Michelle Nieviadomy, First Nations' Oskapew for the the Inner City Pastoral Ministry, and the Ven. Dr. Chris Pappas, rector of Holy Trinity, Strathcona.

Holy Trinity has been the regimental church for the SALH since the early 1900s, with rectors serving as regimental chaplains up until the 1980s. The SALH colours are displayed prominently in the church, and a handmade case displaying war-time memorabilia,



Sophie, Countess of Wessex, escorted by Lieut. Col. Steele, Commanding Officer, SALH regiment.

was a gift to the church from the regiment.

This historic connection had waned, though, until about five years ago, when Holy Trinity started to renew the relationship and increase its ministry to the men and women of SALH. Often that has been done through relatively simple gestures, like visits to the Officers' Mess at Jefferson

Armoury, free tickets for service personnel and their families to theatre and arts events at HTAC, or inviting the troops to a barbeque.

A key element in this renewal has been the joint Old Strathcona Remembrance Day service. Five years ago, more than 175 people turned out for a service planned by Holy Trinity, Trinity Lutheran, and the SALH regiment. Last year, invitations sent out to the surrounding community, MLAs, MPs and city councillors, helped raised that number to 550. The addition of a Healing and Reconciliation Service just prior to Remembrance Day, has given people affected by war an opportunity to share their stories. This includes the reservists with SALH who have served in war-torn regions such as Afghanistan and Bosnia, as well as in places like Haiti after its earthquake, that have suffered natural disaster. Stories of the experience of war can be difficult to share, but they are powerful and telling them is healing. To aid in that healing, Holy Trinity has invited art therapists and counselors to take part in the service.

The Remembrance Day services are held in the Light Horse Park. In the early days, the armoury sent out its regiment from this location at 85th Avenue and 104th Street. Recently, the regiment, Holy Trinity and Trinity Lutheran began working with the city to make the park more inviting and renew the area as a family-friendly place by repairing vandalism and relocating the Cenotaph to make it easier for people to gather round.



Blessing the newly named Light Horse Park on June 24, 2016, are Holy Trinity rector Chris Pappas and ICPM Oskapew Michelle Nieviadomy. Photos: Heather Liddell

Syrian family continued

Continued from previous page.

The family's arrival date will be determined by how quickly they are able to complete Canadian Immigration requirements such as mandatory medical exams and background checks. Meanwhile, curious to know more about the Syrian culture, history and religion, Burrows organized a five-part public education series at the Cathedral.

"The family we are sponsoring is Muslim and we wanted to know more about the Islamic faith," she says. The final evening featured Bishop Jane Alexander from the Edmonton diocese and Iman Ibrahim Long from the Al Rashid Mosque conversing about Christianity and Islam.

Anticipating the family's arrival, Burrows is more relaxed now than she was several months ago. Initially hesitant to spearhead an effort with "so many unknowns," she found it very helpful to talk to other parishes, like St. Thomas' in Sherwood Park and St. Patrick's in Mill Woods, who have experience sponsoring refugees. "We should feel free to talk to each other and be able to ask, 'what did you do in this situation?'"

"This has been a very positive experience right from the start," she adds. "We've had tremendous response and we're all very excited for the next step."

It is estimated that of the 25,000 Syrian refugees who have been welcomed by Canada in the last year, 3,000 have settled in Alberta communities. A sponsorship agreement between

the Government of Canada and the Diocese of Edmonton has enabled several parishes in the dioceses of Athabasca and Edmonton to sponsor refugee families. Additionally, some rural parishes have joined cooperative sponsorship efforts with their surrounding communities.

"Sponsorship stories like the Cathedral's show how much people want to help, not just Syrians, but all refugees," says Gail Millard. "I think the Syrian tragedy has been a wake-up call for Anglicans and Canadians. We are rich beyond belief."

Millard says a government policy to limit the number of sponsorships has been both "frustrating and embarrassing. I get calls every day from people and it's gut-wrenching to have to tell them, I'm sorry, but the government only gives us so many spaces each year and those have already been filled."

"Yet, we do what we can," she says. "I'm absolutely delighted to talk to parishes about sponsorship."

When members of All Saints' meet Ahmad Falah with handmade signs welcoming the family to Edmonton in Arabic, it will be an opportunity for Canon Burrows to thank him personally for his thoughtful Canada Day greeting and to further extend the loving hands of hospitality from her church.

To find out more about refugee sponsorship, email Gail Millard at gmillard1946@gmail.com, or search online at www.cic.gc.ca/english/refugees/welcome/sponsor.asp

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United and diverse witnesses to God's love in the world cont.



Anglican Church of Canada staff, officers and members of the 41st General Synod, from left, are: Recording Secretary Josie De Lucia, General Secretary Michael Thompson, Primate Fred Hiltz, Chancellor David P. Jones, Prolocutor Harry Huskins and Deputy Prolocutor Cynthia Haines-Turner.

Continued from front page.

“It’s comforting to know that wherever we are in the world, we can go to an Anglican church and be welcomed.” Many delegates were moved to tears watching Tara Munn, a member of the Athabasca diocese, describe the warm embrace she and her family received when forced to flee their Fort McMurray home this spring. Munn’s story was part of the Anglican Video montage, “You Are My Witnesses” (www.anglican.ca/gs2016/live). Played at the opening of Synod, it featured Anglicans across Canada responding to wildfire disaster, assisting with the refugee crisis and calling attention to the unjust treatment of aboriginal people. Also featured in the movie was the #22 Days initiative that launched the ringing of cathedral bells across the country as a memorial of love and prayer honouring Canada’s 1,200 missing and murdered Aboriginal women and girls.

The Sunday of Synod was devoted to furthering reconciliation and healing and celebrating Aboriginal culture. It was a day that began with National Indigenous Anglican Bishop Mark MacDonald breaking bread over the communion table and concluded with Bishop Mark strumming his guitar with other members of the communion, from Canada to New Zealand, at the Gospel Jamboree, an evening of songs and stories, drumming and dancing. Synod affirmed the “Report on the Primate’s Commission on the *Doctrine of Discovery*” and its implications in both the indigenous and the colonizing church; the commissioning of the Primate’s Council of Indigenous Elders and

Youth honouring the Church’s commitment to formally adopt and comply with the principles, norms and standards of the UN Declaration; and the mission statement of an Indigenous Anglican Spiritual Ministry within the Anglican Church of Canada (ACC).

Synod demonstrated a continued commitment to building ecumenical relations by welcoming the presence of our full communion partner, the Evangelical Lutheran Church in Canada (ELCiC), represented by National Bishop Susan Johnson, and the leaders of the Episcopal Churches of Brazil, Cuba and the United States. The Rev. Dr. Willard Metzger was present to witness Synod support a new bilateral dialogue with Mennonite Church Canada, and the Rt. Rev. Jordan Cantwell, present for the duration of Synod, brought greetings on behalf of the United Church of Canada before Synod endorsed a national coordinating committee for unity and mission between the Anglican and United churches.

Of all these good works, and there were many, on the expansive and mission-centered agenda of General Synod, the issue that garnered the most attention was the debate about whether or not to change Canon XXI (On Marriage in the Church) to provide for same sex marriages. At the direction of the previous Synod, a Marriage Commission was formed to propose an amendment to Marriage Canon XXI, which, if passed after two readings, would provide for the solemnization of marriage between persons of the same sex. Prior to the vote, commissioners discussed their findings, which were published in the

report, *This Holy Estate*.

Commissioners, General Synod Chancellor David Jones and Primate Hiltz addressed several questions arising from that discussion. More than 60 people engaged in the debate of Resolution A051-R2, moved by Prolocutor the Ven. Harry Huskins. From the Edmonton diocese (where, since 2012 and with the bishop’s permission, all civilly married persons have been able to receive the blessing of the church, regardless of gender, and where no cleric is compelled to bless a marriage, nor is any cleric forbidden from blessing a marriage) Bishop Jane Alexander, Canon Travis Enright and Executive Archdeacon Alan Perry spoke in favour of the motion.

“My God is a God that embraces all people,” said Enright, Canon Missioner for Indigenous Ministry and rector of St. Faith, Edmonton. “Scripture is broad enough that it allows our church as an institution to have flexibility. I am a follower of Christ fully engaged in the scriptures.”

Bishop Larry Robertson, of the Yukon, chose to abstain from the vote. “This type of decision-making process pits me against the people I love,” Bishop Robertson said. “This system of brother-against-brother, sister-against-sister lacks love. It doesn’t matter what the outcome is, I know I’ll go home to a lot of hurting people.”

In response to an undignified comment by an outspoken opponent of the motion, Bishop Jane had compassionate and heartfelt words for the LGBTQ+ community: “You are not an abomination. You are a beloved child of God in the same way that every single one of us here

is a beloved child of God...” (see Bishop Jane’s statement on page 3). Expressing her opinion that the civil marriage of same sex partners be recognized by the church in the same way we recognize the civil marriage of heterosexual partners, she added that “as children of God, we find our unity together in one baptism. And from that baptism we share in one communion...I believe, through the reading of Scripture and prayer, I have come to a place where I can fully see the inner life and working of the Trinity in the relationships between same-gender couples. And I would welcome the opportunity to invite them to this most counter-cultural thing there is, a Christian marriage...”

When errors in the electronic vote were identified and corrected, the amendment to Canon XXI did, in fact, receive a two-thirds majority in all three houses of Synod: clergy, laity and bishops. Meanwhile, Synod endorsed a motion by Bishop Jane Alexander to reaffirm the 2004 General Synod statement on the integrity and sanctity of same sex marriages and to call on the whole church to engage fully with *This Holy Estate*.

A further sign of the willingness of Canadian Anglicans to overcome differences and respond to God’s call was evident during one of the “neighbourhood” gatherings, a chance for members of Synod to come together through listening and prayer. Bob, a self-described “conservative” and heterosexual archdeacon from the Maritimes, reached across the circle for the hand of Peter, a gay dean from the West Coast:

“Peter, do you know and love Jesus?” Bob asked. “Yes, I know and love Jesus.”

“Peter, do you want to help others know and love Jesus?” “Yes, I want to help others know and love Jesus.”

“Well, guess what?” said Bob shaking Peter’s hand. “So do I.”

“We have heard great yearning for the unity of the Church in the face of deep differences,” said Archbishop Hiltz in his closing sermon. “And we have heard the expression of hope that we as a Church might model a way of disagreement that is different from what we see in the world.”

The 42nd General Synod, the second joint synod of the ACC and the ELCiC, will be held in Vancouver in 2019.

Members of Edmonton diocese weigh in on General Synod 2016

DOROTHY MARSHALL
Lay Delegate

This was my second adventure at General Synod, having also attended the 2013 Synod in Ottawa. Leaving home, I was somewhat apprehensive about how the issue of the motion regarding the changing of the marriage canon would be handled, and how delegates would react to the final decision. However, despite my trepidation, I was very much looking forward to the event. I anticipated meeting many wonderful people from across the country who share my faith, worshipping and learning together. I was counting on the Holy Spirit to be there with us through it all.

My fears were reduced as General Synod began. The opening worship service was inspiring and the message by our Primate Fred Hiltz was passionately delivered. He spoke from his heart about our call to be witnesses of our faith (the Synod theme was “You are My Witnesses”) and reminded us of Jesus’ call for us to show God’s love.

I felt this “loving of others” played out in the “neighbourhood” listening circles and small groups, where we heard voices from across Canada. It was powerful to see the respect and sincerity displayed by many of those involved as they listened to differing views. When the time came for the actual vote regarding the changing of the marriage canon, more than 60 people spoke to the motion. By far, the majority were respectful and aware of how their words might be received by and could potentially hurt others.

In general, the speakers conveyed a strong message that they were all people of faith who hold scripture to be Holy. And yet, I struggled to understand how the Holy Spirit could be giving such diverse messages to

those in the room. I was amazed by the initial result and then the change the next day. In fact, my immediate thought was “wow, God, I never would have thought of that!” No matter what way we had voted, we all felt the despair of loss and the elation of the motion passing. We are all now directed to further our understanding through study and prayer and attempt to discern God’s will before the next synod.

Throughout General Synod we also heard about different ministries of the National Church and were encouraged by examples of the wide variety of important work being done on our behalf.

When I reflect on my Synod experience, I will remember the stories of faith I heard from across Canada. At every meal, as well as in group sessions, I sat with interesting people from all parts of our country. Getting to know them and how their realities compared to mine helped me to better understand the variety of opinions on many issues in our church. Learning how so many good people live out their faith in remote places up north, as well as in major centres across Canada, strengthens my faith.

I also felt encouraged by the several messages delivered by our Primate. As he shared his vision for our church, his love and faith in the Lord were evident. I was reminded of Malachi’s words to Esther: “Maybe the Lord has put you in this place for a time such as this.” I think our church needs to be led by a humble, loving, visionary man of God, such as Archbishop Hiltz, as we struggle to discern the voice of God and how He wants us to proceed.

I came back to my little piece of God’s creation feeling renewed, and I am thankful to the people of our diocese for their trust in me when they chose me as their delegate.

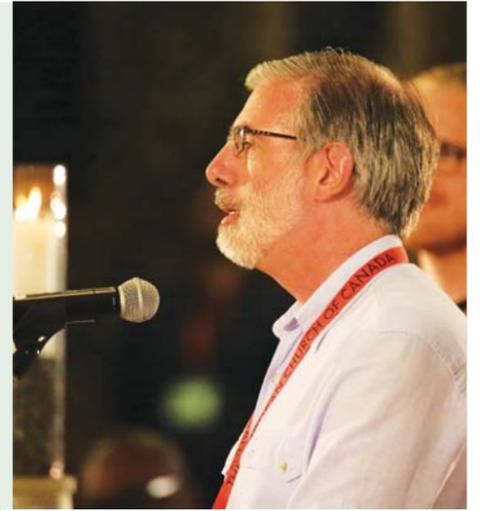
The Ven. **ALAN T. PERRY**
Assessor and Resolutions
Committee / Executive
Archdeacon

This was my seventh General Synod. I was most looking forward to the opportunity to see the Anglican Church of Canada at its best, with inspiring worship, opportunities to catch up with old friends and meet new people from across the country, and to learn more about the breadth of God’s mission as our church engages it.

For me, the most spirit-filled moments came in the times of caring for each other in our fears and disappointments, as people from various theological perspectives expressed God’s love for people with whom they disagreed.

There were so many great moments in this General Synod, as there always are. But, I think I would mention the Primate’s sermon at the opening eucharist. He spoke with passionate conviction and was truly inspiring as he invited us all to be our best for God.

I think we have a lot of work ahead of us over the next three years, but it is God’s work that we



are about. It is easy for us each to become so focused on our own little corner of God’s vineyard, to the point that we miss out on what is happening elsewhere. But, as we heard in the Anglican Consultative Council presentation about the various networks in the Anglican Communion, the Anglican Church of Canada and our fellow Anglicans around the world are engaged in mission in ways that boggle the mind.

I am grateful for the opportunity to engage in the national governance of our Church and to be part of the General Synod.

GRAHAM WARD
Youth Delegate

Going into General Synod this July, I was not sure what to expect. I knew that debating changes to the marriage canon would be one of the most anticipated and controversial parts of the week. I expected, from my previous experiences at diocesan and provincial synods, that there would also be many reports and many speakers from both inside and outside the Anglican church.

Those expectations were met, but many other events happened that I did not expect. I had not anticipated the amount of fun that would be had over the course of the week, meeting and hanging out with people from all over the country. And, I do not think anyone could have predicted the bizarre results of the vote on the marriage canon.

The most life-giving moment of synod for me occurred Sunday evening, the day before the marriage canon was scheduled for debate. We had what was called a “Gospel Jamboree,” led by the National Indigenous Anglican Bishop. We sang together, clapping and dancing. After the last rambunctious hymn, someone called out “May the peace of the Lord be always with you!” and we engaged in a spontaneous passing

of the peace before leaving for the night. In that moment, as everyone in the room shook hands and hugged, I really got a sense of the Holy Spirit’s presence, and a sense that regardless of the vote the next day, the entire church would continue to be brothers and sisters in Christ.

Unfortunately, while I still believe that all members of the church are brothers and sisters in Christ, it was very hard to get that sense when the marriage canon was being debated. By the end of the debate, I think it was very clear to everyone involved that, regardless of the outcome of the vote, many people would be profoundly disappointed with the result, and that the unity of the church would be at risk.

Ultimately, after the initial “no” vote declaration, it was determined the next day that the result was actually in favour of changing the marriage canon. However, those on both sides of the debate had experienced both a narrow victory and a narrow defeat. I agree with Bishop Jane’s opinion that God is telling us that we need one another.

In the end, after several highs and lows, I look forward to what God has planned for the church and for me as a newly elected member of the Council of General Synod, over the next three years.



From left: Dorothy Marshall, Travis Enright, Graham Ward and Alan Perry take part in the CoGS election for the Province of Rupert’s Land.

Christian theologian reflects on culture and marriage continued

Continued from page 2.

SM: I think enough time was given for a first reading, though it is unfortunate that so many apparently did not read the actual report. This was evident especially in the criticisms of the report, which seemed to use stock responses to “revisionism” or “marriage equality”—neither of which we were arguing. It was also evident in the way so many treated the process as a return to the question of “the Bible and homosexuality”—which it was not. But it was also evident in the engagement of those already favoring canonical change, who focused on the “yes” but not the “why” or the “how” of the report. Hopefully, the next three years will bring more careful engagement of the question, and of *This Holy Estate*.

Editor: *Were you pleased with the motion put forth by Bishop Jane and adopted by General Synod 2016, to affirm across the ACC the 2004 statement on the integrity and sanctity of same sex relationships and give further consideration to This Holy Estate?*

SM: It made me glad to be part of a diocese like Edmonton, where there is a basic sense of mutual respect amidst deep differences. I loved the way Bishop Jane responded in her recent statement: “that everyone has

had the experience here of hopes raised and dashed, feeling wanted and feeling excluded. I believe we have all felt that we walked in one another’s shoes.” That was a beautiful statement, and captured my feelings well. As a Commission we realized early on that there is no single Christian (let alone Anglican) understanding of marriage. The understandings of marriage in our canonical and liturgical texts allow for quite different interpretations, as we spelled out in the report. That’s not a criticism. Indeed, it leaves room for the Holy Spirit to work in the many different situations Anglicans find themselves in. However, in the pew (and I fear the pulpit), theology mingles uncritically with popular culture (the restoration of the world through “true love’s kiss”) and romantic individualism (finding personal fulfilment in “The One”).

One of our goals in writing *This Holy Estate* was to create a resource to help the church continue to think theologically about marriage (not just same-sex marriage). So I’m glad that process will continue.

Editor: *Bishop Linda Nicholls responded to an accusation of bias toward the Commission by noting that she and the other commissioners were not all of one mind and committed to listening to all points*

of view. Did you find that to be the case?

SM: Indeed. We came at the questions from different Anglican sensibilities and with different theological biases. More importantly, we also came with an openness to learn from one another. We also benefited greatly from the care put into many of the submissions. I can’t speak for the others, but my mind was certainly not made up at the beginning. There was vigorous discussion on key points. At the same time, there was a commitment to finding a constructive way forward for the church that honoured the mandate given to us by CoGS on the one hand, but did so within the biblical call to be *transformers*, rather than mere *reflectors*, of culture (Rom 12:2) on the other. I think we achieved that, though others in the church would disagree.

Editor: *If General Synod 2019 accepts a change to the marriage canon, will this action be indicative of the church’s desire to allow different expressions of the gospel to flourish?*

SM: As I said at General Synod, Canon XXI exists alongside Canon XXII (National Indigenous Ministry), and so I could not personally support any change that affected negatively the church’s commitment to walk beside my

aboriginal brothers and sisters. But I see nothing in the amended Canon XXI that inhibits diversity of cultural expression. There was some assertion of the contrary at General Synod, but it was just that: assertion. Specifics will have to follow before the second reading in 2019. Again, the Commission advocated not changing the church’s view(s) of marriage through an abstraction like “marriage equality” (which is a secular, legal idea), but *expanding* the view of marriage already implicit in the church’s texts and practices. In other words, we advocated opening-up that present view of marriage which, up to now, has included only male-female couples to the possibility of extending the term “marriage” to covenanted, same-sex relationships.

Editor: *Following the Edmonton diocesan synod in 2012, you were asked to help facilitate a series of conversations among clergy about same-sex blessings. If asked, will you help lead discussions about This Holy Estate?*

SM: I would be open to any invitation to be involved in such discussions, whether at a parish or diocesan level.

Dr. Stephen Martin is married to the Rev. Susan Oliver, rector of Christ Church, Edmonton. They have a daughter Amelia, a son Simon and a dog Isaiah.

Environment chaplain encourages green practices continued

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In 2010, Sarah assisted with the long-term monitoring of the terrestrial ecosystem at another radar station in Torngat National Park in northern Labrador.

“For my PhD, I’m doing research at a diamond mine in the Northwest Territories, approximately 300 km northeast of Yellowknife. This site is much flatter than the other two, but still has a wild and stark terrain that I find so appealing. On this project, I’m more likely to be visited by grizzly bears than polar bears!”

Extensive study of arctic tundra and the complexity of its revegetation have helped convince Sarah that effective and practical strategies and solutions for energy production and resource extraction are key to preventing irreparable damage to the environment.

As the world’s population continues to grow, so, too, does the demand for natural resources. In many indigenous cultures, she

explains, decisions are made by thinking back and forward by seven generations. “Remembering the past, while thinking about the kind of world we want our great great grandkids to enjoy, might lead us think about how to more effectively use our resources.”

“My research is trying to tackle one small component of a complex environmental and socioeconomical issue; how we consume and value resources,” she adds.

As chaplain to the environment, Sarah reminds us that we must recognize the impact our decisions have on the environment, and acknowledge the responsibility we share in caring for God’s earth. “A few weeks ago, I heard a sermon describing how God gave us, as His people, free choice. But that does not mean our choices are free of consequences.”

She is developing a parish resource to encourage churches to go green and adopt environmentally friendly practices (no more

Styrofoam!) and strategies, big and small, for making a difference at home and as a church community.

Furthermore, Sarah believes environmental sustainability is strongly linked with social justice and equity. For example, church land and roof space can and should be used to generate energy, food, and other resources to support local communities and people living in poverty. A great example is a parish community garden in which fresh produce is grown for a local food bank.

Through a new diocesan grant program, parishes may soon be able to apply for small grants after they have completed an energy audit of their church buildings.

Sarah is eager to hear about parish projects in support of environmental sustainability. To share ideas or invite her to speak at your parish, email envirochaplain@edmonton.anglican.ca

Royal relationships continued

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The parish’s on-going ministry to the regiment, and to all in the community who suffer the lasting effects of war, is now also backed by the Anglican Foundation of Canada.

In May, Holy Trinity received the first installment of a grant from the AFC for \$7,000, which it matched with funds from its own Reach Campaign. They will report to the AFC about the progress of the work in order to receive the same amount each year for another two years.

Developing the ministry of healing and reconciliation is one goal. The other is to broaden pastoral ministry to the troops and their families, whether social, financial, psychological or spiritual.

As Archdeacon Pappas puts it: “We are their regimental home. They can count on us for whatever they need.”