

“Our House” turns 25 next year

By KYLA BELANGER

2010 will be the 25th anniversary of Our House. The addiction recovery centre has enjoyed a long history with St. Stephen the Martyr Parish since

1984. St. Stephens owns all the shares in the non-profit company, Our House (Edmonton) Ltd.

When it started operations in the inner city on 98th Street and 108th Avenue the original concept was that of “addicts helping addicts”. Our House began as a 14 bed residence for males and females but it was not uncommon to end up with

20 people before the night was over. Father John Hilton, Parish Priest at St. Stephen’s, was intimately involved with the establishment and early days of Our House. Finances were separated from St. Stephen’s Parish in 1987, and in 1988 Our House opened at 8103 121st Avenue with a capacity of 22 beds. >> See **HOUSE** on Page 4

the messenger

A SECTION OF THE ANGLICAN JOURNAL SERVING THE DIOCESES OF ATHABASCA AND EDMONTON DECEMBER 2009



Anne Smith, a member of Edmonton’s Committee to End Homelessness, and CEO of the United Way Alberta Capital Region speaks with conference keynote speaker Murray Mac-Adam, Social Justice and Advocacy Consultant for the Diocese of Toronto.

Delegates urged to speak up for the homeless

By MARGARET MARSCHALL

For most Edmontonians, winter is an inconvenience. But for an alarming number of men, women and children struggling to meet their basic needs, the frigid temperatures, unrelenting wind, snow and ice - characteristic of our northern climate - are a threat to their very existence.

It was concern for these citizens - the chronically homeless - that brought together faith and community leaders, social justice advocates, government officials and citizens, for a two-day symposium at All Saints’ Cathedral, Edmonton, this fall.

“No one deserves to be without basics – a place to lay their head down at night,” Jane Alexander, Bishop of the Diocese of Edmonton, told 80 participants at the “Action to End Homelessness Symposium”, on October 17th and 18th. While homelessness is a problem some people would just as soon forget, we must not be complacent and allow those who are homeless to become invisible, said Bishop Jane. For homelessness, “the raw physical experience of vulnerability; of cold and hunger”, is often accompanied by a “loss of a sense of dignity and identity.”

Jesse Crosswell says he gave up caring about himself a long time ago. Jesse, AKA Trinity, or “Guardian of the Inner City”, as he likes to be known, is a very visible presence on the streets. While his ominous appearance - a black duster, black shirt and black jeans, accessorized with a huge cross – may be startling to some, he is accustomed to standing out. As a Métis child,

his long blond hair set him apart from his native relatives, yet his complexion was noticeably darker than the complexions of his non-native family.

“I was beaten frequently by natives and non-natives for being different. I always felt isolated from society.”

Though Jesse once had a job up north as an oilfield surveyor, a workplace injury and a serious motorcycle accident, resulted in a loss of employment. He is 42 now, and has been living on the streets of Edmonton since January 2008. Harsh living conditions have added years to his face. On a good day, he will have breakfast at the Bissell Centre, and try to scrounge up change for a bowl of noodles – his afternoon meal. At night he takes refuge in the doorway of the HOPE Mission. His personal belongings are stowed in a duffel bag, which he conceals behind a fence for safe keeping.

Jesse says he sometimes reminisces about the “middle class life” he once had. “There’s things I miss,” he says, “like going out to a nice restaurant, listening to music or enjoying a movie with a glass of port.” However, the one thing Jesse would like most now, aside from a place of his own to call home, is respect. Even without respect, he says, “I will always have my dignity.”

Housing is a fundamental human right, yet in Edmonton approximately 3079 people are still without a permanent place to call home (2008 Homeless Count by Homeward Trust Edmonton). >> See **HOMELESS** on Page 2



Archbishop Hiltz personally congratulated Christ Church parishioner, Hope Metszies, winner of the PWRDF’s 50th Anniversary hymn competition. Hope’s hymn was sung by the congregation during the Centennial Service.

Primate participates in centennial

By MARGARET MARSCHALL

Archbishop Fred Hiltz, 13th Primate of the Anglican Church of Canada, made a recent visit to Edmonton to attend Centennial celebrations at the parish of Christ Church, Edmonton; and to speak at the 58th Annual Bishop’s Fund Dinner.

During an interview at the Synod Office, Archbishop Hiltz, 55, said the most enjoyable part of his role as Chief Pastor and Ambassador for the National Church, is the “enormous privilege” he has had to “worship with Anglicans from coast, to coast, to coast.” To see the church in all its diversity has provided him with a sense of what it means to be a National Church, and has enabled him to build relationships – the heart of his work as pastoral leader.

Though he has yet to complete his first Triennium as Primate, a position he has held since 2007, Archbishop Hiltz has already visited 25 of the 30 dioceses in Canada. During his travels across the country and around the world, he has strived to put a face on the primacy, and to bring Good News stories to Anglicans.

“I know there has been tension, but I try to bring people an encouraging message. To help them see that even in the midst of tension, there is still so much about being Anglican that holds us together.”

The Primate says there is no denying that issues such as the Anglican Church’s involvement with residential schools, and debate around human sexuality have torn at our national identity. However, he believes that Anglicans still have much to be proud of.

“To be Anglican is to belong to a Communion, and we should be proud of that. Let’s stop talking about our beleaguered church, and let’s start talking about our beloved church,” he says.

The Archbishop says the Church has grown in its capacity to have “patient, respectful conversations”, and looks forward to the meeting of General Synod in Halifax in June.

bishop's corner

>>HOMELESS continued from Cover

In his keynote address to the homelessness symposium, Murray MacAdam, Social Justice and Advocacy Consultant for the Diocese of Toronto, urged the delegates to speak up for the homeless. He emphasized the need for citizens to be a voice for the people struggling for survival on the streets - invisible to the rest of society.

"Lack of public concern is linked to a lack of political will," said MacAdam, who works with 80,000 Anglicans, in 220 parishes in the Diocese of Toronto, to make homelessness a visible issue. "What we have is a social apartheid, where there are actually people with no sense of what it's like to be poor, to struggle to find shelter, to put food on the table."

As part of his advocacy work, MacAdam has initiated multi-faith alliances, mobilizing clergy and lay leaders to lobby local politicians for stronger government involvement in housing issues. The meetings are often facilitated at homeless and drop-in shelters, to give the people who seek refuge in them an opportunity to be heard.

"The fact is, if enough voters care about the issue and demand action, politicians will act."

MacAdam encourages support for Bill C-304, proposed legislation for a National Housing Strategy. The bill, introduced by Vancouver East MP Libby Davies, calls for all levels of government to come together to enact a plan to increase safe, affordable housing across Canada. Canada has yet to adopt a national housing strategy, which could help bring an end to homelessness and poverty through the provision and coordination of social services, and health care.

At the municipal level, Toronto and Edmonton have shown initiative by implementing multi-year policies to eradicate homelessness and provide affordable housing. According to MacAdam, affordable housing is an issue everywhere in Toronto. In the nation's largest city, 70,000 households are on the waiting list for affordable housing. MacAdam is an active lobbyist for Inclusionary Zoning legislation in Ontario. Inclusionary Zoning addresses housing shortage issues by requiring or encouraging developers of market residential projects to construct a proportion (usually between 10 and 25 per cent) of affordable housing in new

developments.

MacAdam has high praise for Edmonton's 10-Year Plan to End Homelessness (launched by Mayor Stephen Mandel and the Committee to End Homelessness in January, 2009) calling it "a bold initiative".

"The belief that we can end homelessness is at the heart of the city's A Place to Call Home plan," said Anne Smith, a member of Edmonton's Committee to End Homelessness, and CEO of the United Way Alberta Capital Region.

"Ending homelessness isn't just the right thing to do - it's also the smart thing," Smith told symposium delegates.

Rather than try to manage homelessness with short-term solutions, the committee's goal is to end it through the provision of housing and support. With the Housing First approach, people are quickly found a home, and are then given the supports they need to keep that home. Factors such as unemployment, mental and physical health and addictions to drugs or alcohol can prevent some individuals from maintaining a permanent residency. It is believed that readily accessible social support services would enable successful transitions into housing, and prevent individuals from falling back into homelessness. In order to succeed, this approach requires significant financial investment: capital costs of \$401.6 million over 10 years, and cooperation among government, business and faith communities, educators, service providers and all Edmontonians.

"We are all impacted by homelessness, whether we recognize it or not," said Smith. "The costs associated with homelessness are tremendous."

Smith maintains that it is more cost effective to end homelessness, than to try to manage it. Homeless people interact with a wide array of institutions - from hospital ERs, to emergency shelters and organizations, so it is impossible to put a price tag on the cost of managing homelessness, but it is estimated to be \$100,000 per person annually. In severely cold weather, it is not uncommon for a homeless person living on the streets of Edmonton to visit the hospital as many as 40 times. At a cost of \$43 per visit, that adds up to more than \$1720 per month on hospital visits alone.

Contrary to one of the biggest myths about homelessness, Smith says homeless people do not choose

to be homelessness. "Homelessness is a situation any one of us could find ourselves in," she adds.

According to a 2008 Salvation Army study called, "Poverty Shouldn't Be a Life Sentence", more than 40 per cent of the men living in Salvation Army shelters across the prairies reported having a job. Many of these jobs, however, are temporary, low paying and/or part time, and some individuals reported that a well-paying, steady job would enable them to move into permanent housing.

Edmonton Coalition of Housing and Homelessness (ECOHH) spokesperson, Jim Gurnett, paints the overall homeless picture in Edmonton as "frightening".

"Anyone who has little money is in greater danger than ever of becoming homeless in Edmonton. The number of people affected is growing rapidly as unemployment creeps up and the number of those on welfare rises."

Speaking at the Action for Homelessness symposium, Gurnett noted that homelessness is a relatively new phenomenon. "Until 1989, the word homelessness wasn't even in the dictionary." However, massive government cutbacks in the '80s, including an almost complete halt to federal housing programs in the mid '90's, have led to a housing crisis in Canada's major cities. In Edmonton, the number of people without a home increased by 18 per cent between 2006 and 2009. At that rate of growth, as many as 6,500 Edmontonians could be homeless by 2018.

Symposium delegates and presenters concurred that community involvement and advocacy are essential to solving the problem of homelessness in Edmonton. Bob Peel, Rector of St. Augustine's Anglican Parish, and member of the "Action for Homelessness" organizing committee, is encouraged by the ideas expressed during the symposium, but realizes that a solution to homelessness will not appear overnight. With continued education and support, he hopes more people will be inspired to speak up and be a voice for the voiceless.

"Our thanks goes to all who participated in this symposium, and to the staff of All Saints' Cathedral, and to our Diocesan office for the support and encouragement to pursue this mission focus for our diocese," he says.

the messenger

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Please send in your stories, ideas and photographs for the January issue by December 20, 2009.

diocese & beyond

As I See It

By Rev. Martin Hattersley
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My studies at the present time are taking me into the realm of World Religions - and there are a lot of them. There's Shamanism, Shintoism, Hinduism, Confucianism, Buddhism, Sikhism, Zoroastrianism, Judaism, Christianity with its multitude of divisions and spin-offs, as well as Islam, which too has its Sunnis, Shiites and Wahabis. In spite of their differences, all of them are trying to make sense of the Universe, its origins and its purpose, and so be able to tell their adherents how best to live their lives.

Notably missing in the course, though, are the negative religions - agnosticism, atheism, and the most fundamental religion in our Western world today, the idolatry of money and the worship of Mammon.

In pursuing my studies, there is one aspect that strikes me about Christianity which makes it different from all these other religions. In general, these others propose various ways in which people should act in order to make God love and accept them. The message of Jesus, however, is that we are there already - no matter what we have done wrong, Christ loves us and is perpetually out on the hills looking to find and reclaim his lost sheep. We only have to admit this and allow ourselves to be taken up and forgiven by him. The price of sin has been already paid. When those who had been miraculously fed by Jesus asked "What must we do to work the work of God?", the answer was "This is the work of God, that you

believe in the one he has sent." No more than that. The foundation of the Christian faith rests not on what we have done for God, but on what God has done for us. That's the "Good News" of the Gospel.

I find a curious parallel between this Christian theology that "We have arrived already", and the confusion and dismay that is surrounding our current economic downturn. It was at the depths of a similar depression in the 1930's that my father wrote a book under the title "THIS Age of Plenty", pointing out that the problems of that time were the result, not of any lack of ability to produce wealth, but of ability to pay for what was already on the market. The incredible productivity of Canada in World War II, when war finance

enabled our country to become the fourth greatest industrial power in the world even with much of her manpower in the armed forces, proved his point.

Currently, governments are trying desperately to create "full employment" by more and more projects financed with borrowed money, whether or not they are needful or ecologically wise. Yet in real terms people have already paid much the cost of new production through inflation. We just need to learn how to refund to consumers the buying power they have lost to inflation so that they can pay for it all.

There was a time when Albertans understood that message, but I guess that that time is by now long past. Too bad!

Peace Thoughts

By Dr. Adenike Yesufu

...And peace for all

Although Christianity has the monopoly of the Prince of Peace, it does not possess the monopoly of peace. Soon the whole world would be celebrating in one form or the other, Christmas, Holidays, Hanukkah, Sallah, Kwanza, Winter Solstice, etc, a season of goodwill, love and peace. Although some religions have been portrayed as either peaceful or violent, they all have one fundamental precept, that we treat others as we would expect to be treated ourselves hence that universal Golden Rule. If this is the case why do we still see evidence of violence, conflicts, intolerance, bigotry, hatred, among the peoples of the world? It is a sad fact that religion has been used to justify wars, engineer social conflicts, cause societal violence, justify persecution and sanction slavery. It has been used as a means of oppression by people in power to justify the status quo through the claim of divine privilege and authority.

However, all religions have teachings, ethics and values that address humanity and the need for peace and harmony. Throughout the ages, religious founders have talked peace, preached peace and tried to practice peace. Religion has been a source of strength for all, a way to find meanings to life, a way of communal interaction and meeting

the needs of individuals. All religions greet using peaceful terms. All religions have notions of peace in their scriptures. This season I seek to remind us of some.

In Judaism, the Hebrew word "Shalom" means peace. The Song of Peace "Sam Shalom" in the Sabbath liturgy asks God "Grant us peace, Thy most precious gift, O Thou Eternal source of peace". In Christianity Isaiah calls the Messiah "The Prince of Peace" Christianity began with angels singing "Peace on earth and goodwill among all people". Psalms 34:14 states "Seek peace and pursue it". In Matthew 5:9 Jesus adds "Happy are those who work for peace; God will call them His children".

The name Islam is derived from "silm" the Arabic word for peace. The common form of greeting among Muslims and to all people "Salam alaikum" means "Peace be upon you". The response "Alaikum es-Salam" means "Peace be on you too". Buddha says "There is no happiness greater than peace." Hinduism says "Without meditation, where is peace? Without peace, where is happiness?" Hinduism echoes "Shanti, Shanti, Shanti" meaning "Peace, Peace, Peace". Confucius says "Seek to be in harmony with all your neighbour, live in peace with all your brethren". Jainism says "All

men should live in peace with their fellows; this is the Lord's desire". Sikhism injunction is "Only in the name of the Lord do we find our peace". Zoroasterism deposes "Nature only is good when it shall not do unto another whatever is not good for its own self" Shinto affirms "Let the earth be free from trouble and men live at peace under the protection of the Divine". Taoism says "Weapons at best are tools of bad omen, loathed and avoided by those of the Way". The Wicca Reed says "Bide within the Law you must, in perfect love and perfect trust, Live you must and let to live, fairly take and fairly give. Be true in love an ye harm none".

Finally, a spiritual sage says, to attain genuine peace, practice True Religion, which he says is not just any formal system, in the home it is kindness, in business it is honesty, in society it is courtesy, in work it is fairness, towards the unfortunate it is compassion, towards the weak it is help, towards the strong it is trust, towards the penitent it is forgiveness, towards the fortunate it is congratulations, towards God it is reverence and love. The Sermon on the Mount, Buddha's Compassion, Hindu's Ahimsa, Obedience to the Will of Allah and Confucius Analects can combine as the most potent influence for justice and peace for all.

Church on the move

For many years St. Andrew's Anglican Church, Sweetgrass First Nation, between Battleford and Cut Knife, Sask., served the First Nations communities in the area.

But in recent years, it had been unused and needed restoration and care. Along came Tim and Monica Yonan, who purchased the church and moved it to their farm south and west of Battleford on Highway 29 to Wilkie. The couple hired a house mover to move the church, a process that took almost a week.

At the invitation of the Yonan couple, the diocesan bishop of Saskatoon, Rodney Andrews, and Archdeacon Peter Yeung of Parkland Parish visited the farm a few days after the move, for a service of de-consecration of the church.

The Yonans are now in the process of restoring the church, reported Bishop Andrews. "Monica says Tim is a 'renaissance man' and he will bring the church back to almost its original condition," he said. "Tim had already taken down the steeple and is restoring it in his shop; in addition to his carpentry skills, he is also able to make stained glass windows."

The couple's excitement about the church was evident, said Bishop Andrews. "Tim said, 'I always wanted to own a church.'" *Saskatchewan Anglican*

the last word

The Vatican Announcement... ...and the future of Anglicans and Roman Catholics

By SCOTT SHARMAN

Media coverage of Church events often leaves a little something to be desired. Such has been the case with regard to the surprising October 20th announcement of a forthcoming Apostolic Constitution from Pope Benedict XVI which will create a new ecclesiastical structure (an Anglo “ordinariate”) to allow groups of Christians from the Anglican heritage to enter into full communion with the Roman Catholic Church. “Pope makes it easier for Anglicans to convert.” “Vatican seeks to lure disaffected Anglicans.” “New plan aims to bring Anglicans into the fold.” So reads a sampling of articles from various news sources. Headlines such as these are clearly designed to sell papers first and disseminate information second. But what does this announcement really mean, both for Anglicanism and for Christ’s one, holy, catholic and apostolic Church?

The first thing that has not been properly communicated in the ten second sound-bite coverage which this announcement has received thus far is exactly whom this initiative is aimed towards. The impression given by the media is that this move is addressed to Anglicanism as a whole, or at least to the ‘conservative’ wing of the Communion. While the Vatican’s decision does have an impact on all Anglicans, the primary target audience is in fact not Anglicanism as a whole but the so-called ‘continuing Anglican’ or ‘traditional Anglican’ churches, many of whom have severed their ties with the See of Canterbury and the wider Anglican Communion in the late 1970s over the issue of women in the priesthood. This is important to recognize.

What’s more, Anglican conservatism is by no means monolithic. One may be a liturgical, doctrinal, moral and ecclesiological ‘conservative’ on many issues while still being in favour of ordaining women. Likewise, interviews with various conservative Anglican leaders in Africa, Asia or the Americas have revealed that the majority remain firmly rooted in their Reformation concerns and have very little interest in submitting themselves to the doctrinal requirements and centralized authority of Rome. Conservative does not necessarily mean latent Roman. Anglicanism is complicated, and the lines between liberal and conservative, or catholic and evangelical are drawn different ways on different issues. While the provisions that will be put into place will be open for all Anglicans to take advantage of should they see fit, this is not a proposal directed at all Anglicans (at least not yet). It is simply a pastoral



response by the Bishop of Rome to a particular group of Christians who have been asking for this kind of thing for decades and who have long been prepared to undertake the necessary ecclesiastical steps to make it possible. Key subtleties like these have been notably absent from the majority of the popular discussion surrounding this topic, and this only leads to confusion.

Something else that needs to be clarified is what this new arrangement will mean for the ongoing Roman Catholic and Anglican ecumenical relationship, as well as the wider work for Christian unity in general. Some have suggested that this is an act of aggression on the part of Rome – the Pope opportunistically using inter-Anglican strife to steal away a few sheep. Others see it as a signal that Rome is returning to a ‘foreign policy’ where reunion with Rome means submission and conformity. I think this is to misunderstand what is really taking place. When Archbishop Williams stated at the press conference for the Vatican announcement that this scenario was “consistent with” and “would not have been possible without” the ecumenical dialogue of the Anglican Roman Catholic International Commission (ARCIC) undertaken since the close of the Second Vatican Council in the late 1960s, he was not just uttering niceties to save face in front of the cameras. What the Pope intends to create with this Constitution will be something quite unique within Western Church history – an ecclesiastical mechanism that will allow former Anglicans to maintain much of their liturgical and spiritual traditions, and, evidently, some aspects of their own canon law (i.e. married priesthood), while being in full communion with the Bishop of Rome and the Church which he serves. It is easy to miss the profundity of this possibility. I would have been utterly unimaginable even 50 years ago. It is highly significant, and indeed can only be explained as the product of decades of hard work in ecumenical

dialogue between these two Communion. Far from representing the end of ecumenism or serving as evidence of a going back to the pre-Vatican II ‘ecumenism of return’ where Anglican reunion with Rome means the destruction of all things Anglo, this represents a clear victory for a true ecumenism that eschews that kind of thinking once and for all. In effect, it has now been officially confirmed by Pope Benedict, following from Vatican II, that there is room for liturgical, spiritual, canonical and perhaps even ecclesiological differences within a unified Christian Church. This new ‘Anglo ordinariate’ will provide us with an initial picture of what a future fully reunited Church might look like. It also allows for all kinds of hopeful speculation about how many of the ecclesial particularities and spiritual charisms of Christians in the Lutheran, Mennonite, Baptist or etc. traditions could be legitimated, preserved, and ultimately reintegrated in a united Church. In my mind this should serve not as a death knell for ecumenism, but as fresh a inspiration.

There remain a great number of serious issues that continue to divide mainstream Anglicans from Roman Catholics. While much progress has been made on the classic Reformation matters such as justification or the sacraments or even Marian dogma, old questions regarding ecclesial authority and the papacy still persist. New challenges have been presented by the Anglican re-thinking of the role of women in the Church or sexual teaching. The road ahead for Anglicans and Catholics was not easy before the Vatican announcement, and it will not be easy after. Yet there are some signs from Rome that the goal is worth working towards. Christ’s prayer that those who would come after him would all be one (John 17) remains as present as ever. It appears that prayer may be answered in ways which we do not expect; but it will be answered. Thanks be to God.

>>HOUSE continued from Cover

Through the 90’s programs were added and it became a stepping stone to successful independent living. By 2000, Our House was operating as a 32 bed residential facility for adult men addicted to alcohol, drugs, and gambling. Our House was no longer a half way house but rather a recovery

centre offering extensive programming. In 2008 Our House, under the direction of chairman Dr. Dan Ryan, was able to purchase facilities on Stony Plain Road which now accommodate 50 clients.

Part of its fundraising program is the Christmas Guiding Star program which helps the residents celebrate for many their first sober holiday away from friends and family. Those interested

in making a donation to Our House can make cheques payable to Our House (Edmonton) Ltd. 22210 Stony Plain Road, Edmonton, Alberta, T5S 2C3. A tax receipt will be sent for donations over \$20.00. For further information please contact Patricia Bencz, the Executive Director, at (780) 474-8945. Charitable Number 12948 0836 RR0001.