

THE MESSENGER

MARCH 2016

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Black History Month service a celebration of diversity and unity



The Seventh Day Adventist Children's Choir prepares to sing "We are Marching in the Light of Christ."

MARGARET MARSCHALL

Bound by a faith in Christ, more than 400 people celebrated unity in diversity at a vibrant ecumenical worship service in honour of Black History Month.

"Out of many, we are one people," presider the Rev. Miranda Sutherland, a native of Jamaica and interim priest-in-charge at All Saints' Anglican Church in Drayton Valley, told the large congregation gathered Sunday, January 31 on Treaty Six at St. Faith's Anglican Church in the Alberta Avenue neighbourhood of Edmonton.

"Together let us reach out in peace and hope to the world," said the Rev. Mike Grange, Associate Pastor of Bethel United Church of Jesus Christ. "We can draw strength from each other's experiences as a diversified people who believe

in Christ," said Grange who, on behalf of the Edmonton branch of the National Black Coalition of Canada (NBCC) Society, expressed gratitude and appreciation to everyone in attendance.

Praise to God was expressed through joyful and uplifting music, beginning with the young, angelic voices of the Seventh Day Adventist Children's Choir marching in the light of Christ to the processional hymn.

"The time is now, when we must approach life with our neighbours without malice or skepticism; but with a lit candle of hope and goodwill," said the Rev. Errol Campbell, pastor of Victory Family Fellowship Church in Calgary. In his homily, Campbell spoke of an imperfect world, where we all need one another to survive.

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The Rev. Miranda Sutherland, interim priest-in-charge at All Saints' Anglican Church in Drayton Valley, presided during the worship service held on January 31 to celebrate Black History Month.



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Black history service celebrates diversity continued

Continued from front.

"This certainly was one of the reasons why Jesus asked the father to make us one," said Campbell. "Folks, we are not atomistic. We did not come into this life all self-sufficient. We must be constantly reminding ourselves that we have been shaped over time by a network of family, church, school and other communities with all their laws, rules, history, myths and realities... At some point in our lives, somebody invested in us for us to achieve. It is now our time to return the favour."

In his greetings on behalf of Premier Rachel Notley and the Alberta government, Edmonton-Centre MLA David Shepherd acknowledged the accomplishments of faithful and resilient black pioneers who helped build our province: courageous entrepreneurs, such as rancher John Ware, who brought the first cattle to southern Alberta in 1882.

The service, coordinated by Anglican deacon the Rev. Dr. Adenike Yesufu, brought together 20 different denominations reflecting, as she said, "a peaceful vision of unity and oneness among all people." The hymn "Sister/Brother let me be your servant, let me be as Christ to you," sung by the St. Faith's Singers, encapsulated the vision of walking together.



Clockwise from top left: singing songs of praise and worship; Pastor Ayodele Adetunmobi of the Rhema Parish Redeemed Church of God gives the opening prayer; the Rev. Mike Grange of the Bethel Church brings greetings from the National Black Coalition of Canada; and the St. Faith's Anglican Church Choir.



From left: Hopeton Heffenden and son Judah enjoy a quiet moment before the service; Edmonton-Centre MLA David Shepherd and Diocese of Edmonton Deacon Adenike Yesufu join the congregation during the processional hymn; The Seventh Day Adventist Children's Choir marches in the light of Christ.

St. Pat's helps neighbours new to Mill Woods and Canada

MARGARET MARSHALL

The REACH Mission Campaign and the Anglican Foundation of Canada (AFC) are helping parishes in the Diocese of Edmonton make a difference in the lives of new immigrants, families struggling with poverty and homelessness and senior citizens.

Located in southeast Edmonton, St. Patrick's Anglican Church serves the multi-cultural community of Mill Woods, home to many immigrant families.

"I'll never forget my first Sunday preaching in this parish," says the Rev. Kevin Kraglund. "I felt as though I was standing in front of a mini United Nations. One of the strengths of this community



St. Patrick's has hosted five job fairs in partnership with the Edmonton Mennonite Centre for Newcomers (EMCN) and the Welcome Centre for Immigrants (WCI).

particularly high rates of unemployment (*A Profile of Poverty in Edmonton Report*, Edmonton Social Planning Council).

is our ethnic diversity. There is such a strong sense of faithfulness and serving others."

The parish held a special congregational meeting in the spring of 2015 to determine how to help its neighbours and, after prayerful consideration, decided to use funds from its Reach Mission Fund to support people looking for employment. Studies show that new immigrants experience a greater level of poverty. Mill Woods Town Centre is one of the lowest income communities in Edmonton and the neighbourhoods of Richfield and Lee Ridge experience

To date, the parish has raised nearly \$152,000 in REACH pledges, surpassing its goal of \$130,000 by 12%. Through a one-of-a-kind partnership with the Edmonton Mennonite Centre for Newcomers (EMCN) and the Welcome Centre for Immigrants (WCI) they have hosted five job fairs, connecting hundreds of prospective employees with employers.

"We're quite thrilled to have this partnership with St. Patrick's," says Rabin Mendis, manager of the Welcome Centre for Immigrants (WCI). "Our relationship with the church has been a blessing. For about a year we'd been looking for a place to host our job fairs and this enables us to meet a high demand for employment services."

A \$15,000 grant from the Anglican Foundation will help St. Patrick's and WCI further their partnership and meet more employment needs.

By mid-March they hope to provide computer training and English language classes for the newcomer population.

Continued on page 10.

Challenges remind us to focus on the gospel



BISHOP FRASER LAWTON
Diocese of Athabasca

“It was the best of times, it was the worst of times...” wrote Charles Dickens in his novel, *A Tale of Two Cities*. Though it is a stretch to suggest the superlatives apply to us now, it does sometimes feel that our lives are in upheaval, changed by either amazingly good or deeply troubling situations. Many of our communities have been deeply impacted by the economic situation in Alberta and struggle with

what to do. The social environment is under stress and change. We see the Provincial Government pressuring the Roman Catholic Church to compromise its doctrine in order to maintain its school boards. Many northern communities have seen families and businesses depart over the last few months, often with huge effect on those who remain.

Within our own church we are not without struggle, and some parishes are conflicted and torn. At the diocesan level we hear about the troubled places. More profoundly, though, in considering all these things, is that it has always been thus. The church has been charged by Jesus to continue his work and mission



in a world that has been separated from God and that very often outright rejects Him. The church has always faced hostile situations and environments. And, as an organism filled with human beings, it has also always had its internal struggles and frustrations.



The amazing thing is that God still uses us and gives us His grace. He continues to love us and to call us to walk more closely with

Him. He still calls us to be transformed and to be partners in the gospel and kingdom. These are also good times. Even while we face many struggles, we also rejoice at what God is doing. The Diocese of Athabasca, thanks to the faithfulness and generosity of its people, fared well financially in 2015. On the whole, there is a sense of mission and desire to know more of God's presence and to even talk about how to share that with the world. We have been delighted to welcome new clergy to the diocese.

The challenges we face are a good reminder to refocus on the place of the gospel – our relationship, individually and corporately, with Jesus – in our lives. As we continue to make our way through Lent, we do so mindful of its call to discipleship. Please be devoted to prayer: at home, in silence, on Sunday, corporately, and in every possible way. Our prayer is not about us telling God what He ought to do, or to lay out our list of needs. It is about asking Him to conform our hearts, lives and ways to His life and call. We join Jesus' prayer that His kingdom come and that His will be done. Please also pray for His direction and leading for the diocese as we seek to not merely survive hard times, but ensure that the gospel prosper and spread. The Lord be with you, +Fraser

Spend Lent with John: readings and reflections

These Lenten reflections were written by students and staff at Trinity College in Toronto, and are made available to Messenger readers by the Rev. Hollis Hiscock, editor of the Niagara Anglican.

You're invited to read the passage and commentary, reflect on any questions, and ask how the readings apply to your life. More such reflections can be found in the Niagara Anglican at www.niagaraanglican.ca/newspaper

Friday, March 4.
John 10:22-42
The Rev. Canon Susan Wilson Rector, All Saints' Erin

Have you ever tried to persuade someone by citing facts and using reason? If they are open to the possibility of what you are suggesting, then they might be open to your argument. However, if they are determined to stick to their views, they may well be unable to accept your reasoned debate.

Jesus seems to run into this situation over and over again. The religious elite and temple authorities are unable

to see who Jesus is. Jesus tries to explain himself using the Hebrew Scriptures. He has shown them signs. He has taught using parables. But this Jesus, who claims to be the Messiah, does not fit the image and view of the Anointed One that the religious authorities had in their minds. Despite what was right before their eyes, many could not see and many could not believe.

What images of Jesus challenge you the most? What images of Jesus are easiest to hold onto? Which are the most difficult? Are there any images of Jesus that you need to let go of?

Saturday, March 5
John 11:1-37
Matt Koovisk, Master of Theology Student

Part of the funeral rite includes a part of this passage: "I am the resurrection and the life, saith the Lord." In the midst of a funeral, we're in our own places of sorrow, of grief, of thinking about the loss that we have just suffered. All of that is "meet and right so to do."

As we see, even Jesus mourns the loss of his friend Lazarus.

Our belief as Christians that we have everlasting life through the death and

resurrection of Jesus Christ does not mean we should keep that stiff upper lip and not grieve death when it touches our lives.

Grief is a normal part of the human experience, and should not be ignored.

When has death touched you? What was that like? What do you think when you hear these words – I am the resurrection and the life - what do they say about the work of God in our lives?

<p>SUBMISSIONS DUE 1 MONTH PRIOR TO PRINTING DATE</p> <p>DEADLINE FOR APRIL ISSUE: MARCH 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 Peter Clarke (Athabasca) seens@telus.net</p>	<p>read online www.edmonton.anglican.org/messenger</p> <p>get weekly news www.edmonton.anglican.org/synod-scene</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 Rochelle Nieuwenhuis</p> <p>PROOFREADING Charis St. Pierre</p> <p>REPORTING Margaret Marschall Rochelle Nieuwenhuis</p>	<p>A \$15 annual donation is suggested. Please send donations to the Dioceses of Athabasca or Edmonton, c/o The Messenger.</p> <p>The Messenger is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in The Messenger are not necessarily those of the editor or publisher.</p> <p>The Messenger is a section of the Anglican Journal, printed 10 times a year (no issues July and August) by Webnews Printing Inc. North York, ON.</p>
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Our words matter: thoughts on neighbourly reconciliation



FIONA BROWNLEE
Aboriginal and Rural
Communities Liaison

Let's see, oh right, it is time to update my Facebook status. How shall I express that I want to keep warm and that I wish this cold of mine would go away? Here we go then. Tasks today: to stay warm and beat this

cold into submission. Hang on a moment. 'Beat into submission.' Might this saying trigger negative feelings for my sister and others? Let me think of another way to say this. Now I have it. Tasks today: to stay warm and throw this cold off. That, my friends, is the thought process I had recently. It got me thinking about the words we use and how they affect others.

My sister, who has given me permission to share this, is a survivor of domestic violence. She and her children went through a lot and they are now working on their healing journey. It is by being in a close relationship with her that I have discovered that words like beat, throw down and hit can be emotional triggers

for her and other survivors. Triggers that send them back vulnerable and fearful to the place of the abuse. I never want that for her and the other survivors.

Our words matter. They do. They can be healing or they can be scarring. As Christians, we have a choice to make about how we speak about our neighbours; whether they be like us or different from us. Even with those words I have set up a distance between myself and others. Our words do matter.

St. Paul wrote to the church in Ephesus and said this, "Let no evil talk come out of your mouths, but only what is useful for building up, as there is need, so that your words may give grace to those who hear" (Ephesians 4:29). It seems to

me that St. Paul is reminding us that our words do matter. How we say them, what we say and who we say them about.

Working on neighbourly reconciliation is like that. When I speak about first nations' neighbours, what words do I use? Do I use native, indians, savages? I hope that most of you shook your heads when you read that last word in particular. No, I use the words that I have been asked to use: first nations, first peoples, indigenous. I use words like community, rather than reserve. I use words like friend and elder to describe the people that I work with and live beside.

The next time you find yourself talking about the first nation community down

the road, or indigenous people who live in your community, prepare yourself for what you are going to say. Are you going to use words that build up and give grace, or are you going to use words that tear down and give grief? Our words matter because they reflect what is in our hearts.

Striving for neighbourly reconciliation is hard work and it means changing our own attitudes first. We can start by choosing our words carefully and thoughtfully, because our words do matter.

If you are part of a rural or semi-rural parish and want to learn more about indigenous culture, relations and reconciliation, please email Fiona Brownlee at f.brownlee@edmonton.anglican.ca

Improving maternal and child health



DOROTHY MARSHALL
PWRDF Representative

Many of you reading this are parents or grandparents, or have special young children in your lives. In our family we have been delighted with several new grandchildren over the past few years; beautiful healthy babies born in modern facilities with appropriate medical care. We are thankful for this, but are aware that everyone is not so fortunate. In fact, as recently as 2012 a survey of 29 rural villages in the Diocese of Bujumbura in Burundi, found that a staggering 12% of infants died in childbirth. This is where the work of the Primates World Relief and Development Fund comes in.

PWRDF is active in 22 countries, with partners drawn from Anglican churches, ecumenical organizations, and community-based groups. PWRDF supports people-centered development that improves the quality of daily life for vulnerable populations, promotes self-reliance, and addresses root causes of poverty and injustice. An integral part of the mandate of the Primate's World Relief and Development Fund is to support maternal health and child care.

An exciting new joint program with the Department of Foreign Affairs, Trade, and Development Canada was announced in December; PWRDF will contribute \$2,654,612 over five years towards the \$17,697,412 project that will focus on maternal and child health in 350 villages in Burundi, Mozambique, Rwanda and Tanzania.

"PWRDF is deeply satisfied that DFATD has approved an ambitious proposal to scale up the work we are presently doing with them in three

countries—Burundi, Mozambique and Tanzania—and adding Rwanda. At the three-year mark in our current DFATD programs, we are seeing many of the five-year results we were aiming at, due to our partnership with strong local partner organizations who know their countries, their cultures and their people," said Adele Finney, Executive Director of PWRDF. "As we accompany partners, and they accompany vulnerable people making lasting changes in their communities, we see more mothers and babies living and thriving through pregnancy, childbirth and the first years of life."

The program will reach 3,545,315 women of reproductive age, newborns, children under five and men. It will include post-natal care for women, vaccinations, vitamin A and enough good, healthy food for children to grow to their potential.

Health workers and birth attendants will be trained to dispense accurate advice on ante- and post-natal care, promote healthy habits, provide basic health care, identify high risk

pregnancies and make referrals to government-run medical facilities. Health centres will be equipped with essential equipment, dispensaries, nurses' houses, and expectant mothers' houses will be built. Rapid and affordable transportation to medical facilities, including bicycle and motorcycle ambulances, will be provided. The project will provide improved access to clean water and nutritious food—the basics of good health. Village leadership and local communities will be mobilized and equipped to continue the work, and to ensure gender rights.

Here is more good news; three years into the current program, thanks to the efforts of the promoters, the health staff, and the people of the 29 villages, during the period from April through September, 2015, the infant mortality rate in the region dropped to 0%. During that period, 597 women gave birth and 97% of those births occurred at a medical facility, attended by a health professional.

PWRDF is proud of its more than 40-year working relationship with DFATD,



Children in Burundi eat a meal prepared by their mothers as part of a nutrition course provided by the Diocese of Bujumbura, a PWRDF partner.

and looks forward to continuing to work together with partners including Village Health Works in Burundi, the Anglican Diocese of Masasi in Tanzania, the Association of Community Health (EHALE) in Mozambique, and Inshuti Mu Buzima (Partners in Health) in Rwanda, to improve the lives of mothers and children throughout their respective regions.

To learn more or support this project, visit www.pwrdf.org. You can also donate through your church envelopes. To become a PWRDF representative in your parish, contact your rector or Dorothy Marshall, Diocese of Edmonton Rep. at camfarm@syban.net

Join team "Anglican Diocese" as a Partner for Life



Last year, Bishop Jane Alexander challenged members of the Edmonton diocese to roll up our sleeves and, through prayer and participation, help ensure there is blood available for our family, friends or neighbours in need.

As part of the Partners for Life Program, the Diocese of Edmonton made 38 blood donations through Canadian Blood Services (CBS) in 2015. This blood was given to hospital patients in the Alberta North region. To put things into perspective, it could have been used to help 7 cancer patients, 7 heart surgery patients, 19 hip replacement patients, or 9 patients with a blood disorder, says Keri Cable, Territory Manager, CBS Edmonton Centre.

As a Partners for Life participant, we are committed to making 100 donations by the end of 2016. To help us reach that goal, register online as a member of the Anglican diocese's team at www.blood.ca/joinpartnersforlife. Our Partner ID is: **ANGL696986**.

If you belong to a rural parish, you may be able to find a mobile clinic near you.

For those who reside in or near Edmonton, blood donation clinics are located throughout the city. Should your parish choose to give blood as a group, you can call CBS to book a block of times. Shuttle service to and from the main donor clinic at 8249-114 Street is available. To find an Edmonton clinic

near you, visit www.blood.ca and use the "Find a Clinic" search function.

Not everyone can give blood, but you can be an advocate and encourage others to give on your behalf. To find out if you are an eligible donor, and for more information, visit www.blood.ca/eligibility.

Every minute of every day, someone in Canada needs blood. Blood and blood products are a critical part of essential medical care, including surgeries and procedures, treating cancer and managing disease.

Blood donors can give as often as every 56 days, the time required for your body to automatically replace red blood cells. Plasma is replaced within hours and platelets within days.

MARCH MOBILE CLINICS FOR BLOOD DONATION

- 8 WESTLOCK**
Westlock and District Community Hall
10711 – 104 Avenue. 3:30 pm – 7:30 pm
- 9 WETASKIWIN**
Civic Centre – Drill Hall
4513 – 50 Avenue. 3:30 pm – 7:30 pm
- 10 EDMONTON**
Commerce Place
Suite 163, 10155 – 102 Street. 9:00 am – 1:00 pm
- 11 STONY PLAIN**
Holy Trinity Catholic Church (Stony Plain Clinic)
200 Boundary Road. 2:30 pm – 7:30 pm
- 12 ST. ALBERT**
Sir George Simpson School
50 Grosvenor Boulevard. 9:00 am – 1:00 pm
- 14 CAMROSE**
Norsemen Inn, Banquet Room
6505 – 48 Avenue. 3:30 pm – 7:30 pm
- 15 FORT SASKATCHEWAN**
Dow Centennial Centre
8700 – 84 Street. 3:00 pm – 8:00 pm
- 16 ST. ALBERT**
St. Albert Inn, Main Ballroom
156 Saint Albert Trail. 3:30 pm – 7:30 pm
- 17 EDMONTON**
MacEwan University, Robbins Health Learning Centre, Paul Byrne Hall. 10910 – 104 Ave. 9am – 2pm
- 18 CAMROSE**
Norsemen Inn, Banquet Room
6505 – 48 Avenue. 3:30 pm – 7:30 pm
- 19 SHERWOOD PARK**
Bethel Lutheran Church
298 Bethel Drive. 9:00 am – 2:00 pm
- 21 STETTLER**
Stettler Community Centre
5101 – 46 Avenue. 3:00 pm – 8:00 pm
- 22 SHERWOOD PARK**
Centre in the Park – Community Centre
401 Festival Lane. 3:30 pm – 7:30 pm
- 23 CAMROSE**
Norsemen Inn, Banquet Room
6505 – 48 Avenue. 3:30 pm – 7:30 pm
- 24 EDMONTON**
Edmonton City Hall, Main Floor-City Room
1 Sir Winston Churchill Square. 9:00 am – 2:00 pm
- 25 LEDUC**
Nisku Inn & Conference Centre
1101 4th St. 9:00 am – 1:00 pm
- 26 FORT SASKATCHEWAN**
Dow Centennial Centre
8700 – 84 Street. 9:00 am – 1:00 pm
- 28 INNISFAIL**
Innisfail Library and Learning Centre
5300 – 55 Street Close. 3:30 pm – 7:30 pm
- 29 MORINVILLE**
Rendez Vous Centre
9913 – 104 Street. 3:30 pm – 7:30 pm
- 30 EDMONTON**
NAIT, North Lobby
11762 – 106 Street. 9:00 am – 1:00 pm
- 31 ACHESON**
Sysco Edmonton, 2nd Floor Exhibitors Hall
26210 Township Road 531A. 9:00 am – 1:00 pm

Dignity Initiatives in Buyé

An initiative of the Diocese of Edmonton ACW to provide basic feminine hygiene kits to young woman in Buyé diocese has received tremendous support. By January, a total of 600 Dignity Kits were sent to Burundi. Buyé is the oldest of seven dioceses in Burundi and one of the poorest countries in the world. Many young woman lack access to feminine hygiene supplies and cannot attend school.

Around 4,000 women from 28 parishes belong to the Buyé Mother's Union, which helps provide the necessities of daily living,

such as food and clothing, to people facing adversity. The Mother's Union also provides education about hygiene, family planning and nutrition. The kits were received by Buyé Mother's Union President Clotilde Muhimpunda and Chaplain Canon Bibiane Nsengiyumva.

The Edmonton diocese is using a portion of its REACH campaign funds to partner with PWRDF in equipping a maternity ward in Buyé Hospital. Over the next five years, PWRDF

will contribute \$2,654,612 toward maternal and child health in 350 villages in Burundi, Mozambique, Rwanda and Tanzania. Donations for beds, mattresses and bedding can be sent to the Synod Office: 10035-103 Street, Edmonton AB, T5J 0X5.



From left: Clotilde and Canon Bibiane of the Mother's Union receive the second shipment of Dignity Kits from the Edmonton diocese.

Project Life Series Offered in April

Project Life, an eight-week adult education video series exploring life issues (abortion, unplanned pregnancies, and euthanasia, as well as other topics), has been developed by Anglicans for Life.

It will take place Monday evenings at 7:15 PM at the Edmonton Christian High School Library (14304-109 Avenue), beginning Monday, April 4. For further information or to register, contact Nancy Craig at craignancy@gmail.com

These poems were written by Grade 9 Students at Victoria School of the Arts who attended the TRC Exhibit

Her dress,
her dress,
as white as can be
fluttered quickly (Quickly)
in the wind.

Now.

Now how would it make you feel
if you were suddenly taken.
Taken from your home,
from your culture.
Where everything is gone. (Gone)

We take things for granted,
all we want is more
while others have nothing (Nothing).

Nothing to call home,
no one to call family
and nothing to make
Them full.

We think that,
just because
Their colour is different,
And that they speak
A different language,
That makes them
Wrong.

That's wrong.
Poor people
everyday are beat,
Called by a number.

And its all ok.
But it's not.

Her heart pounds as she takes a breath
It's all over now
She thinks to herself
It's all over
Over (fading)
Over (fading)

Her dress
that used to be white
Turned a little bit redder
As she puts up a fight
Now she is a soldier
Fighting for her right.

Powerless.
It tears her apart.
Like a tiger tearing
Thought its prey.
Powerless.
She feels,
powerless.

Dread slithers through her veins
Fear is a poison
killing her slowly
Slowly
Paralyzing her from within.

Her little white dress
All ripped and teared
Now falls to the ground
Like a wounded soldier
One last fight
One last breath
One last.....

Truth and Reconciliation exhibit leaves deep, lasting impression

Last fall, the narthex of All Saints’ Anglican Cathedral was transformed into a space of education, honesty, sorrow and hope.

A committee from the Edmonton diocese – called together by Bishop Jane Alexander and led by Canon Barbara Burrows (TRC Special Exhibit curator), the Very Rev. Neil Gordon (Dean of Edmonton), the Rev. Travis Enright (Canon Missioner for Indigenous Peoples) and Sharon Pasula (Oskapewis) – worked to assemble and display a unique collection of articles, pictures and documents from the Anglican Church of Canada archives and additional sources.

“Thank you for this opportunity to read, to ponder, to pray.”

Between October 13 and November 11, 2015, upwards of 2,000 people viewed “Truth and Reconciliation: A Special Exhibit on the Legacy of the Residential Schools.” Opening at All Saints’ on Thanksgiving Sunday, the exhibit had been created at the Cathedral of St. James in Toronto by national archivist Nancy Mallett, as part of her own quest to learn more about



During services and events at All Saints’ Cathedral more than 2,000 people had an opportunity to view the truth and reconciliation special exhibit.

the legacy of residential schools.

After viewing the display in Toronto, Canon Burrows envisioned what it could like in the Edmonton diocese. She approached volunteers about making displays for the items out of old door hinges and shelving units. For several days they sorted items, representing four stages: Beginning, Truth, Apology, Healing and Reconciliation. The Toronto-centric chapters of the story were replaced with local information and artifacts, focusing on “thanksgiving, hope and how we are journeying to reconciliation.”

Special emphasis was given to the relationship between the Diocese of Edmonton and indigenous people. Fifty red dresses were displayed between the pillars of the cathedral, symbolizing the nearly 1,200 missing and murdered indigenous women. Baby clothes were placed on the baptismal font as a memorial to the 6,000 children who never returned home from residential schools. The names of all the First Nations of Treaty 6 and the Metis Nation of Alberta were listed on the wall. A number of indigenous art pieces added a new dimension to the exhibit.

An opening reception on October 13 was attended by 50 people: many ecumenical church leaders, aboriginal representatives and government officials, including



This simple display is a poignant reminder of the Anglican church’s role in residential schools and our commitment to continue on the journey of reconciliation and healing.

MP Linda Duncan. Visitors were invited to stroll through the narthex, nave and main aisle of the church, viewing the artwork and displays which included the colourful processional cope worn by the Canon Missioner for Indigenous Ministry (decorated with intricate beadwork and embroidery). A steady stream of visitors, more than 625 counted people (indigenous and non-indigenous) and groups from churches, schools, universities, government departments, and city

“Thank you for honouring our First Nations citizens and having the courage to admit fault and so actively seek real truth and reconciliation.”

Comments left by those who attended the TRC Exhibit

I am truly inspired by the hope and optimism I feel for Canadians moving into the future after your heart-felt display of our history and reconciliation efforts.

As a mom, this is so hard to understand . . . losing one’s children in this way.

As a person, it’s even more difficult to imagine the concept of taking away another person’s identity.

May we all heal.

Survivor of Youville St. Albert residential school – 1936-1942.

Very moving. My grandmother attended St. Paul and her sister burned to death in fire there.

In her memory I have come.

Thanks. My late father would have enjoyed seeing this exhibit.

Very powerful and informative presentation.

The fact it was placed in the heart of the church, the sanctuary was wonderful.

May there be peace and healing for generations to come.

White woman,

mother,

grandmother.

As one mother/ grandmother, the sorrow of the loss of one’s children is unimaginable.

Sorrow for your sorrow. Blessings.

officials, came to hear the history of residential schools in Canada – a sad chapter of both our government and church’s story that involved the abuse and estrangement of indigenous children. Another 1,370 encountered the exhibit as they attended worship at the Cathedral, a Poverty Workshop and concerts and, in so doing, became part of this journey of reconciliation and hope together.

The special exhibit was an emotional experience for many visitors, including grade 9 students from the Victoria School of the Arts who captured those feelings in the poetry on these pages.



The red dresses used at the TRC Exhibit continue to tell their powerful stories and incite conversation. From February 7-March 5, the dresses were part of an art installation on Alberta Ave in Edmonton. The We See Project, sought to “further reconciliation in Edmonton neighbourhoods and communities by creating opportunities for engagement and response through art, listening, conversation, and interactive educational activities.” More on this story in the April issue of *The Messenger*.

These poems were written by Grade 9 Students at Victoria School of the Arts who attended the TRC Exhibit

The knife plunges into her chest
Her scream pierces the night
drawing blood with each dive
Her hope is drained,
it flows out of her
along with the blood

Fear Crawls inside
what do you do?
Stuck in a prison all day
As the clock ticks away
Their hopes dissolve
as the years go on.

Culture slips away
language disappears
Hope dissolves
slowly,
slowly,

Slowly even the love in her heart withers
she becomes grey
grey,
grey like the food on her plate.

Away,
away she goes to the land of broken dreams
To be broken further at the seams.

The sun sets in the east
Shadows spread across the snow
Winter is here to Kill

Imagine 35,000 homeless people a night
Their life expectancy is only 39.

Imagine that 20% are under the age of 21
Only 25% of them have passed high school
Imagine that only 60% of them go to shelters

Because it's all true

30% of homeless people are of my ancestry***
And that's because their parents or their grandparents didn't know how to love
Love is something that they weren't taught at school

At the school they were forced to go to,
The school that taught them that nobody cared about them

That nobody wanted them anymore
And then when they finally came home
They had transformed into what we thought was the perfect human

They didn't know how to raise a family
because they didn't know their family

Is that fair?

Fair is when people are all treated the same
Were my people treated as everybody else?
No. And because of this they may never be the same

The sun rises in the east
Shadows, start disappearing
The grass waves in the wind
Spring here to save.
We can save

We need to be the change in this world

POWERFUL MESSAGE, BEAUTIFULLY PUT TOGETHER ~ INSPIRING ~ EYE-OPENING ~ THANK YOU ~ LOOKING FORWARD ~ TOWARD RECONCILIATION ~ DEEPLY MOVING ~ HEART WRENCHING ~ OVERWHELMED ~ COURAGEOUS, BOLD, HONEST ~ NEVER AGAIN ~ THE JOURNEY CONTINUES ~ MOVED ME TO ACTION ~ WE ALL NEED TO KNOW & UNDERSTAND

Community flocks to manger



The Magi kneeling before the Christ child, with shepherd and angels attending.

Photo: Chris Clegg, South Peace News

PETER CLARK
St. Mark's, High Prairie

For the past 10 years, no matter what the weather is like, shepherds, kings and angels along with a few sheep and a goat, have flocked to the snow-covered lawn of St. Mark's Anglican Church in High Prairie on the first Friday of December.

On this Friday night, the warmest in 10 years, animals and people from throughout the community came together for the Live Nativity – an evening of song and scripture. In all nearly 80 participants gathered in the church driveway to sing and rejoice in passages from Matthew and Luke.

The readers came from several churches in town, as did the costumed participants, representing most of the Christian churches in High Prairie. An influx of young angels and shepherds resulted from young people coming into the hall to ask if they could take part.

One of the newest churches in town rescheduled their own event, originally planned for the same night, in order to take part. A strong sense of community continued to build after the outdoor production as people moved into the hall for a hymn sing, food and fellowship.

Always an impressive sight is the white Archangel, portrayed every year by Anglican James Waikle.

He stands out as one of the tallest members of the community. Also memorable and unpredictable is the presence of live animals, which included a mini goat and penned sheep. Seemingly unfazed by all the lights, people and singing, the goat wandered around and amongst the crowd. People commented throughout the evening about how the Live Nativity provides a wonderful start to the Christmas season. Loosely scripted and choreographed, each production has its own “bloopers” moments, adding to the fun. One year, a minister had to borrow a rope to tie his robe, as his had unfortunately been eaten by the donkey.

The real joy of the evening is not that everything is done on cue, but that the people gathered together, even the ones roped in at the last minute to take part, recognize and celebrate the meaning of our Saviour's birth. Spotting the bright lights, big stable, costumes and animals, many motorists on the adjacent highway stop to join the singing and merriment.

If you are ever near High Prairie on the first Friday in December, please come and join us. We might even get you in a costume.

Rejoice in the Lord always, again I say Rejoice.



From left: Judeah Gilroy, one of the angels in front of St. Mark's church; the Magi bringing their gifts to the Christ child are: Freivald Lind, Brian Hill, and Pat O'Rourke.

Photos: Chris Clegg, South Peace News

Workshop addresses evangelism anxieties

On the evening of January 22, 2016 seven anxious people sat at tables facing a projection screen in the Lower Parish Hall of St. James' Cathedral, Peace River.

Six members of the cathedral and one member of the local United Church congregation were participating in a course entitled "Easy (But Not Cheap) Evangelism."

The word evangelism breeds anxiety, conjuring up images of fear and rejection. Evangelism makes us doubt ourselves and perhaps even question our relationship with Jesus. Evangelism brings the pressure of society to bear. Anxiety makes sense.

Over the course of the weekend, participants confronted their uneasiness to gain a clearer and life-giving understanding of evangelism. They learned that evangelism is the intentional presentation of one's relationship with God through Jesus in the power of the Holy Spirit, using terms the listener can appreciate and which invite a positive response.

The presenter evangelized by sharing their own experience with God, helping listeners to make connections in their own lives. The "evangelist" testifies to the value of belonging to God and to the Christian community, illustrates how to belong by behaving and so opens the door to believing.

The participants also learned it is necessary to first establish a relationship able to bear the weight of evangelizing.

The weekend evangelism workshop concluded with the facilitator, Mission Development, Archdeacon Terry Leer, preaching at the major worship service. In his sermon, Archdeacon Leer challenged the cathedral congregation to actively support the practice of evangelizing hospitality and hospitable evangelism.

Only time will tell if the parish has accepted that challenge.

Athabasca Advent

Sunday, December 13 proved to be one of the busiest days of the Christmas season for St. James' Cathedral, Peace River. In the morning, Santa Claus helped the Sunday school present its annual pageant. Not only did he appear at the telling of the real Christmas story, but he prayed for the 70 pajama-clad people ready for their proverbial "long winter's nap." The service included a eucharist, presided over by Dean Iain Luke, and presents for the children.

In the afternoon Bishop Fraser and Veronica Lawton and Archdeacon Terry and Elaine Leer were among 150 people taking part in the Community Carol Sing at Glenmary School.

The evening's focus was the Service of Lessons and Carols, supported by the Cathedral Choir,

a Contemporary Music Group and a recorder duet. The atmosphere was wonderfully reflective and the recitation of salvation history touched the hearts of the 40 people present.

These events pointed toward the celebration of the birth of our Saviour on Christmas Eve. Cathedral clergy supported a number of congregations:

- The Rt. Rev. Fraser Lawton presided over services at St. Mark's Church, High Prairie and St. James' Cathedral
- The Very Rev. Dr. Iain Luke also led services at St. James' Cathedral
- The Ven. Terry Leer visited St. Helen's, Fairview, Christ Church, Berwyn and St. Bartholomew's, Grimshaw.

St. Mark's parish welcomes Filipino priest to High Prairie in January

PETER CLARK
St. Mark's, High Prairie

It is inevitable that at some time a parish will be without full-time clergy. The parish of High Prairie, which encompasses St. Paul's in McLennan, St. Paul's in Faust and St. Mark's in High Prairie, has been waiting for more than three years for the right person to lead them.

During this interregnum we were blessed to have a regular monthly eucharist via the kindness of the Rev. Chris Boyce, who made the almost 500-km round trip to be with us. We also had visits from Bishop Fraser Lawton, Dean Iain Luke and Archdeacon Terry Leer for various occasions. Most services, however, were led by our six lay readers, who even undertook additional services for the benefit of the parish. They did a stalwart job.

There is always a lot to do in the search for a new priest. A detailed parish profile is prepared – often with numerous revisions. Financial considerations must be put forward, discussed and dealt with. Once all the myriad steps have been fulfilled and the position advertised, the wait begins.

From the outset, prayer has been a vital part of the entire search process. We hoped that God would send us a priest and were willing to wait for the person. We were certain that God would provide for our ministry needs.

So it came to be that the position was advertised across Canada and fairly soon we received an interest from a priest who lived near Manilla in the Philippines. This was a first for us. We received permission to speak with this man, and then, in a typically modern way, we conducted all the conversations and interviews via Skype calls. Sometimes up to six people would participate in a call. All the while, time was spent in prayer to discern if he was God's choice for us.

Once we had determined that he was, our small but active congregation set about getting the rectory ready for the arrival of our new family. With funds in place, we painted, cleaned and did all that was needed to make the rectory a home.

On January 13, 2016, the wardens of the parish welcomed to Canada the Rev. Leon Cadsap, his wife Glory and their daughter. They are arrived at the airport in Grande Prairie and were brought to their new home in High Prairie, thus beginning a new chapter in their lives and the life of our parish.



From left: Hadassah Cadsap, People's Warden Colleen Greer, Leon Cadsap, Glory Cadsap, Bishop's Warden Peter Clarke.

ATHABASCA DIOCESE CONNECTIONS

Diocesan website: www.dioath.ca
(includes sermons for lay readers for each Sunday)

The Anglican Centre (archives for the Diocese of Athabasca)
Phone: 780-624-2767
Fax: 780-624-2365
Email: dioath@telusplanet.net

Parish websites

- Peace River: www.stjamespr.org
- Fort McMurray: www.allsaintsanglican.ca (All Saints')
www.sttom.ca (St. Thomas')
- Grande Prairie: www.christchurchanglicangp.org
- Boyle: www.parishnorthernlights.org

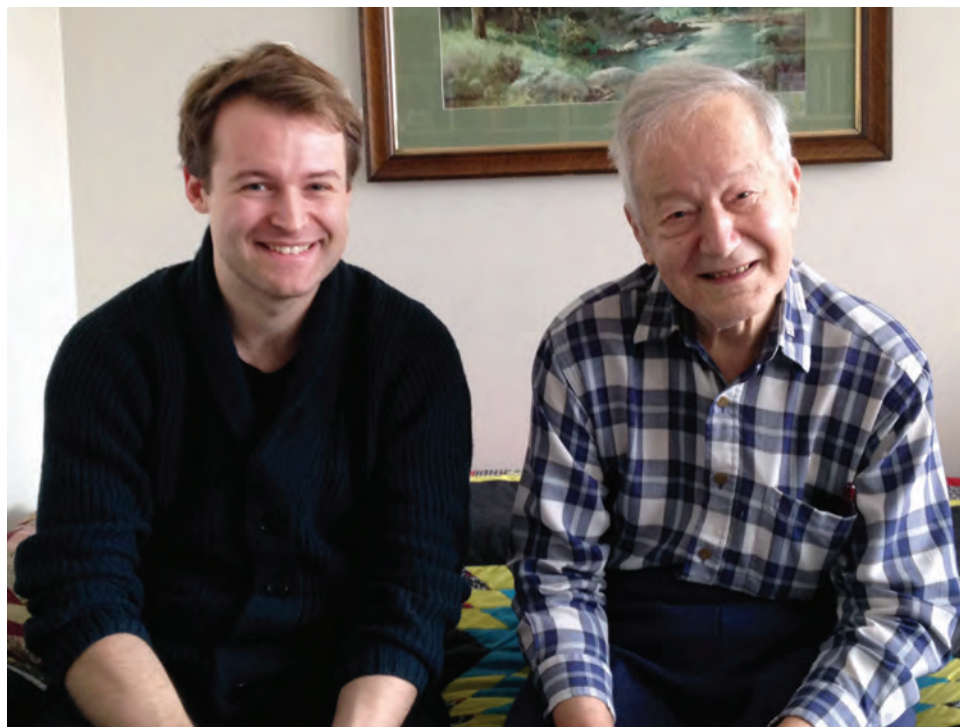
Anthology of grandfather's thoughts on faith and justice

GREG WHISTANCE-SMITH

Many readers of the *Anglican Messenger* will no doubt remember the regular column "As I See It" by the Rev. Martin Hattersley. Martin's thoughts graced these very pages for more than 20 years, from 1989 to 2012.

I'm Martin's grandson, and over the past year I've been assembling an anthology of his many articles, sermons and lectures. He lit up when I first floated the idea in late 2014, and that was all I needed to get started. Before taking on this project I had read very little of my grandfather's work, and it was a delightful (and laborious!) task to go through his decades of writing and pull out highlights for a book called *The Fifth Column*.

Well-known locally for his work promoting the causes of justice and faith, Martin hardly needs an introduction. An Edmonton lawyer, he was ordained a "priest in secular employment" in 1974 and has served in a variety of capacities around the diocese. In 1988, Martin lost his daughter Catherine Greeve to a homicide. He suffered through this public tragedy with a great deal of grace, and it brought him



Greg Whistance-Smith and his grandfather, Anglican priest Martin Hattersley.

the unwanted authority of one that experiences great loss yet continues in faith. It also propelled Martin into extensive volunteering and advocacy roles in the area of criminal justice. While remaining deeply committed to his church and faith, he led the Victims of Homicide Support Society, the Alternatives to Violence Project, and served as chairman of the Citizen's Advisory Committee of the Edmonton Institution.

Beyond *The Messenger*, Martin wrote regularly for *Gemini*, the

newsletter for the Edmonton chapter of MENSA. His piece was titled "The Fifth Column," a reference to the Spanish Civil War and a nod to the subversive intent of his writing. These two spaces gave Martin the opportunity to tackle an impressive breadth of topics, and the ideas he explored reflect his keen insights into how the character of a society results from the interaction of politics, economics, law and religion. His formal experience in these four domains gave him a particular and

rare authority in speaking about them and how they interact.

It is my hope that this book will bring readers new and old to Martin's work, inviting them to experience his sharp insight, generous spirit, and challenge to live a loving life at whatever cost. In an effort to reach an even wider audience, I have posted the same pieces of writing on the website www.martinsfifthcolumn.wordpress.com

The Fifth Column will be available for purchase this spring. To reserve your copy, please email me at martinsfifthcolumn@gmail.com. I'd also like to thank Bishop Jane for graciously providing a preface for the book.

And here, with the last word (from one of his earlier columns), is my grandfather:

"Don't take these little pieces too seriously. They're one man's commentary on the passing scene. Surprisingly often, they are prophetic—but I am past the point where I will get on my political high horse, to save a world that would rather die than think. Let's just sow some seeds of common sense. The time may yet come when they will blossom."

Diocese of Athabasca Women's Conference

"Staying Uplifted in Trying Times!"

Faith the Size of a Mustard Seed

Date: April 22-24, 2016



Guest speaker:
The Rt. Rev. Fraser Lawton,
Diocese of Athabasca

Hosted by:
St. Anne's Anglican Church
Location: Evangel
Pentecostal Church,
Valleyview

Cost: \$75
Send registrations to St.
Anne's Church: PO Box 506
Valleyview, AB T0H 3N0

St. Patrick's helps newcomers to Canada cont.

Continued from page 2.

The Welcome Centre, located in the Millbourne Market Mall, will provide the computer lab and the church will host Language Instruction for Newcomers to Canada (LINC) courses. Some of the grant money will be used to hire skilled instructors.

Helping people prepare for employment can help reduce stress and prevent mental illness and family violence, says Kraglund. "There's a real spiritual dimension to what we're doing. This is a very life-giving ministry. One young man from the Philippines returned to the church after attending a job fair. 'Pastor, pastor, I've been called back for a second interview,' he said. 'Please pray for me.'"

Each year, the Anglican Foundation sets aside \$50,000 for innovative projects through a Request-for-Proposal process. An interfaith proposal by the Rev. John Gee, Community Development Facilitator for the Edmonton diocese, will receive a grant of \$10,000

for a new *Congregational Poverty Action Guide*. The resource booklet will include specific actions faith communities can take in support of the EndPoverty Edmonton initiative. For more information about the ways in which Edmonton's faith communities are working together to end homelessness, visit the Edmonton Interfaith Housing Initiative website: www.interfaithhousinginitiative.wordpress.com/volunteer

The foundation has also gifted St. David's Anglican Church in Edmonton's Bonnie Doon neighbourhood with a one-time building improvement grant of \$15,000 to help the parish expand its outreach into the community and to welcome and host people in the church home. The grant will be used to make improvements to the parish hall, including installing a user-friendly AV system, replacing worn countertops and flooring; adding sturdy storage space for the nursery and Sunday School and painting.

In 2017, AF will give \$10,000 grants and loans to five projects

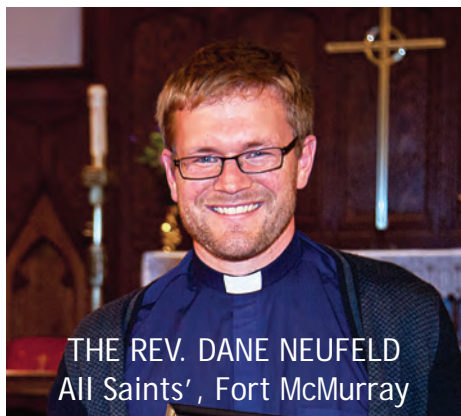


Through partnerships with local agencies and with funding from the REACH Mission Campaign and the Anglican Foundation of Canada, St. Patrick's will soon provide computer literacy and English courses for newcomers to Edmonton.

reflecting innovative ministries, Anglican presence and diverse infrastructure. Whether it is outreach, evangelism, accessibility, roofs or washrooms, the Anglican Foundation can help bring a project to fruition. Application deadlines are April 1 and September 1 each year.

For more information about the Anglican Foundation and the grant application process, visit www.anglicanfoundation.org

Fossil fuel divestment and ecclesial ethics



THE REV. DANE NEUFELD
All Saints', Fort McMurray

A version of this article was first published at www.livingchurch.org on January 26, 2016.

For the past year or so I have been trying to think objectively about fossil fuel divestment. This is not easy to do given the place I live in and the parish I serve.

Fort McMurray is in the center of the Canadian oil sands industry, one of the world's most controversial oil sources. The community has stirred the fascination and horror of media, documentarians, and celebrities. Desmond Tutu and Leonardo DiCaprio have visited the region in the recent years, a fact that offers a brief glimpse into the theatrical and bizarre circumstances of an otherwise working class town.

While I often tell people that we need to remain open to the criticisms of others, divestment feels like a final act of dismissal, potentially from our own Church. The question of divestment has now made its way onto the Church of Canada's General Synod agenda for 2016. What follows are a few reflections on the difficulties that might arise.

First, because fossil fuel divestment is an inherently polarizing action—all or nothing—the theological rationales provided by Church groups have tended to take this form. Divestment signals



Syncrude, one of Alberta's largest oil producing companies, uses open pit mining to access the oil sands and is located about 30 minutes away from Fort McMurray.

the end of shareholder and industry engagement. In the words of the Church of England's (CofE) climate change policy, oil sands companies "are unlikely to make a meaningful contribution to the transition to a low carbon economy" ("Climate Change: The Policy of the National Investing Bodies of the Church of England," p. 20). The Diocese of Montreal pushed this idea one step further by informing delegates at its recent synod that "it is wrong to profit from an industry whose core business threatens human and planetary health" ("Background on Motion E "Diocesan Investment" from the Stewardship of the Environment Committee").



Students at Tufts University, Massachusetts, rallied to protest the university's investments in the fossil fuel industry.

Photo from www.wikipedia.org/wiki/Fossil_fuel_divestment.

The theological rationales provided include everything we might expect: theologies of creation, stewardship, Sabbath, the marginalized; indictments of consumerism, industrial capitalism, ideologies of progress. The CofE document contains quite a nice commendation of simple living (p. 12). It would be unwise to argue against the gospel imperative that we should live simply or that we should be good stewards of creation, even if these notions threaten our livelihood. Still, I have yet to encounter a single persuasive theological reason as to why divestment is an appropriate way for the Church to deal with the problematic or even sinful (as the Diocese of Montreal claims) actions of others.

Second, many of the statements attending fossil fuel divestment decisions have quite simply left oil field laborers morally and pastorally stranded. As the Diocese of Montreal has said: "it is wrong" to benefit financially from the fossil fuel industry. The United Church of Canada has been a little more gracious. Its statement on divestment urges caution concerning Bill McKibben's demonizing of oil

companies as "public enemies" for the simple reason that "it denies the possibility of change, or in religious language, of redemption" (Bruce Gregerson, "Theological Reflections on Climate Change and Divestment, 2015," p. 15). True enough, but it begs the question: what must we do to be saved? If oil field employees are living in sin, surely it is the job of our national bodies to provide some pastoral guidance. Is it morally acceptable to remain an employee of an oil sands company? Or, as the Church of England has stated,

"Could we not be leaders in building moral consensus through thoughtful, patient, kind and self-sacrificial engagement with one another?"

is the time for engagement over? Anglicans in our region will be looking for guidance.

There's yet another dimension to this problem. For decades the oil sands industry has employed economically displaced people, from the cod fisheries

of Newfoundland and even war-torn Somalia. As our churches now advocate for another labour displacement, we need to demonstrate a level of pastoral concern for the profound effects this will have on people's lives. There should be some acknowledgment of the sacrifices these theological statements are demanding of Christians in the industry. Not many of us would relinquish our livelihoods without deep misgivings. If this is in fact what some Church bodies are asking of their members, we need to support each other in the difficult road of discipleship. If this is not what they are asking, then Churches need to seriously examine the implications of their statements. To fail to be clear on this point is reckless.

Third, divesting Churches risk pastorally stranding oil field Christians with an action that itself seems confused in its moral intention. If successful, divestment on a mass scale would starve and strand the fossil fuel industry immediately. As I understand it, this is the goal of divesting bodies. (To say that divestment is useless because someone else will simply

scoop up the shares is like saying one should not bother being peaceful because his acts of peace will be swallowed up by a violent world.) But it is not clear that divesting

groups actually want to destroy the industry tomorrow. But the reality is we are not quite ready to be free of fossil fuels. Governments, industry, and health care systems would collapse without a viable alternative energy. For the

foreseeable future, it is more likely that we must imagine a diminished, yet enduring role for fossil fuels in providing global energy demands. In this case, fossil fuel development is unlike, say, apartheid — an example environmental critics like to use: there is no future anywhere at any time for racial segregation.

Divestment then risks the appearance of moral posturing, however well intended, when the world needs genuine, thoughtful, and powerful action on the environment now more than ever. Why must our Church's action on climate change simply mirror what the rest of the world is doing? Could we not be leaders in building moral consensus through thoughtful, patient, kind and self-sacrificial engagement with one another? We are now between two energy kingdoms, both of which seem unstable in light of gloomy and frightening climate predictions. But in the tumult—especially in the tumult—we cannot forget who we are as Christians and how we are called to love one another.



All Saints', Fort McMurray

It is not easy for me to think objectively about this issue, but that is the nature of a national and global church. Ecclesial discernment allows our engagement with fellow Christians to limit the scope of our theological judgments or unexpectedly deepen them. The plight of oil field communities may not weigh heavily on the scales of global concern; but it should register. There are Anglican Christians in Fort McMurray, and as General Synod approaches I pray this fact will not be forgotten.

Westlock churches team up to help Syrian family of six

THE REV. PETER YEUNG
St. Philip's, Westlock

In September, 2015, after reading that our diocese is a Sponsorship Agreement Holder, I suggested to Pastor Rick of Trinity Lutheran Church that we look together into sponsoring a refugee family. We invited Roger, the local United Church minister, to join us. We called a meeting of interested members from the three churches and were also joined by representatives from the Clyde Gospel Assembly. These four churches became the foundation group.

We invited Gail Millard, refugee coordinator for the Edmonton diocese to speak at our next gathering, which was attended

by more than 20 people. Gail informed us about the different types of sponsorship and gave us a lot of direction. We began to meet every other week for planning and information sharing. We created the "I Will Help - Westlock, AB" Facebook page and interest began to grow.

While we waited for a suitable family, the group began to search for a house in which they could live. After two and a half months, we still had not been matched with a sponsor family, so we broadened our search. Meanwhile, we found a house to rent, but it needed a bit of work. Representatives of the Pibroch Hutterite Colony had started attending meetings and they offered to clean the house. A call was put

out on Facebook and many people came out to paint, fix and spruce up the house. Some of the volunteers had no previous connection to our group and came from other communities. In addition to people from Westlock, we have members from Clyde, Rochester, Vimy, Jarvie and Morinville.

The effort has grown so fast and furiously that we formally organized ourselves into the Westlock and District Refugee Resettlement Association. It is an uplifting experience to see the enthusiasm of everybody involved. At our last meeting we received word that finally we are getting a family of six: a father (37), mother (24) and four sons (7, 5, 3, 1). They are from Syria and living in the camp in Jordan.

They are going through the health check stage right now.

We are all excited in our anticipation of their arrival. We have formed committees to help the kids go to school, arrange transportation, help the family buy groceries, arrange medical care and find employment. We are into the nitty gritty discussions about window coverings, towels, microwaves, dishwashers, who will pick them up from the airport, and how we will communicate. They only speak Arabic. Although we have a few people in Westlock that speak Arabic, we are not sure it is the same dialect.

We thank God we are able to carry out a little portion of Christ's mission.

Families journey to baby Jesus

THE REV. HEATHER LIDDELL
Holy Trinity, Strathcona

A small but mighty group of sages, ages one to 60+, gathered at Holy Trinity Anglican Church in Old Strathcona to celebrate Epiphany in true Messy Church style.

We packed our lunches and set off together in search of the Christ Child. It was a grand journey full of adventure and laughter. With only our paper bagged lunches, instruments, and Bible smarts to our names we travelled through the sanctuary following the star. We stopped at various stations along the way to explore a little more about what this special time of year means. We pieced our maps back together, only to abandon the project in favour of following the star.

We set up camp (which looked

a lot like a blanket fort) for our evening meal and to listen to our Holy Trinity Wise Men (Frank Burgess, Mark Selander, and Phil Bisailon) sing about their experiences of Christ. We made gifts to bring for baby Jesus, and talked about all the people we were thankful for. We laid our creations and our treats in the cradle with baby Jesus, portrayed beautifully by Simon Martin (son of Christ Church rector Susan Oliver and Steve Martin). We prayed together, chalking our Church door and petitioning God to be with all those who come and go to and from Holy Trinity for the rest of 2016.

Messy Church is offering our creativity and joy to God. While singing, playing and eating together, we engage with scripture and church history and, it just works!



Families make gifts for Baby Jesus. Messy Church creates plenty of opportunity for imaginative and worshipful fun.



St. Saviour's, Vermilion threw a surprise party for new rector Mark Murray, celebrating a milestone birthday and 20 years of ministry on Sunday, January 10, 2016. A flock of buzzards signalled an unforgettable start to the new year for Murray who, during a potluck lunch and time of fellowship, said he has felt very welcome in the church and community.

Submitted by Tricia Polowy

St. George's Devon Welcomes Rector

The Rev. Christian Gordon (left) was inducted as rector of St. George, Devon, by the Ven. Chris Pappas on Sunday, January 17, 2016. The service was preceded by a celebration potluck supper.



You're Invited to a Messy Fiesta!

Messy Church is innovative way of being church that creates space for families to share a meal, make crafts and worship together.

If you've ever wondered what Messy Church could look like in your church, join Messy Church Canada Team leaders for a workshop Saturday, April 9, from 10 am to 3 pm

Cost: \$25/person (includes lunch, crafts, handouts & a fun day)

Contact: the Rev. Heather Liddell 780-433-5530 to register by April 1. www.messychurch.org.uk