

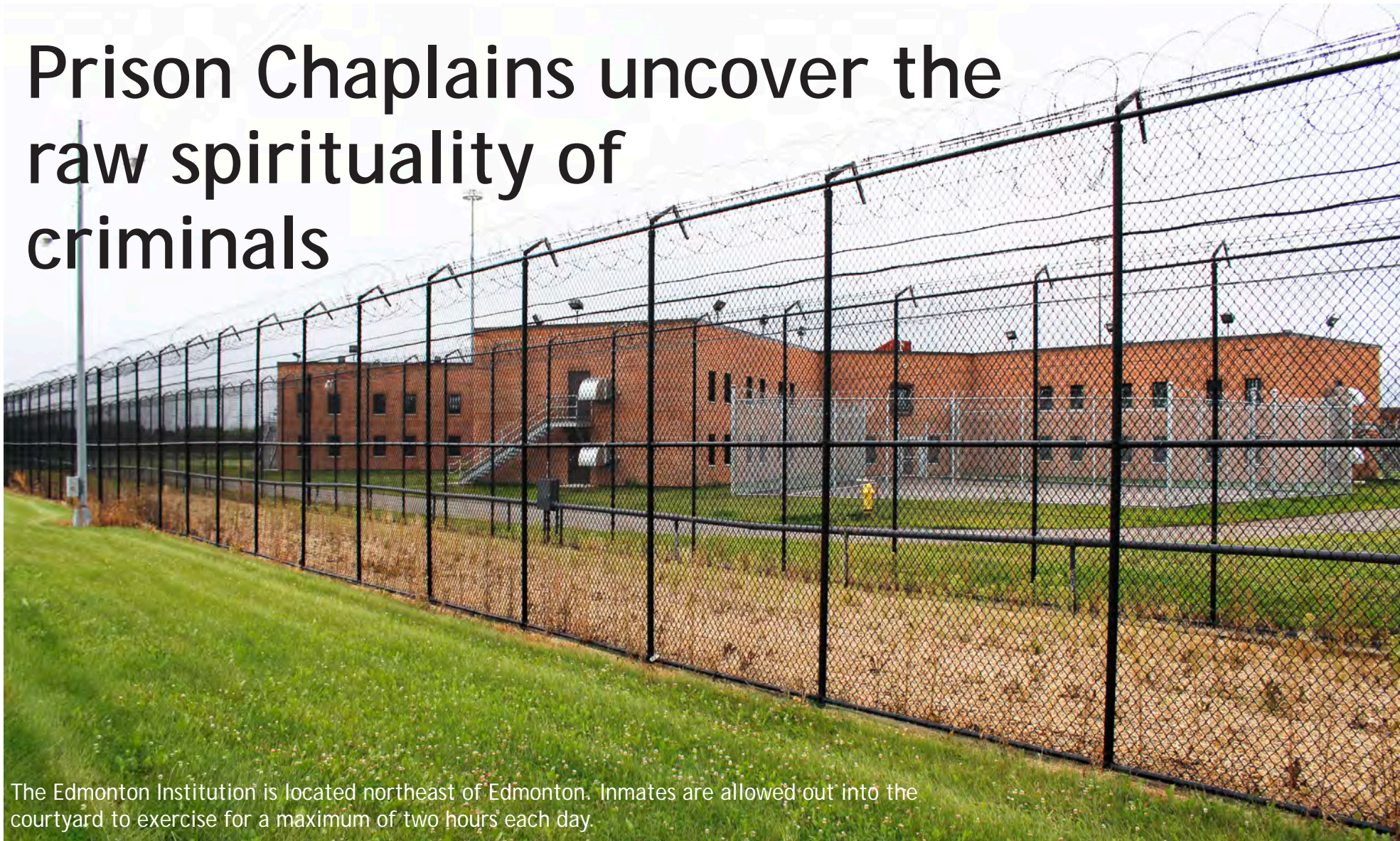
THE MESSENGER

JANUARY 2016

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Prison Chaplains uncover the raw spirituality of criminals



The Edmonton Institution is located northeast of Edmonton. Inmates are allowed out into the courtyard to exercise for a maximum of two hours each day.

MARGARET MARSCHALL

Housed behind locked doors on the northern margins of Edmonton are two large and oft forgotten populations of broken people.

Entrusting their personal safety to the powers that be and to God, Barry Rose and Quinn Strikwerda, both ordained Anglican ministers, regularly make their way behind the restraining walls of the Edmonton Institution and the Edmonton Remand Centre to meet young offenders and hardened criminals where they are.

Prison chaplains provide a listening ear and open heart to people deemed a threat to society. They assume the unique and harrowing responsibility of providing counsel to inmates, advocating for their rehabilitation and fostering a spiritual connection. In Canada's crowded prison system - where double-bunking is commonplace - they are looked upon to lift morale and provide unofficial support for prison staff.

As Site Chaplain at the Edmonton Institution, a maximum security federal prison built in 1978, Barry Rose ministered to upwards of 228 inmates, while overseeing the other faith-based chaplains. Until his contract with Kairos Pneuma Chaplaincy Inc. expired last summer, Barry conducted eight well-attended chapel services at "The Max," one each week in every 24-cell unit, in addition to five Sunday services.

Prison chaplaincy gave Barry, a Church Army (now Threshold Ministries) trained evangelist with 40 years of experience, an opportunity to extend his passion for bringing lost souls to the love of Christ. Accustomed to taking everyone at face value, he found it difficult to "assume every 19-year-old kid with boyish good looks entering the sea of orange was a murderer. But I knew they must have done something pretty bad to land in The Max," he says.

He began a popular cookie ministry as a way

to make their reintegration into society a little less scary. Church volunteers baked up to 20 dozen cookies every week for the inmates, which were accompanied by a warm invitation to become part of a worshipping community upon their release. A similar act of acceptance and hospitality had meant a great deal to Barry when his 26-year-old son, having served time in prison, was welcomed by the parish of St. Margaret's in Edmonton.

Could be that the cookie ministry was also a means of helping him transition from a "world of cuteness" - worshipping with his wife Sharon and their two youngest children in Barrhead every Sunday - to the "deep, dark, pit" of The Max. In the five years prior to becoming a prison chaplain, Barry voluntarily led a "fresh expressions" church called The CrossWays Café from the basement of the Barrhead United Church, where Sharon was minister.

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A ministry of presence behind locked doors

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By the time Barry turned over leadership of the Sunday morning café (which was based on the teachings of Jesus and radical hospitality) it had grown to 70 regular attendees and a 15-member youth group. He quickly learned that to build community in the unstable, often chaotic environment of prison, would take as much, if not more, effort, empathy and patience.

During his post as a prison chaplain, Barry took on many challenges, adapting his ministry to the unpredictable environment. Finding help and support for inmates battling addictions was a constant concern. Counselling and support programs are difficult to run in an environment of frequent lockdowns. It was not uncommon for his



These modular homes allow inmates on good behaviour to have visits from their family.

programs). One-on-one visitations with inmates were hard to come by. “You’re seldom in control,” says Barry. “Security has the final say in everything. In general, officers are helpful, but sometimes they simply refuse to bring anyone down and cancel our chaplain’s

visits. That kind of isolation breeds mental illness.”

The first inmate to be baptized a Christian during Barry’s ministry was a 25-year-old man who had entered the prison system as a young offender at 15. Ten years behind bars had eroded his grasp on reality.

“The isolation, the beatings, the fear – it’s heartbreaking,” says Barry. Eventually, the young man’s behaviour and

mental state became so unpredictable that Barry had no choice but to turn him over to the proper authorities.

The hybrid role of chaplain – part pastor, part institution – was particularly challenging, he says.

“If I thought that someone was likely to harm themselves or others, I’d have to contact their parole officer, who would likely have a different way of dealing with the situation. As

pastors we’re there to share God’s love and journey with them, but we also have a responsibility to protect society. There are lines that simply can’t be crossed.”

At the end of one long and discouraging day that left him wondering whether he was wasting his time, Barry dreamt that he was at YC with his youth group. “We were listening to Tim Hughes sing ‘to the ends of the earth we will go,’ when a voice asks, ‘you did say that, right?’ I interpreted it as God telling me to shut up and go to work,” he says laughing.

Eventually Barry did decide to leave behind the constant clanging of steel doors to join the Anglican Diocese of Edmonton as deacon-in-charge of St. John the Divine in Onoway. He was consecrated by Bishop Jane Alexander on October 18, 2015 at All Saints’ Cathedral.

Eight years earlier, fellow Anglican clergyman Quinn Strikwerda had been consecrated a priest in the Edmonton diocese by Bishop Victoria Matthews.

While attending seminary at Wycliffe College in Toronto, Quinn studied prison ministry and researched capital punishment for a Christian

Ethics course. It was then he first felt a strong call to minister to marginalized people.

Married to Madeleine Urion, assistant priest at St. John the Evangelist Edmonton, and the father of two young sons, Quinn served for six years as rector of St. Augustine’s Parkland



The grounds of the Edmonton Institute are securely locked with chain link on every side.

in Spruce Grove. He says he was completely immersed in parish ministry, but “the call kept getting stronger and stronger until one day – BANG – the door just opened.”

In August 2013 he left his “life-giving vocation” to become one of four full-time Christian chaplains (there is also a part-time imam) at

the new Edmonton Remand Centre, entering the “raw” environment of prison ministry. Designed to hold 1,952 inmates and currently housing around 1,400, the provincially-run facility is the largest of its kind in North America.

“In parish ministry, many layers can separate a priest from the down and dirty reality of people’s lives,” says Quinn. “Tea and cookies cover up a lot. At the remand centre there are no gray areas. When you walk into a unit (typically there are 72 inmates double-bunked in 36 cells) you get what you get – fear, anger, sadness and a lot of deep-seeded emotional turmoil.”

Most of the time, he is assigned to the open-range, protective custody units, separated from the maximum security wings that house the sex offenders and ex-gang members. In this massive jail, consisting of three tiers of cells on two sides of a communal area, most minimum security inmates are free to come and go until curfew, mealtimes or until a lockdown.

Like Barry, Quinn soon discovered that the guards hold the keys to inmate access. He often finds himself in an adversarial role with the prison guards who can express their own frustration when coping in the unpredictable and often harsh, work environment.

He says that keeping a sense of humour, albeit a dark sense of humour, helps him get through the day.

Mental illness is widespread among inmates – with Fetal Alcohol Syndrome, Attention Deficit Disorder, Schizophrenia and Crystal Meth addiction among the more common underlying causes.

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The Rev. Quinn Strikwerda (left) is the Anglican chaplain at the Edmonton Remand Centre. The Rev. Barry Rose (right) was the site chaplain at the Edmonton Institution.

Monday night Narcotics Anonymous support group to be cancelled due to an incident on the unit. An incident in a cell or any element of instability, such as a storm or power outage, can result in a lockdown at any time.

Gathering for Chapel was one of few opportunities inmates had to leave their cell (they are allowed just two hours each day for outside or social time including work and

Hospitality of the heart and the home



BISHOP FRASER LAWTON
Diocese of Athabasca

Last year I had the opportunity to experience hospitality in unusual and exciting ways. A profound moment was my visit to the Diocese of Ibba in South Sudan. People often ask whether I felt safe or not. I did. At no point did I feel fear in South Sudan. I think this was because my hosts took such good care of me. I knew they had planned for my visit and that they had my good in mind. They treated me wonderfully.

Near the end of the year, I visited the three dioceses in Newfoundland and the Diocese of Fredericton,

getting a brief taste of where many of our parishioners in the Athabasca Diocese come from. These visits, an opportunity to talk together about how we can better care for people living in more than one place, had been in the works for a number of months. We have many parishioners who spend part of their time working in Alberta and part of the time at another home. Some are divided families. Five of us travelled to Newfoundland, and the Archdeacon and I then went on to Saint John and Miramichi for a few days.

Connecting with the people, their wonderful hospitality and open hearts was another great experience of God's family. I am reminded of the Holy Family's own experiences of hospitality, travel and reception. A short time ago, we celebrated Jesus' birth. Part of that record includes the absence of a place for Mary and Joseph upon their arrival in Bethlehem. Yet, it was they who became hosts for those coming to see Jesus

– and those uninvited! We also hear about their flight to Egypt. There, they lived for a season as refugees, reliant on the hospitality of others. The Feast of Epiphany

application with the arrival of refugees to Canada and our attitude toward them. Many Christians are directly involved with this in terms of sponsorship of families.

in my travels were always proactive in reaching out to me and providing hospitality. Our goal is the same within our parishes: to proactively welcome those who come to us. When parishioners from the East come to us, we hope to foster communication and to reach out to them (not waiting in case they "show up"). It also means opening our hearts to them and helping them find a home among us – even if it is only for a season.

It is a wonderful thing to be a part of God's family. It is our responsibility and joy to make this true for the people God brings to us. This is something we can do to share God's love. Take some time to consider what makes you feel welcome and part of the family, and then how we can live that out as a congregation. At the heart is the decision to be conscious about blessing others and opening our hearts. May God give us the grace and love to do this, and may He use us!

The Lord be with you,
+Fraser



This Pentecost Service, with the congregation overflowing the church building, was attended by Bishop Fraser during his trip to the Diocese of Ibba in South Sudan in 2015.

remembers the arrival of the Magi to see Jesus, and again the call to receive these guests.

Hospitality is part of the call of Christianity. Opening our hearts and lives to others is part and parcel of following Jesus. This certainly has an obvious

Whether we are directly involved in this way or not, we are all called to offer God's grace to those who come to this country.

Our Maritime visit was intended to help us become better at showing hospitality to those moving within the country. My hosts

Greeting and gratitude from our partner diocese



BISHOP SIXBERT MACUMI
Diocese of Buyé

Greetings from my family and I, I appreciate so much your prayers upon my celebration of 10 years of servanthood as Bishop that took place this last Sunday, November 8, in All Saints' Cathedral, Buyé, Burundi.

The celebration went smoothly and effectively. We had many guests who joined us including two

bishops from the Gitega and Muyinga Dioceses. Gifts from Christians were presented to us. Really, we were full of joy. Here are some pictures of the day. One of them is a gift that Christians gave to me. Many thanks again for keeping us in your prayer.

God's blessings,
+Sixbert Macumi



Part of the celebration of Bishop Sixbert's 10th Anniversary as Bishop of the Diocese of Buyé.

<p>SUBMISSIONS DUE 1 MONTH AHEAD OF PRINTING DATE</p> <p>DEADLINE FOR FEBRUARY ISSUE: JANUARY 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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Somalian family finds hope and new beginnings

PATRICIA DOWNING

St. Thomas, Sherwood Park

Abdullahi Abdi, Hamdi Abdile, Eklas, Mushtak, Abdirahman, Mariam and Sahra Haji.

As I waited at Edmonton airport to meet this family, I only knew them as “refugees.” A description that engenders different opinions, many uncomplimentary, often because there are few opportunities to become familiar with their stories. Abdullahi, Hamdi, and the children wanted to tell me their story so that I could pass it on.

Abdullahi and Hamdi were born in Ethiopia, their parents having fled Somalia. In Ethiopia, Somalis are unwanted which meant that the family was in danger every single day of being jailed or killed. You did not dare to ever look up as you walked outside, or talk to anyone. Hamdi was out one day with a very young Abdirahman on her back, when the two of them were simply put in a truck and taken to prison for nine days. When she took Mariam to a clinic for immunization, she noticed police around, was terrified and had to run away. The fighting and chasing on the streets scared the children. At school, Somali children were always treated badly, beaten and stolen from. Eklas, now 11, could only manage to attend school for two months last year.

Somalis were watched like hawks by police and ordinary Ethiopians alike. Abdullahi was jailed for more than a year when Mariam was a baby. When a friend went to their house to help Hamdi, another

neighbour reported to the police that Somalis were getting together; it was too dangerous to help each other.

The family has discovered two things since they arrived in Edmonton last February. Peace and others’ help. Hamdi had never been able to imagine what peace was like. Neither did she know that people could help each other. She had only ever hoped that she would survive the uncertainty of each day.

In Edmonton, she says, “Everything has changed. I feel as if I am just born now. I am able to live.”

Abdullahi’s ambition was always to be a doctor, but as a Somali in Ethiopia this was impossible. “Now he’s free” and his dream is to finish his interrupted university education. Meanwhile, he supports his family by working in the meat packing plant in Brooks. He is only able to come home for long weekends, but work in Edmonton is hard to obtain.

Hamdi’s dreams are to speak English, be able to drive, have a job and (said with a grin) buy a house. Meanwhile, she must stay at home looking after Mariam, now 4, as



Clockwise from top left: Hamdi Abdile with her children Eklas, Abdirahman, Mariam and Mushtak. With the help of St. Thomas, Sherwood Park, Hamdi recently moved to Edmonton with her husband, Abdullahi Abdi, and children in order to flee oppression in Ethiopia.

daycare for pre-school children at ESL class locations is very scarce. Hamdi is lively and intelligent and delighted with achievements such as paying the phone bill through Paypal. She is an exemplary mother and housewife. She has been able to work a little and has learned enough English to manage a simple conversation.

Eklas, Mushtak (9) and Abdirahman (7) enthusiastically describe John Barrett school. They work with the ESL teacher, Hassan, on Mondays and Fridays and are rapidly learning English. They are not afraid at school anymore, they can attend all the time and they can

concentrate on learning. “The teacher likes all the children.” They all named particular friends they have at school.

Eklas loves math, science and social studies and wants to be a doctor. She is proud to be an AMA patroller. Hamdi actively encourages the children to volunteer and help at school as this concept of helping others is so dear to her now. “I will never forget what has been done for us.”

Mushtak likes science and swapping ideas on clothes and hairstyles with her friends. Abdirahman is good at math and spelling, but reading is more difficult. He really enjoys field trips from school and the best thing about Canada is going swimming. Mariam is a good helper at home and loves making cupcakes with her mother. She likes books and games and the slide at the swimming pool.

Sadly, I have not met 18-month-old Sahra. More than seven years after applying, the family was within sight of being able to leave Ethiopia. Abdullahi and Hamdi were fearful that adding Sahra to their refugee file would jeopardize the futures of the four older children. Sahra was left with her grandmother and Hamdi’s thoughts are always with her: “I’m here, but I’m there.” When Hamdi closes her eyes at night, all she sees is the situation for family members and friends in Ethiopia.

As I leave their apartment, after our conversations, I feel completely humbled. At the same time, I am smiling from ear-to-ear because their joyful enthusiasm is so infectious!

Band aid solutions or food sovereignty strategies

We all do our best to help the less fortunate over the Christmas season. For many years, I have volunteered with our local “Merry Christmas Fund,” helping provide groceries for a Christmas dinner for a family in our community. This would be considered very basic “Food Aid” - a hand-out to those in need.

Food Aid is a way of supporting the hungry around the world; we send bags of grain or powdered milk to fill empty stomachs. This is appropriate after a



DOROTHY MARSHALL
PWRDF Representative
Diocese of Edmonton

disaster and is how the Primate’s World Relief and Development Fund (PWRDF) responded after this year’s earthquake in Nepal. We know that each night one in eight people in the world go to bed hungry; at best Food Aid is a “Band-Aid” solution.

In chronic hunger situations, the focus moves from Food Aid to Food Security, helping ensure people have enough healthy food to eat, without worrying about where it will come from. We know that there

is more than enough food grown in the world for every living person to have enough to eat every day. Unfortunately, food is not evenly distributed and one-third of what is produced is actually wasted.

Now we have the new buzzword “Food Sovereignty,” meaning people have a choice in what they eat, where they source their food and the seeds and other inputs that are used in the growth of their food and a voice in policy and processes around their food. Most of us enjoy the benefits of Food Sovereignty; we can plant the seeds we wish to plant in our gardens and we have easy access to water and tools. Unfortunately, there are many areas of the world where people do not have this advantage, and in

fact 50% of the world’s hungry are farmers!

But here is a good news story: Petronila is a middle-aged peanut farmer in Tanzania. All her life she cared for her disabled and elderly parents and she never married. After her parents passed away, Petronila decided to focus her attention on farming.



Petronila on her peanut farm

Continued on page 12.

Taizé a transformative place for those searching

THE REV. CHERYL BOULET
All Saints' Cathedral, Edmonton

Many people ask, "What is Taizé?" The quick answer is that it is an ecumenical religious community in the Burgundy region of France. Taizé is located approximately one hour north of Lyon. As it has done for many years, this community welcomes thousands of young people every week throughout the year.

The community was started by Brother Roger, then Roger Schütz, in 1940. Like his grandmother, who had lived through WWI, Brother Roger felt a strong call to France to help victims of war. The little Taizé

"Certain summer evenings in Taizé, under a sky heavy with stars, we can hear the young people through our open windows. We remain astonished that they are so numerous. They search, they pray. And we say to ourselves: their aspirations for peace and trust are like these stars, little lights in the night."

— Brother Roger

community in the French countryside became a safe sanctuary for Jewish refugees fleeing Germany. Warned that the Nazis were closing in, Brother Roger and the community of seven brothers moved to Switzerland until 1944. Today Taizé is a community of well over 100 Roman Catholic and Protestant brothers from 30 nations.

After meeting Brother Émile

during his visit to Canada, I have been to Taizé four times since 2008. I was moved by his description of a place so transformative for young people. I wondered what it could offer someone like me, as I began to explore my faith in my late forties.

Continued on page 12.



**Ecumenical Taizé
Pilgrimage 2016**



Women invited to spend year in God's rhythm

STUART MANN
Editor of *The Anglican*, Toronto

The Sisterhood of St. John the Divine is inviting young women to spend a year living in "God's rhythm."

The Sisters are inviting up to 10 women, age 22 to 40, to live with them at St. John's Convent in Toronto, where they will experience the Benedictine life of prayer, study, recreation and service to others.

"It's an opportunity to take a year off to deepen their spiritual lives, their walk with God," says the Rev. Canon Sister Constance Joanna Gefvert, one of the organizers.

The initiative, called "Spend a Year Living in God's Rhythm: Companions on the Way," will begin next September. The women will live in the convent's guest house and take part in the Sisters' daily life, which includes four worship services a day.

In addition to daily devotions, the women will spend part of each day in study, either at the convent or at Wycliffe College, where they will attend classes on a wide variety of subjects, including contemplative prayer, the monastic tradition and the missional church.

Sister Constance Joanna is hoping that the initiative will raise up a new group of leaders in the church, women who are grounded in monastic values and practices and equipped to bring the Gospel to a rapidly changing society.

"We feel this program answers a need that is expressed by young people in our church – how to be more grounded in their spiritual life and also to develop skills that will be useful in pioneering ministries that



From left: the Rev. Canon Sister Constance Joanna Gefvert, Molly Finlay and Karen Isaacs.
Photo by Michael Hudson

they may be involved in."

Part of each week will be devoted to serving others in the wider community, possibly at a FaithWorks ministry or St. John's Rehab Hospital. The women will also help out at the convent, assisting the Sisters with their ministry of hospitality and with basic housekeeping duties.

Each woman will meet with a spiritual mentor once a month and also with the Sisters on a regular basis, to discuss how things are going. They will have four weeks off for vacation and another week for a retreat. Their room, board and daily expenses will be paid for by the sisterhood. Mondays will be a day off.

Sister Constance Joanna says one of the most important aspects of the year is to help the women discern where God is calling them. "We want to help them find where their joy, gifts and passion meet a need in the world, as Frederick Buechner would

say," she says.

Molly Finlay, an associate member of the sisterhood and one of the organizers of the program, said the year is ideal for young women who are searching for "authentic spirituality" and have a passion for renewing the church.

"I think it's an opportunity for women who have been searching and wondering about their vocation – wondering about why their spiritual lives feel a bit hollow," she says. "It's taking a time out of your usual schedule to grow in Christ and be transformed, and in turn transform the church. The church is at a crossroads. It's not going to look the way it did. And we have an opportunity here to find some women who are hungry to follow Christ

and to form them in an orthodox spirituality, and then allow them to go out and be change-agents for our church and to be missionaries to our culture."

Ms. Finlay has been an associate of the sisterhood for several years, an experience that has changed her life. A former communications professional, she is now a divinity student at Wycliffe College. "The convent has been transformational for my life, and it has made me a much more brave and dynamic leader within my own church. It has given me an opportunity to do a real about-face and follow Christ in a way that I could not have imagined. Life has become so much richer than it ever would have been if I hadn't had this time of formation with the Sisters."

Sister Constance Joanna says the initiative has generated a lot of interest in the church. She has been asked to speak about it at gatherings across Canada. "It's very exciting," she says.

A small committee is steering the program, consisting of Sister Constance Joanna, Ms. Finlay and Karen Isaacs of the Diocese of Toronto, Barbara Jenkins, who is the registrar of Wycliffe College, and Sister Elizabeth Rolfe Thomas, the Reverend Mother of the Sisterhood of St. John the Divine.

For more information on the Companions Program, visit www.ssjdcompanions.org.

"Exploring Your Own Journey with Christ:" St. John the Divine Sisters Elizabeth Rolfe-Thomas (Rev. Mother) and Suzanne Prue will present on the Companions Program during a Quiet Day they will lead at All Saints' Cathedral on Saturday, March 5. Watch the Synod Scene (www.edmonton.anglican.org) for further details.

Learning to abide in right relations with Indigenous and non-Indigenous people



Left to right: Danielle Black is a young adult from Treaty 7. The Blanket Exercise provides a tangible portrayal of the colonialism that occurred against Indigenous peoples. The opening worship processional on Friday night at Church of the Master included elder the Rev. Margaret Water Chief (ACC & elder), the Ven. Sidney Black (ACC-Calgary Diocese & co-chair ACIP), and Bishop Larry (ELCIC, Alberta and Territories Synod). A participant artistically reflects on her experience. Several clergy gathered at the conference including the Rev. Ann Salmon, elder the Rev. Margaret Water Chief, Bishop Larry Kochendorfer, and Archbishop Greg Kerr-Wilson.

THE REV. ANN SALMON & SHARON PASULA

What happened in Airdrie, Alberta, on November 20-21, 2015? Indigenous and non-Indigenous people talked to one another and learned from one another. A foundation was laid and we left wanting not only to know more about each other, but longing to abide in right relations with each other. So, we made a start.

"Laying the Foundation" turned out to be an appropriate title for this Abiding in Right Relations' (AiRR) conference organized by the Evangelical Lutheran Church in Canada (ELCIC) Synod of Alberta and the Territories, the Anglican Dioceses of Calgary and Edmonton, and the Evangelical Lutheran Church in America (ELCA) Montana



ELCIC Pastor Faith Brace, a member of the event planning group.

Synod. Participants and leaders were from Canada and the United States; they were Anglicans and Episcopalians, Lutherans, United Church and Presbyterians; they were Indigenous people and non-Indigenous people; they were young adults and not-so-young adults.

The listening, learning, talking, and experiencing began at St. Francis Anglican Church where we enjoyed a traditional supper prepared by the Anglican Church Women of St. John the Divine (Blackfoot Confederacy; Treaty 7 Land). After dinner, we participated in the Blanket Exercise. Facilitated by KAIROS, a coalition of 11 Canadian Christian entities, the blanket exercise is an experiential way to learn about the history between Canada's Indigenous peoples, settler communities and the government. To read more about this often life-changing experience, visit www.kairosblanketexercise.org.

Saturday morning included teachings on the *Doctrine of Discovery* and what repudiation of that doctrine could mean. This doctrine is still being used as a basis for court cases by the Canadian federal government. A panel of four bishops (Larry Kochendorfer, ELCIC; Greg Kerr-Wilson, Anglican; Jessica Crist, ELCA; and Carol Gallagher, Episcopalian) shared their varied perspectives and

talked about their relationship with Indigenous peoples in their respective territories. A time for 'table talk' followed and we were asked to consider God's presence in all that we had heard, learned and experienced.

From the *Doctrine of Discovery*, the KAIROS presenters moved into a discussion of the global, regional, and local implications of the Truth and

Reconciliation Commission's *94 Calls to Action* and the United Nations' *Declaration on the Rights to the TRC Call of Indigenous Peoples*. In response to Action #62, we were encouraged to ask our faith communities to sign the Legacy of Hope petition. The goal is to petition provincial and territorial Ministers of Education to use their power to ensure that Canadian students learn about residential



The Blanket Exercise is an interactive way of learning about the history of the Indigenous people of Canada and their treatment by European settlers.

schools, the Treaties, and the immense contribution First Nations, Inuit and Métis peoples have made

Danielle Black and Shilo Black, two Indigenous young adults from Treaty 7, spoke with eloquence about their experiences with the systemic effects of residential schools. "We were not equipped for life," said one. "Stop looking at Indigenous people as programs." These young Indigenous adults are learning, from their Elders, how to be the next generation of Indigenous leaders. They are well-equipped to receive this important mantle of leadership.

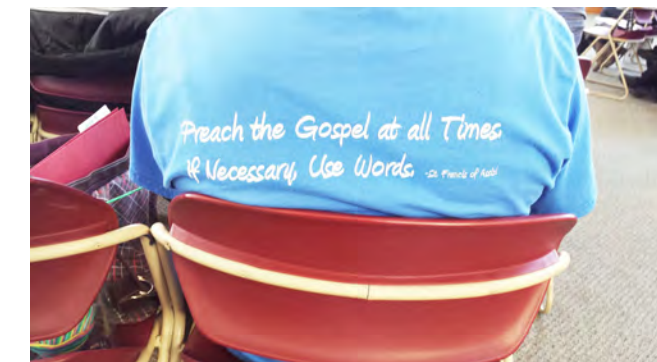
The conference was an opportunity for Indigenous people to be heard and for settler communities to begin to understand the horrific journey Indigenous people were forced to make. New relationships were made, existing ones rekindled and people are already talking about when and where the next gathering will be held. We know we have a long journey ahead of us, but those who went to Airdrie will, by the grace of Creator, walk together on this journey as Indigenous and non-Indigenous people.

Sharon Pasula is a member of the AiRR Committee and the Oskâpêwis/Aboriginal Cultural and Educational Helper for the Anglican Diocese of Edmonton.

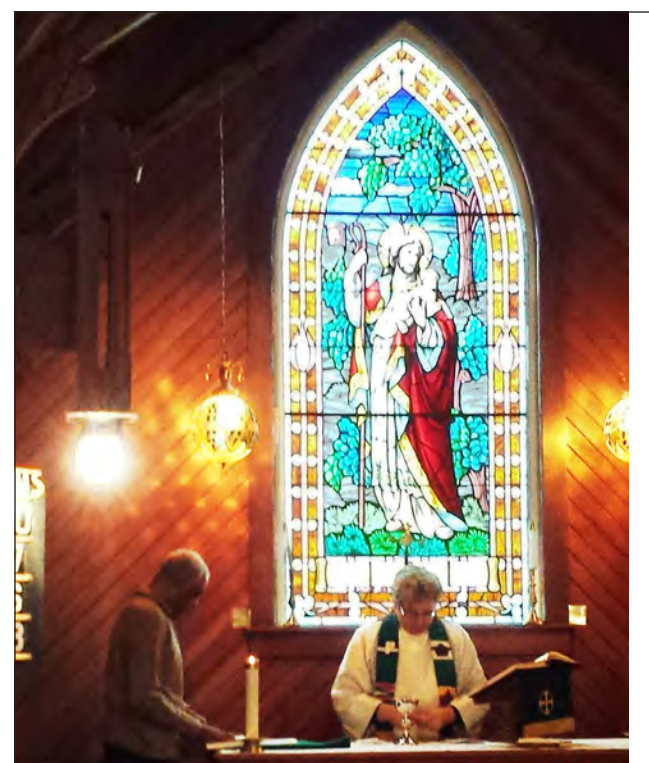
The Rev. Ann Salmon is co-chair of the AiRR

Committee and rector of St. Catherine's Anglican Church and Grace Lutheran Church in Edson.

AiRR is a committee of the ELCIC Synod of Alberta and the Territories. The committee was formed in March 2015, to serve God in Treaty Areas 6, 7, and 8. Led by Bishop Larry Kochendorfer of the AB/T Synod of the ELCIC, working together with the Diocese of Calgary, the Diocese of Edmonton, and the ELCA Montana Synod, AiRR's purpose is to bring together Indigenous and non-Indigenous Peoples, and Lutherans, Anglicans, Episcopalians, and others. The committee strives to encourage education, advocacy, and service in the building right relationships in accordance with the principals of the United Nations Declaration on the Rights of Indigenous Peoples.



"Preach the Gospel at all Times. If Necessary, Use Words." -St. Francis of Assisi



A God moment



Top: Sharon Pasula, Oskâpêwis/Aboriginal Cultural and Educational Helper. Left: the Rev. Ron Hörst at Emmanuel, Gibbons.

An encounter with God is something desired, I expect, by persons of faith. I recently visited Emmanuel Anglican Church in Gibbons to experience the part of their service they call "God Moment." My understanding was that there would be an opportunity for parishioners to encourage one other by sharing an experience they had with God during the week. Some might call it a testimony, an answered prayer, or simply a 'praise report.'

Prior to the closing hymn, the Rev. Ron Hörst issued an invitation for people to share. A couple of people spoke up and then it was my turn. I decided to talk about an experience that took place in two locations. I was a docent at the residential school exhibit at All Saints' Cathedral when a family of three came in, mother father and son. I was in the narthex and noticed the woman make the sign of the cross several times as she made her way around. Admittedly, I do not take that opportunity. When I was a child the only time I saw anyone make the sign of the cross was in a Catholic church at funerals. So I pondered it a bit afterwards and decided I might be open to the experience. The next Sunday I was visiting St. Timothy's Anglican Church, when I noticed a woman make the sign of the cross, slowly and with intention. I sensed God was 'in the moment.' It was like I could almost see the light in front of her.

It was then that I had a revelation about sacred space. My spirit became full and my mind was in awe at God revealing Himself through such a simple act. Significantly, I describe smudging as creating sacred space. Also, part of the mandate of Indigenous Ministry for the diocese is to create spaces and communities of hope for Indigenous peoples. Part of our church's work as participants in the residential school system is to help restore the sacred space stolen from Indigenous people. Before we can do that we need to experience it ourselves.

The Rev. Hörst's acknowledgement of the First People's territory at the beginning of the service was respectful and honouring. It was a wonderful time of worship for me, both individually and corporately. Thank you, Emmanuel Anglican Church in Gibbons.

- ◆ Adults
- ◆ Smudge
- ◆ Circle
- ◆ Prayer

Miwasin Healing Circle

Wednesdays at 1:00 pm
in the Indigenous Chapel
of All Saints' Anglican Cathedral

10035-103 Street Edmonton, AB
Contact: oskapewis@edmonton.anglican.ca

Started in November 2015
Diocese of Edmonton, Anglican Church of Canada

Acknowledging this is traditional first people's territory



Melissa May, diaconal minister for On Eagle's Wings, stands next to an iceberg in northern Canada.

MARGARET MARSHALL

You may recognize the name On Eagle's Wings (OEW) by the beautiful book of reflections this northern ecumenical ministry publishes each Advent season.

During this time, volunteers and staff look back on the many blessings of the short Arctic summer, as they prepare for the birth of our saviour, Jesus Christ.

The summer of 2015, was a particularly enriching time for Melissa May, who has been the Lutheran Diaconal Minister for OEW since 2013. From her home in Yellowknife she coordinated the recruitment and training of volunteers to lead Bible camps in remote communities from the Northwest Territories and the Yukon, across northern Alberta and Saskatchewan all the way to Nunavut in northern Quebec.

She spent months putting together the CALL (Children Always Loved by the Lord) curriculum – a fun compilation of Bible stories, crafts, games, skits and songs, then flew across majestic mountains, treeless tundra, glaciers, icebergs, thick forests and countless lakes and rivers, to share the message with children and elders in places

like Fort Chipewyan, What'i in the Northwest Territories, and Resolute Bay and Grise Fiord in Nunavut.

"My ministry is about meeting the kids where they are," she adds. "I realized I wanted to share in the practical experience as much as the theology. When kids are excited, having fun and really understand that God loves them – that's what I enjoy."

"In some cases, children are hearing about Jesus and Moses for the first time at Bible school. The most important thing we want the kids to take away is that they are children of God and that God loves them always."

Before May and her teams of teachers can connect with the children, they must be able to reach them. Getting supplies and volunteers to the mobile Bible camps poses a huge logistical challenge. There is only so much cargo a small Piper Aztec aircraft can take.

"We had to fit all our crafting supplies into one lightweight duffel bag and we weren't sure what natural supplies, such as branches, we would be able to source from the local community. When you get above the treeline, some places are just rocks and sand," May explains.

The northern experience has already changed May in ways she never imagined. Until two years ago,

when she joined the OEW staff, the furthest north the Virginia native had ever been was Nova Scotia.

She had pictured herself doing ministry in far-off climes in Africa, Asia or South America. Canada's north was not even on her radar. However, soon after meeting then-On Eagle's Wings Executive Director AnnE Zimmerman, the former high-school youth leader found herself seriously considering a full-time calling in an extremely cold, yet equally exotic part of the world.

May says she had to adapt quickly to the rhythm of the north. Plugging in the car, surveying encroaching wildfires and coping with the remoteness are all part of her "northern survival attitude."

Learning about how the weather and environment impact transportation and accessibility factor greatly into her day-to-day ministry plans.

"Before moving to Yellowknife, I had no concept of a winter road," she says.

It took time to establish herself in the Yellowknife community and cultivate a relationship with the local ministerial. While she spends about 60% of her time in the community, she often works from home or rented office space and travels extensively.

Officially recognized and endorsed by several Anglican, Lutheran, Moravian, and Roman Catholic Church bodies in Canada and in the United States, OEW has established relationships with 33 northern communities, including Fort Chipewyan, Fort Simpson, Resolute Bay, Grise Fiord, Inuvik, Tuktoyaktuk and Akklavik.

Donations to a special 24/24 (light/darkness) Fund subsidize trips to most Arctic communities every other year. It can cost thousands of dollars to reach Inuvik, a major Arctic hub.

"It's really hard to say goodbye to a community," says May, "because you just don't know when you'll be

back."

Support for the ministry comes from various sources. Local churches in Yellowknife host dinners for volunteer team members and pilots. When she can, May visits the head office of OEW in Edmonton, where the Rev. Lesley Hand, Honorary Assistant at St. Augustine's Parkland, serves as Executive Director. She takes this opportunity to visit as many churches as she can in the Edmonton area, and is happy to share her work with parishes whenever possible.

With May and Hand as its only full-time staff members, OEW relies heavily on volunteer support to run Bible schools and perform administrative duties, such as distributing the OEW newsletter and Advent and Holy Week reflections.



A child shows off a pair gloves decorated with the words "Jesus Loves Me" in brightly coloured fabric paint.

Somewhat surprisingly, this vast northern Canadian ministry also has many faithful supporters south of the border in Maryland, Virginia and Pennsylvania. OEW founder Lee Berry is from Pennsylvania, where a second office is located.

For information about supporting On Eagle's Wings, or to be added to their mailing list, visit www.oneagleswings.org. You can email Diaconal Minister Melissa May at melissamay@hotmail.com



Left to right: A child delights in the crafts brought to her community by On Eagle's Wings. A heart-shaped garden filled with tundra plants at Grise Fiord Resolute Bay. Melissa May is the Diaconal Minister for On Eagle's Wings.

Community united in solemn remembrance

ROCHELLE NIEUWENHUIS

"He shall judge between many peoples, and shall decide for strong nations far away; and they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war anymore." (Micah 4:3)

"Lest we forget." The Ven. Chris Pappas opened his Remembrance Day reflection with this unmistakable phrase, calling us to the somber recognition that, all too often, we have forgotten.

The nave at Holy Trinity Strathcona was packed to the brim with officers and cadets, politicians, Anglicans, and community members from across Edmonton. Together we listened to the Hon. Rachel Notley, Premier of Alberta, share the reading from Micah 4.

The Ven. Pappas challenged those gathered that remembrance



Four soldiers guarding the cenotaph in Old Strathcona, Edmonton.

requires more than thoughtfulness or inner reflection. In our celebration of the Eucharist, we hear Jesus' words, "Do this in remembrance of me." Do this. It is to action that we are

called, to a way of life that reflects the world as it should be rather than settling for the world as it is. After Remembrance Day has passed, it is so easy to return to life as normal

and forget. Veterans, soldiers, and military families do not have this option. They do not return to life as normal. Living with lost limbs, lost innocence, lost friends, or lost family, is not something they will ever forget.

Prayers were read by Linda Duncan, MP for Edmonton-Strathcona, and the nave resounded with each fervent response, "God give peace."

After the dismissal, the officers and cadets paraded out the church doors, down to Whyte Avenue and finally to the cenotaph at Light Horse Park, with the crowd following close behind.

A formal ceremony was held, and Holy Trinity's choir led everyone in "O Canada" and "God save the Queen." The memorial concluded with a moment of unity, honour, and remembrance: wreaths were laid at the cenotaph, and everyone present came forward to place their poppies on the monument.



Top row: scenes from the Remembrance Day Ceremony held in Old Strathcona, Edmonton. Pictured right are MLA Linda Duncan and Premier Rachel Notley standing solemnly during the ceremony. Bottom left: dozens of soldiers and civilians gathered in Holy Trinity, Strathcona, for the Remembrance Day service. Bottom right: The Rev. Heather Liddell, Assistant Curate at Holy Trinity, Strathcona, leads an Act of Penitence.



UNITY IN DIVERSITY: WALKING TOGETHER AS ONE Black History Month Church Service

Place: St. Faith's Anglican Church (11725-93 Street NW, Edmonton)
Date: 3:00 pm on Sunday, January 31, 2016

Refreshments will be provided after the service. Parking is available at the back.
For more information, call the Rev. Dr. Adenike Yesufu
at 780-476-6589 or Joy Thomas at 780-298-7074.



The Week of Prayer for Christian Unity 2016

Is ecumenism important?



THE REV. DR. SCOTT SHARMAN
Ecumenical Coordinator
Diocese of Edmonton

Every year churches worldwide continue a dream born in 1908 of Anglican priests Paul Wattson and Spencer Jones. The Week of Prayer for Christian Unity, generally observed from January 18 to 25, gained wider prominence in the 1930s through the work of French Roman Catholic ecumenical pioneer Abbe Paul Couturier.

At root, the Week of Prayer is based on two convictions: 1) That the unity of the Church will not be recovered in board rooms and conferences between theologians and Church hierarchy, but by the people of the Church finding it through relationship with one another, and 2) That praying together is what will create the affective will and spiritual disposition to overcome our historical baggage and intellectual differences.

The Week of Prayer for Christian Unity is an excellent annual entry point into the ecumenical movement. The word “ecumenism” refers to a movement among the divided Christian churches and communities to recover the visible unity of the Body of Christ according to the prayer of Jesus in John 17: “that all may be one.”

The early years of the modern ecumenical movement, traditionally dated around the year 1910, are regularly invoked as a kind of “Golden Age.” Unlike today, where ecumenical activity between churches and denominations is a commonplace feature of Church life, there was a time when the ecumenical movement was looked upon as “the great new fact” of the era, to use the words of one former Archbishop of Canterbury, William Temple. With the advent of the World Council of Churches in the 1940s, and the entry of the Roman Catholic Church following Vatican II in the 1960s, everything was unprecedented and exciting, and there was a real optimism about the possibilities of restored communion in the not-so-distant future.

One hundred years of ecumenical work has indeed led to a great deal of positive progress in a relatively short period of time. This includes some very important “Agreed Statements” between various global communions such as Anglicans, Roman Catholics, Lutherans, Eastern Orthodox and others, on a wide variety of theological issues at the centre of many of the historical divisions between Christians over the centuries. It can also be seen in the formation of ‘Full Communion Agreements,’ such as the Waterloo Declaration, for example, which has seen Anglicans and ELCIC Lutherans in Canada enter into a new relationship as full partners in mission and ministry. The significance of these kinds of achievements can hardly be overstated.

However, in more recent decades, some of the initial energy and optimism has begun to fade. The first clear signs of a slowing of the ecumenical pace began to appear in the 1980s, and continued to intensify from there. Words like ‘uncertainty,’ ‘stagnation,’ ‘tiredness,’ and even ‘crisis’ began to characterize the growing mood. New points of division around moral issues, gender

and sexuality, and so on, have caused some to despair the possibility of continued progress.

The words of Cardinal Walter Kasper, a leading Roman Catholic ecumenist, put it well: “Although the conversations and meetings, visits and correspondence continue, the dialogue has somehow faltered. Situations and moods have changed, and in some ways one even has to speak of a crisis. There can be no doubt: the ecumenical movement is today at a turning point.”

In my view, there are two main reasons for the loss of ecumenical momentum in our time: 1) ecumenical work has become too professionalized, and 2) the division of the Church has been understood primarily as a doctrinal problem rather than a spiritual problem.

To the first point, of course having the participation of ecclesiastical leadership in the ecumenical task, not to mention the resources and financial support, has enabled the ecumenical movement to achieve a great many successes. However, this has come at something of a cost. The unfortunate consequence of the professionalization of ecumenism and its shift toward the mainstream of Church life is that it has been somewhat robbed of its urgency and simply added as one more thing on the ecclesiastical to do list. Ecumenism began almost as a protest movement of the laity of the churches saying “there has to be a better way!” Much of this character has been lost.

About point two, if you read Church history it becomes clear that, more often than not, the reason why Christians have broken communion with one another has been the result of a loss of love and

a desire to go their own way. The theologians then step in to create an intellectual justification for why this was necessary. Doctrinal differences, important as they are, typically come second to a spiritual sickness that drives people apart. When people don’t want to agree, everyone is sufficiently intelligent enough to articulate a smart sounding reason why they should not. But when people love one another, it creates the affective will to want to find ways to understand the other and accept the particularity of the other in a more charitable light. As the

introduction to the confession of the “Nicene Creed,” the Divine Liturgy of the Eastern Orthodox churches puts it: “Let us love one another in order that with one mind we may confess...”

The unity of the Church

matters because Jesus said that it would be the unity of his disciples which would reveal God’s love to the world: “I ask... that they may become completely one, so that the world may know that you have sent me and have loved them even as you have loved me” (John 17:20-23). It is for this reason that the goal of ecumenism movement is critically important, today as ever. And to take a place in being part of the answer to Jesus’ prayer, we all need to get involved!

I invite everyone to check out the Week of Prayer resources made available online at www.weekofprayer.ca. Consider using them in your parish, if not this year, then next. I also encourage everyone to attend the local Edmonton joint events for the Week of Prayer this year. For more information, send me an email at ssharman@ualberta.ca



**WEEK OF PRAYER
FOR CHRISTIAN UNITY 2016**

Called to proclaim the mighty acts of God

**SEMAINE DE PRIÈRE
POUR L'UNITÉ CHRÉTIENNE 2016**

Appelés à proclamer les hauts faits de Dieu

weekofprayer.ca | semainedepriere.ca

The culture of incarceration and moments of grace

Continued from page 2.

Stripped of all personal belongings when incarcerated, inmates hoard any item they can get their hands on, stashing them in their pillow cases. They use Bibles for weights or tear out the pages to make cigarette zigzag wrappers. Prisoners learn manipulation tactics, such as blackmail, to acquire objects. Even plastic utensils, for example, can be sharpened and fashioned into weapons, and oranges and ketchup packages can be turned into homebrew.

"You earn respect by not being a pushover," says Barry. "Often it's the lifers, not the officers, who run the units. These guys can tell within five seconds whether someone is straight up. Honesty and trust, as we view them within our own moral guidelines, are completely redefined. Nothing is sacred. There's this constant awareness that in a split second everything could go

sideways. God bless these guys – they don't know any different."

"On days when I think what I'm doing is completely ridiculous," says Quinn, "God steps in during moments of incredible grace and helps me see it's not my job to fix



A view of the courtyard at the maximum security Edmonton Institution.

these guys, but to help them uncover their spirituality."

Seldom do you meet someone who is thoroughly bad to the core, he says. "These are not soulless, rotten people. They are guys who have done bad things, not bad guys. I constantly remind myself that, with God's help, people can and do change."

In a ministry where every moment of presence counts, Quinn tries to pray with the inmates as soon as they arrive and walks the ranges frequently, distributing Bibles and wooden crosses along the way. Each time he gives out a Bible, the

recipient's name is recorded in a database. When the best case scenario happens and an inmate actually reads, rather than smokes their Bible, he asks them if they would like a

list of Scripture readings for further reflection. A number of inmates have even completed a 63-module Bible literacy course by correspondence.

Through his prison chaplaincy, Quinn has gained a richer understanding of his own faith.

"I have had deeper experiences of God's presence at the remand centre than anywhere else," he says.

"To pray with people so utterly and profoundly broken - people who have lost their liberty, livelihood and families - and see Christ in them, deepens my faith in His incarnation."



A watch tower looms over the Rev. Quinn Strikwerda (left) and the Rev. Barry Rose at The Max.

A fund of compassion



The Bishop's Fund Committee members are (pictured from left): William King, Norman Bishop, QC, Anne de Villars, QC, John Mitchell, Marc de La Bruyère, Lois J. MacLean, Chair Neil Gower, QC, guest speaker Graham Thomson from the *Edmonton Journal*, the Very Rev. Neil Gordon and his wife Susan Bercov, David Angus, and piper Kevin Thompson.

Photos: the Ven. Alan Perry.



Clockwise from bottom left: The Rev. Stephen London and the Rev. Stephanie London. Susan Angus, William King, and David Angus. Richard Rand and Lois MacLean, QC.

MARGARET MARSHALL
& THE VEN. ALAN PERRY

Distinguished speaker Graham Thomson, Political affairs columnist for the *Edmonton Journal*, gave a moving presentation on his experience as a reporter in the Middle East, and specifically his encounters with Syrian refugees in Lebanon and Jordan, extending the benevolent legacy of the Bishop's Fund Dinner to 64 years on November 10, 2015.

While nearly 100 people attended the traditional black-tie gala at the Royal Mayfair Golf Club, the Bishop's Fund now includes more than 200 members from Alberta and the Northwest Territories. In 1951, a group of 13 Anglicans (known at that time as the Bishop's Men) came together in a tremendous spirit of generosity and cooperation to establish the Bishop's Fund.

Today, lay people, clergy and friends of the Anglican Church give graciously to the fund, which is used by the Bishop of Edmonton and, since 1971, the Bishop of the Arctic to support clergy and their families in emergencies, provide continuing education and training and advance the mission of the church at the bishops' discretion.

The elegant banquet, organized and funded by the Bishop's Fund Committee, began with the introduction of committee members, piped in by Kevin Thompson. Committee Chair Mr. Neil Gower,

QC, expressed appreciation for deceased members and welcomed new members.

On behalf of the Rt. Rev. Jane Alexander and the Rt. Rev. David Parsons, the Very Rev. Neil Gordon, Dean of Edmonton, gave thanks for the generosity of supporters for their contribution to the wellbeing of clergy in Edmonton and the Arctic. Gordon shared his own personal experience of having the privilege, because of the fund, of accompanying the late Joseph Walker, then rector of St. Timothy's, Edmonton, during his final flight home to Nova Scotia. The beloved priest died of cancer in 2011.



Top to bottom: Guest speaker Graham Thomson. (L-R) Noel Yeun, the Rev. Heather Liddell, and the Very Rev. Neil Gordon.

Young adults to journey to Taizé this summer

THE REV. CHERYL BOULET
All Saints' Cathedral, Edmonton

Continued from page 5.

Making the pilgrimage, I encountered hundreds of young people, some who had come by themselves, others in groups. They were all searching, just like me. They all had questions, just like me. Taizé revealed how much we as Christians have in common. We are all on the same journey. We are all searching



Hundreds of young adults on a pilgrimage to Taizé, France.

for that connectedness with our Lord.

When approached by the Ecumenical Liaison from the Roman Catholic Archdiocese about the possibility of leading an ecumenical pilgrimage to Taizé, I jumped at the chance. I could hardly contain my excitement. I had wanted to be a part of something like this since my first visit. A pilgrimage is an opportunity to take pause in your life to grow in your faith, to grow in your relationship with God and to grow in community with your fellow travellers. An ecumenical pilgrimage involves multiple Christian communities coming together for this purpose.

People might ask "What can I expect from a trip to Taizé?" Everyone's experience will be unique but I can say that you will meet lots of new friends from around the world. You will go to prayer three times a day. You will do a great deal of singing. You probably will do a fair amount of talking and you will be doing some practical work. There is no paid staff at Taizé so everyone participates in the work.

If you would like to check out what a Taizé service is like,

please come to the Cathedral on the second Sunday of every month. The University Chaplaincy also holds Taizé services at St. Joseph's chapel and St. George's Anglican Church, both on the University of Alberta main campus. A contemplative start to your week, these candlelight services incorporate icons and music. The songs are very short and sung repeatedly. You are welcome to join in the singing or just sit and be in God's presence. There is very little talking during the service. Other than the Gospel and the intercessory prayer, everything is sung.

Given the recent events in Paris and in Beirut I cannot think of a better way of showing hope, faith, and love than a group of young adults from Canada going to France to pray, share, and support other young adults who are going through a terrible ordeal. I cannot see a better way to fight the evil of this world than to show God's love.

If you are not sure about this service, come and check it out! If you're curious, come and check it out! If you haven't got anything else to do on a Sunday night, come check us out!

QUICK FACTS

WHAT: A trip of a lifetime.

WHERE: Taizé, an ecumenical religious community located in the Burgundy region of France.

WHO: Anyone between the ages of 18-29.

APPROXIMATE COST: \$2100 - \$2200 per pilgrim. (Final cost will depend on the number participants.)

WHEN: July 22-August 1, 2016

WEBSITE: www.Taize2016.jimdo.com

REGISTER BY: February 29, 2016

Follow us on Facebook and Twitter. If you were unable to attend our information sessions, please contact us through our website.

The five A's of food security aim to empower

Continued from page 4.

She attended a farmers' training session run by the field agriculture officer of the Diocese of Masasi, PWRDF's local partner.

PWRDF and the Department of Foreign Affairs, Trade and Development are funding work in the Diocese of Masasi to support farmers through education, and providing seed and tools. Each farmer who receives seed returns 20% of their crop to the village seed bank. That seed is then used to help someone else start a new farm.

Petronila decided to expand her parents' small plot of land to grow peanuts. She was provided with peanut seeds and technical assistance. She calculates that this year she will be able to harvest 600 kg of peanuts with a market value of 1,200,000 shillings (\$730 Cdn).

All of a sudden, Petronila has found her future and marriage prospects looking up. Her new skills and wealth have attracted a number of suitors and she finds herself inundated with requests for marriage

- more good news?

The PWRDF has recently launched a new campaign: The 5 A's of Food Security: Availability, Accessibility, Acceptability, Appropriateness, and Agency (the ability to influence policies that affect your life). This is good news, as it empowers others to improve their own lives by supporting them in growing their own food sustainably; giving people a hand up, not just a handout. With your support, PWRDF is engaged in many wonderful projects throughout the world that are helping people to feed themselves in a sustainable manner.

If you are interested in learning more about this initiative and reading stories of successes with our partners, please check out www.PWRDF.org. You can also support this good work by donating on-line or through your church envelopes. If you are interested in becoming involved in the ministry of PWRDF at your parish, please talk to your rector or email Dorothy Marshall, Diocese of Edmonton Rep, at camfarm@syban.net

News and thank yous



THE REV. DOMINIQUE CIZA
Diocese of Buyé



Hello, Greetings from Buyé Diocese.

Many thanks for the message that some parishes from Edmonton have made Christmas cards to be sent to their partner parishes in Buyé. Last year they did, too, and we appreciated the work. I would like to give you a parish from Buyé that would like to partner with St. Patrick's, Whitecourt in Edmonton: Kigina parish which is located in Buyé Archdeaconry. It is led by the Rev. Emmanuel Ntakirutimana.

Concerning the political situation, the gun-checking in Bujumbura is going on, and people who are tired with the unrest situation are denouncing their neighbours who have guns. This is being appreciated and encouraged by the police. Next week, on 30th November, a joint gathering of Protestant and Catholic churches will bring together a common point of view on the current situation and how we as a church can contribute to the prevailing situation.

May you enjoy this season,
The Rev. Dominique Ciza