



**5 Community Catechesis:
An Introduction**

9 Stranger in the Community

**6 Power in Fire:
Elder Amanda Wallin**

**11 Easy Yoke:
The Story of EDGE**

Publisher | [Bishop Geoffrey Woodcroft](#)
 Editor | [Jude Claude](#)
 Accounting | [Joy Valencerina](#)
 Advertising | [Angela Rush](#)
 Layout & design | [cityfolkcreative.ca](#)

[Rupert's Land News](#) is published 10 times per year (September - June) by the Diocese of Rupert's Land, in the Anglican Church in Canada. It connects churches and communities from Portage la Prairie, MB, to Atikokan, ON, by offering news, events, opinions, and ideas to 4,000 readers per month. RLN is available in a variety of formats:
[Website](#) • [Facebook](#) • [Twitter](#)

We also deliver timely news and information via a weekly email. [Sign up here](#).

[Advertising](#) - RLN accepts advertising in our monthly magazine and our weekly email. [View our rate sheet](#). To discuss advertising call (905) 630-0390 or [email us](#).

[Editorial offices:](#)
 Anglican Lutheran Centre
 935 Nesbitt Bay
 Winnipeg Manitoba, R3T 1W6

RLN exists to explore issues at the intersections of faith and life. In doing so we solicit and publish a range of opinions, not all of which reflect the official positions of the Diocese. We acknowledge that we meet and work in Treaty 1, 2, and 3 Land, the traditional land of the Anishinaabe, Cree, and Dakota people and the homeland of the Metis Nation. We are grateful for their stewardship of this land and their hospitality which allows us to live, work, and serve God the Creator here.

RLN welcomes story ideas, news items, and other input. If you want to be involved in this media ministry, please [email the editor](#).

Contents copyright 2022 by *Rupert's Land News*. All rights reserved.

Cover: [Muhammed Aslam Aslam](#)



A LONG STANDING TRADITION



Arinbjorn S. Bardal Njall O. Bardal Neil O. Bardal Erik L. Bardal

The Only Funeral Home Owned and Operated by the Bardal Family



neil bardal
FUNERAL CENTRE

Call: **949-2200**
(204)

[neilbardalinc.com](#)
info@nbardal.mb.ca

One Winnipeg Location Only
Across from Brookside Cemetery

3030 Notre Dame Avenue
Winnipeg, Manitoba, Canada R3H 1B9

Becoming Newcomers

On September 14 of this year, nearly 50 Venezuelan migrants were [taken under false pretences](#) to the island of Martha's Vineyard in Massachusetts. Island residents received no communication the migrants would be arriving and were required to mobilize in a short amount of time to support their unexpected guests. [St Andrew's](#), an Episcopal church in the area assisted in providing immediate shelter to the migrants and organizing support on their behalf.

The events of September 14 resonate with this month's theme of *newcomers*. It is immediately apparent from the incident what it might mean to welcome newcomers, to demonstrate hospitality, and to live out biblical calls to "love those who are foreigners" (Deut 10:19) or to "show hospitality to strangers" (Heb 13:2). The story reflects our call to embrace those in need. Our faith prepares us to embrace newcomers as outsiders in need of welcoming into the warm support of our communities.

This is good; however, I wonder how our understanding of newcomers as arriving from a dangerous *out there* to a safe and generous *here* might obscure the interconnectedness of our situations. For instance, the migrants who arrived at Martha's Vineyard had left Venezuela, a country which has been devastated over the last number of years by sanctions imposed on it by America, Canada, and other powerful nation states. The prosperity which the people of Martha's Vineyard were able to welcome the migrants into is connected to American imperialism, and the arrival of the migrants was directly related to the worsening condition in Venezuela [caused in large part](#) by American and Canadian imposition on the country.

Recently I have been learning from Christians in Venezuela about how economic sanctions have directly impacted them. In many ways I feel like a newcomer, knowing relatively little about

international politics and the ways in which (often well-meaning) imperialist policies affect communities globally. But the fruitfulness of these encounters suggests to me that there is much to be gained from having our church communities not only *welcome newcomers*, but by us being willing to *be newcomers* to the knowledge and wisdom which exist outside our immediate institutional circles—wisdom which may, at times, undermine our self-understandings.

Articles within this issue of RLN take up diverse, provoking perspectives on the topic of *newcomers*. A conversation with Elder Amanda Wallin recognizes non-Indigenous settlers as newcomers to Turtle Island. Elder Amanda Wallin discusses her experiences with Circles for Reconciliation, a program which has Indigenous and non-Indigenous people meet and unpack the histories of settler-Indigenous relations and oppression of Indigenous peoples on Turtle Island. She also discusses the ongoing search for the bodies of children who died at residential schools, and the importance of sacred fires to Indigenous communities for processing grief and honouring the children lost. Theo Robinson considers the recent reopening of churches and what Christians are called to as they may encounter newcomers at their doorsteps. Finally, Alison Brooks-Starks profiles the United Church of Canada's EDGE ministries and considers fertile ways of bridging church and community, listening newly to the unexpected ways the Spirit is moving in the world.

This month's issue also initiates two recurring sections of the magazine, including a "Community Catechesis" section, beautifully introduced by Andrew Rampton, and a "Parish Profile" section, which in future issues will function as a space to introduce and showcase individual parishes in our diocese.



Jude Claude is the editor of Rupert's Land News.

Newcomers

GEOFFREY WOODCROFT



Photo: [Callum Skelton](#)

A woman is immersed in the crowded marketplace when she sees the incarnation of God closely passing by. Local custom and religious law suggest she is unworthy before God; she has suffered from an infirmity for over a decade. However, instinctively, spiritually she knows she must approach Jesus. *Please read [Luke 8:40-48](#)*

From my secure vantage I have often thought “Jesus is so kind to her. I also should be so kind.” Then I pause to realise that I write-off more than three quarters of the story: Jesus is on his way to do ministry, travelling with his disciples as crowds press upon him. After he realises someone has reached for his power Jesus asks the disciples “Who touched me?”, and they reply “How should we know? It’s crowded here.” The woman, knowing she cannot hide, comes forward and admits her crime. Jesus says to her, “Go, your faith has made you well.”

The one-who-was-made-whole had great courage to seek and touch a known teacher. Certainly her activity would have been seen as criminal. The one-who-was-healed must have had a beautiful and clear vision of God in her midst—seeing the man, seeing the power, and reaching forward, even amid a pressing crowd. The one-who-was-made-whole understood her relationship with God. The one-made-whole trusted to push past a pressing crowd and inattentive disciples.

I consider the immensity of Jesus’ question and the disciples’ answer: “Who touched me?”

and “How should we know?” Jesus is asking disciples of every age a question that if answered truthfully might expose our lack of concern for others, our inattentiveness to what God is doing, and perhaps even our own selfishness. The question is raw, “Who touched me?,” and the answer “How should we know?” might give the impression that the speaker does not care or does not want to care. So, I now ask myself, will God heal me through the risky woman in the crowded marketplace?

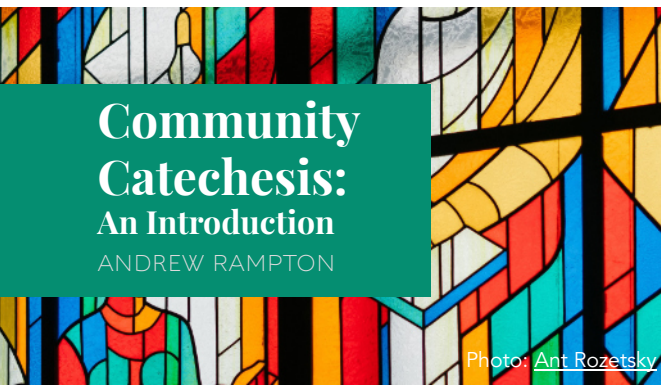
I think of the risk new folks take on and the courage it takes to enter into a new circle of people, especially if one is entering for the very first time, and I have a lot of questions on their behalf: Does the group clearly demonstrate what it is and does? Does the group desire new relationships? Does the group immediately embrace the recently arrived, or are there courting rituals that must happen first? Is the new person invisible until the leader acknowledges their presence? Are the recently-arrived called to be a part of the group? And, in our Christian context, is the stranger in our midst none other than the presence of God?

You and I are required to have Jesus’ story, our *compelling case for Christ*, always ready for those who desire to meet God. It is incumbent upon every Christian to proclaim the life, death, and resurrection of Jesus Christ in their own unique and gifted way to the seeker, stranger, and newcomer. Disciples do not ask/say “How should I know?,” because disciples do know, and we seek to serve Christ in all people, loving our neighbours as ourselves—Christ in all people, a magnificent reality for the Body of Christ to engage newly each morning.

What do you need to develop the *compelling case for Christ* in your own unique telling? Lifelong learning is one very important place to begin.



Geoffrey Woodcroft,
Bishop of Rupert’s Land



Community Catechesis: An Introduction

ANDREW RAMPTON

Photo: Ant Rozetsky

The Church needs to start talking about catechesis again.

And we're not talking about the kind of catechesis you get in Sunday School, or when your parents or grandparents tell you to get up and go to church, but rather the kind of catechesis we get when we're trying to figure out how life works together and how to live our lives as Christians faithfully.

What is catechesis? Catechesis is a word used by the church to describe all those educational and formative things we do—from explaining our faith and traditions, to helping people understand their role in the world. It is the practice of teaching Christian discipleship and preparing each other for the life and mission we have been called to embrace. And it's one of the most important activities that we do as the Church. As we are reminded in Proverbs on the value of wisdom: "Do not forsake [wisdom], and she will keep you; love her, and she will guard you. The beginning of wisdom is this: Get wisdom, and whatever else you get, get insight" (Proverbs 4:6-7).

Catechesis is something that we often think of as the clergy's job and connected particularly to those milestones like baptism and confirmation. While it's true that one of the ministries of the clergy is to teach in our communities, we are certainly not the only people with teaching to share. (Thanks be to God!) So many people have gifts for teaching, formation, discernment, and reflection. Even more people have experience, wisdom, and stories to share that will teach, form, and challenge us. Our learning and formation as

Christians is a lifelong process for the whole community to share in.

Catechesis is a core part of becoming and growing as disciples of Christ. Prayer, study, self-examination, exploration, and reflection are all important pieces of this process. Catechesis is also something that needs to be done in community. We can learn some things on our own, but we are reminded again and again in holy scripture that we are all members of the same body. If we never bring our learning, questions, and challenges to our communities for discernment and reflection, we are not living into the fullness of our baptismal promises.

This learning and growth in faith and discipleship can take so many forms. There are familiar formats that I think of when I think of learning: conversations, group discussions, lectures and classes, and book and bible studies. But there are also film nights, storytelling parties, feasts and fasts, neighbourhood clean-up days, community garden maintenance, volunteering, and so, so much more. Nearly anything can be a catechetical moment or experience if we do it with some planning, intent, and reflection. After all, the aim of catechesis is to teach and shape us as Christians who live authentically, intentionally in our faith every moment of our lives.

With this in mind, Rupert's Land News is beginning a series of articles called Community Catechesis. In each issue, authors will share introductions to Christian teaching and practice, theological ideas, stories, and other wisdom related to the theme of the issue. It has been a delight to have been asked to share a few ideas about what catechesis is and why it's important to us today to kick this series off. I am looking forward to learning and growing alongside all of you, with God's help, as this series continues.



The Rev. Andrew Rampton is the rector of Holy Trinity, Winnipeg. He is always up for a conversation about liturgy, music, books, and church trivia. He can be found on most social media platforms as @bookishpriest.

Power in Fire: A Discussion with Elder Amanda Wallin

JUDE CLAUDE

Photo: [Courtney Cook](#)

It is a sunny day when I meet Elder Amanda Wallin at her home in the country. I intend to speak with her about her experiences with the program Circles for Reconciliation and about Indigenous organizing that has been done around the discoveries of hundreds of unmarked graves of children who died while attending residential schools. In front of Wallin’s home is a large hardwood table which she later calls her “Jesus table,” capable of fitting twelve or more. Her lab, Bruno, eagerly greets me on the porch, and I see that behind the large table is an equally large dog house with a medicine wheel prominently painted on its front.

My visit is abounding in hospitality from Elder Amanda Wallin. She refers to me as “my

dear” and immediately offers me a choice between two walking sticks made of smoothed, stained driftwood she collects. As I choose one, she hands it to me and advises me to “walk with God.” Soon after she lays out a tray of food which reminds me of Mennonite potlucks I attended as a child, holding cheese and kielbasa, and individual slices of rolled meat. On her living room walls there is a long string holding numerous bundles of sage. There are also paintings done by Wallin, one with the silhouette of a bear against a night sky that says “Courage.” There are also familiar Christian prints with images of Jesus.

This amalgamation of identities apparent in Elder Amanda Wallin’s home carries through our conversation. Wallin is a member of Peter Ballantyne Cree First Nation (Treaty 6 territory), and grew up going back and forth between Kinoosoa/Co-op Point, Saskatchewan and Lynn Lake, Manitoba.. Her grandmother was a devout Anglican, while her father was a traditional dancer and her mother a medicine woman who “knew her stuff.” Wallin spent part of her childhood at Marymound, in Winnipeg. She says “I am who I am today as a part of the nuns, as a part of myself, as a part of my teaching, as a part of learning my culture and living my culture... without being an Anglican and without my traditions that I have as a Cree traditional person, I wouldn't be who I am today. And I like me.” She explains that her Cree name means Black Cloud Woman, a name she was hesitant about until the positive



Painting by Elder Amanda Wallin

connotations were explained to her: her name represents a rain cloud which nourishes the earth wherever it goes.

I ask Elder Amanda Wallin how she would describe Circles for Reconciliation, a program which she took part in during the pandemic lockdown. She says it is “a teaching process that you enter into which you will walk away from with valuable learning lessons that we can pass down to our people, our brothers, and sisters, and eventually our children.”



Circles for Reconciliation [describes itself](#) as aiming “to establish trusting, meaningful relationships between Indigenous and non-Indigenous peoples as part of the 94 Calls to Action from the Truth and Reconciliation Commission.” It does this through the creation of small discussion groups made up of equal numbers of Indigenous and non-Indigenous participants. [Themes](#) and topics discussed week-to-week in the program include residential schools, the meaning of land for Indigenous peoples, histories of the Treaties, and the implementation of the Indian Act and the Pass System, etc.

The material is difficult, especially for Indigenous participants who are immediately impacted by the histories considered. Wallin tells me that the content was challenging. She says “You have to walk with humility when you go in there... because you're going to hear some things... It comes back to you like, ‘Oh, I've got to pray about this one, because this one is really affecting me.’” Wallin also articulates that discussing the material, which unpacked different elements of settler-Indigenous history on Turtle Island, was a learning experience for both non-Indigenous and Indigenous group members.

A particularly profound moment for Elder Amanda Wallin was when she began to express her anger with what they were reading to the group. She says she was surprised by the

response from other participants: “I was received with open arms.” The experience for her was valuable. “It was just like somebody had opened the floodgates to our heart, the tears that we shared, the tears like so many tears that, you know, there were some sessions and we just sat in silence, and we could just look at each other.” She said that towards the end of the group’s time together: “we would tell each other, ‘We love you.’ That’s how wonderful that group was.”

She has stayed connected with many of the group’s participants. She says of Circles for Reconciliation “Maybe I just got lucky. But from everyone I’ve heard from, it sounds like it’s been a real success.”

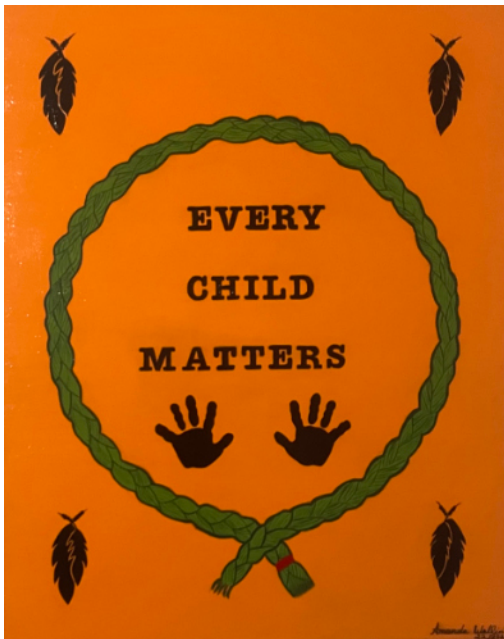
One of the topics covered in the Circles for Reconciliation is the history of residential schools. I ask Elder Amanda Wallin about the hundreds of unmarked graves found at Kamloops and other residential school locations. She says, “You look at that and you think Canada has woken up to everything that we’ve kept hidden.... everything we were told not to talk about.”

We discuss the encampment at the Legislative building in Winnipeg where various Indigenous organizers have kept a sacred fire going since June 2021 and intend to keep the fire alight until all former residential school grounds have been searched. Wallin is clear that her personal politics do not align with everyone’s at the camp, which has recently seen a turnover in members, but she speaks to the importance of the sacred fire. She tells me she has brought firewood to the camp numerous times after seeing on Facebook that camp members had been wandering the city looking for pieces of refuse to burn.

She walks me through important elements of traditional practices involving sacred fires. “We continually burn the sacred fire because we believe it’s through light and fire, that we get to the spiritual realm where there’s more power.... we pray and pray and pray to the east, to the south, to the west, to the north. We pray for our brothers and sisters, and we pray for all

our ancestors. And we pray and ask for protection. And we use the four sacred medicines."

She talks about the spiritual importance of the fire. "You're talking to the Creator, but it's also a place to take all your hurt, your resentment and all your anger and put it in the fire. Fire can handle it." Speaking of the fire at the Legislature she says "I've been to the Ledge many times. They have tobacco—tobacco on the fire. And you're praying for all those hurting in the world with an intent, and that tobacco rises up, and the smoke rises to the Creator... There is so much power in fire. "



Painting by Elder Amanda Wallin

Wallin recounts that at one point when she attempted to deliver wood to the encampment, she was met with resistance from the Legislature's security guards, but she found a way around the restriction. "We went around the side. I said 'Park the truck'... I went to the encampment, and I said... 'Grab your bags, grab everything, because we're not allowed on the ground'" She said the guards could not tell camp members not to carry the wood from off the grounds: "I'm not breaking any laws. Yeah, I will keep this sacred fire open."

Elder Amanda Wallin is also a talented

artist. In her basement she shows me her artist's workshop. Photos of loved ones, including her father in traditional dress, hang around her workspace. Elsewhere there are art supplies which have been knocked over by her visiting grandson. Wallin shows me a beautiful, large, blue acrylic painting which features white lines receding up into sky. She explains:

"When the news broke..." (about the discovered unmarked graves) "we were driving home and I looked up in the sky and I thought 'Why, God, why?'" At that time the image of Jacob's ladder came to Wallin's mind. "It was just so beautiful, and when I came home, I seen they were putting shoes on the stairs of the Ledge, and then the two just came together in my head. I'm going to make a Jacob's Ladder with 215 pairs of children's moccasins."

Elder Amanda Wallin had already begun painting the moccasins but covered over her first efforts. "They were too close together, and I went right over every little pair of moccasins." She explains her purpose in attending so closely to each and every pair of moccasins she paints: "I will honour and pray for every child's grave that they found."



Painting by Elder Amanda Wallin

Stranger in the Community

THEO ROBINSON

Photo: Jón Tyson

Community is an essential part of the human experience. Connecting as part of a community is important to our mental wellbeing. Even the most introverted person needs some sort of human contact and support.

A community can be gathered in a geographic space where people connect in-person, or a virtual space such as a social media group or private community platform. Being part of a shared space, whether physical or virtual, gives people the chance to be inspired, solve problems, share humour, vent their frustrations, and share their achievements. Belonging to a community helps us develop a stronger sense of personal and collective identity. It can also give a boost to our self-esteem and to our willingness to take on the world and make our dreams manifest.

Since humans are inherently social beings, when people feel disconnected from their community, it is detrimental to their mental and physical health. According to an article on happiness.com, "some studies have linked the emotional strain of loneliness caused by social isolation to physical illness, including sleep disorders, heart disease and a weakened immune system. A Public Health study done in

Canada even ranked social isolation as a higher risk factor for premature death."

It seems to me that over the last couple of years, while unable to attend school, childrens' mental health has suffered. Without interaction with their community, kids turned in on themselves, forgot how to act around others, and grieved the loss of being with friends and teachers; you could see the weight on their shoulders. Similarly, when people feel disconnected from their faith community, it is detrimental to their spiritual health.

We, as a church, have a unique role in that we are a community that has history, that is multigenerational, that has no entrance requirements, and that (in theory) has an open-door policy, meaning everyone is allowed in.

The church could be the epitome of community.

In Paul's epistles, one of the repeated themes is that of incorporation into the Body of Christ. People who are isolated, separate, and alone are called into the life of a new community.

Paul describes this reality in his letter to the Galatians when he says that for those who are clothed in Christ "(t)here is no longer Jew nor

Greek, slave nor free, male nor female” (Gal 3:27-28). But in life, we know that those distinctions do exist! We know that in the church of Galatia they most certainly existed. Why else would Paul have written this, if there were not struggles related to the status of Jew, Greek, slave, free, male, and female?

Those distinctions also exist within our church. Not literally Jew and Greek, but most certainly the “in” and the “not so in.” Perhaps not slave and free, but certainly those with power and those without power. And who would deny that there are distinctions made amongst us between male and female, gay and straight, rich or poor, Indigenous and settler, etc? Those distinctions most certainly exist and testify to the measure to which we fall short of the standard of what Paul says it means to be clothed with Christ.

As we come out of this pandemic, we are witness to a decline in church attendance. That said, some churches are experiencing a surge of new people coming in the doors of the physical building. These folks are looking for church and its community; they are wanting the kind of connection that has been missing during the past two years. So how do we ensure that these new people are welcomed into our community? According to Jesus, it’s all about hospitality.

During my postulancy (a training period while working to become an Anglican priest), I spent a year visiting various churches around the city. What I found interesting was the rarity at which I was approached. I was a stranger to these churches. And yet, it was a rare occasion when someone greeted me. Perhaps I was spoiled by coming from a parish whose greeters knew every parishioner and when someone new arrived, they were welcomed with a handshake, and then directed as to how to follow along with the bulletin during worship.

The church can be a great source of community—a community of mutual love. This mutual love is the foundation of doing good and sharing what you have; the foundation of being in relationship with God, and with each other.

So, on a Sunday morning, know who the strangers in your building are. Greet them, make them feel welcome. Show them how to read the bulletin – never assume someone “knows how to worship,” for lack of a better phrase. All of us are tasked with making our churches inclusive and welcoming—in words and in actions. It is not our job to gatekeep or to guard the pews. Christ’s table is open to everyone. Our job is to make more room at the table, and to ensure that we are making room for all, not a select few. We do not get to decide who is allowed to be part of the community and who is to be kept outside. Community creates relationships, fellowship, and growth, but growth cannot be the main goal of our hospitality. We aren’t creating community to get something in return. We are creating a loving community, following in the loving footsteps of Jesus Christ.

Making room for the stranger may upset the balance of the church for a while, but opening the doors of the church is not meant to be a threatening situation. Making room for the stranger reaffirms the humanity of all persons. Our humanity is not based upon physical or mental ability, our intelligence, nor on our history or cultural background. Our humanity is shaped by our understanding of the importance of the community and the affirmation that we are all created in the image of God. Each of us springs forth from the imagination of God, regardless of who we are.

In Hebrews, Paul reminds us what a Christian community was meant to be: a community which expresses and shares love and in that context praises God, because God is a God who reaches out in love and compassion.

So don’t turn the stranger away. Instead, welcome them home.



The Reverend Theo Robinson is an Anglican priest serving as a Pastor in the Interlake Regional Shared Ministry with the Lutheran Church of the MNO Synod. He is also a spiritual care practitioner in health care. You can follow his blog at tjrobinson.blogspot.com

Easy Yoke: The Story of EDGE

ALISON BROOKS-STARKS

Photo: [Vinicius "amnx" Amano](#)

And they spake in parables, saying: "A United Church of Canada congregation sayeth, 'We are dying.' They cried, 'We have but 50 bums, only 50 bums in the seats on any given Sunday.' And verily they were asked: 'What else have ye?' And they replied, 'We have a weekly meditation group. It has a multitude, I say unto you, it hosts 300 participants.' But still they wept bitterly, gnashing their teeth, and tearing their clothes in lament. 'Woe is us. We are dying.'"

EDGE asks: Are we dying, really?

Consider this, [EDGE](#), the little-known innovation arm of the United Church of Canada (UCC) has quietly launched 589 projects grounded in spirituality, over 500 social enterprises, and 55 new ministries. EDGE started as a three-year experiment, but is now in its 12th year of reimagining church through grassroots initiatives. Have you heard of [Lumsden Beach Camp's new apiary](#) selling honey near Regina? EDGE was there. The launch of [1JustCity's Indigenous Cultural Program](#) in Winnipeg? EDGE was there. [Faith & the Common Good's interactive map](#) tracking green energy in sacred spaces? EDGE again.

This sounds like a living, breathing church to me. But as Executive Director Rob Dagleish says, "We just can't see it because we are caught in grief about something that's been



lost." We are grieving the packed pews and teeming children's programs of the 50s and 60s. With fewer members in the church, finances are a struggle, including maintaining properties, many of which are closing. EDGE was established by the national office to help the church adapt to this new social context. And they've done it. EDGE can show they have found sustainable models for living out church. The problem is that those invested in the UCC structure have a hard time recognizing what is emerging. Dagleish says when people see EDGE's incredible results, "They don't believe it. They don't trust it... they say, well, that's not church." Culture change has become one of EDGE's biggest roles; shifting perceptions of what "counts" as church.

When Carla Leon began her contract work with EDGE, she wanted to get a lay of the land and to find out what churches needed. So, she

called and asked. That is to say, she called 800 people. This worked so well, that EDGE's Lori Houle called "the rest of them," says Leon. That's around 2200 communities of faith on Houle's speed dial, and now "outreach and feedback" is her full-time gig.

When Leon called those 800 congregations, her first discovery was that a third of the churches needed to make property decisions. With all the energy around this, she and the EDGE team sensed a call from the spirit. But it was "really intimidating." They had "zero real estate experience." She says, "I heard it, and I tried not to listen; heard it again, tried not to listen." The call continued, relentlessly. Finally, Leon broke, realising, "Oh [expletive], we have to." It took "six years of internal politics," but EDGE partnered with the Canada Mortgage and Housing Corporation, specialists in affordable housing, and started the [United Property Resource Commission](#) (UPRC). They are shifting the church mindset away from buildings-as-burdens—empty spaces to light, to heat, and to maintain. Any real estate agent would see these places as the huge assets that they are. For UPRC, it is about advancing social justice through housing. This is the work of the spirit. Leon says, "I would brag that I've never launched anything that came from me. It all came from the phone and it all came from the conversations and relationships." God's up to something. Do not be afraid.

EDGE has really lived into its name. Buttrey explains that at first, they worked nearly exclusively with ministers and congregations, fully within the system. The work shifted outward from there, to their own church properties, then further still, to local organisations, community ministries, and nonprofits. And here they sit, on the edge. They are the go-between, via a phone line, between the national UCC structure and your local congregation on the corner. They are translators on the edge. To the secular world, EDGE is constantly explaining why partnering with a faith-based organisation makes good sense. To

the church, they are tasked with translating why these NGOs, social enterprises, co-ops, and new initiatives are church. While they are deeply invested in their ministries, EDGE does not own them. Bronwyn Corlett says they are supporters, encouragers and networkers. It is not about EDGE. It is about midwifing.

What baby will be caught next? There is a call EDGE is not yet heeding. Zoë Chaytors says, "There's this layer we have to confront—white supremacy and colonialism in our [church's] history, and that means letting go of control, and giving up things that have been successful and given us lots of power and privilege, and having to let go of the tenants of capitalism that have helped the church survive." Dalglish tells me about hearing Cayuga First Nation of the Six Nations Reserve spiritual leader Adrian Jacobs speak. When asked how the church could get relevance, Jacobs said, "Give back the land." Dalglish names the felt impossibility of us doing so as the "spiritual paralysis of the church." He says, hearing this he realised, "the profound truth of it is that if we actually did that, it would so open us to what God is doing in this time." He adds, "Knowing what we know, why wouldn't we?"

EDGE sees themselves on the road to Emmaus. They think that, like Jesus, the church has already risen again and is in our midst. Yet, like Jesus, because the church looks different, nobody is recognizing it. Consumed by grief, nobody believes, nobody can see. It is first century women's work all over again. The women are saying, "He's alive, he's alive!" EDGE is saying, "The church is alive! The church is alive!" Maybe if we were to witness EDGE's ministries, we would believe.



Alison Brooks-Starks (she/her) (pictured here with Jovan) is a writer in Edmonton, AB. She leads eco-spiritual retreats with the organisation Emberwood.

Parish News Roundup

Reflections on Lambeth 2022

Read Bishop Geoff's reflections on this year's Lambeth conference [here](#).

Refugee and Migration Crisis Statement from Lambeth Conference 2022

Read the statement, put together by bishops from the worldwide Anglican Communion, on the international refugee and migration crisis [here](#).

Online Services in Rupert's Land

Service information available [here](#).

Attention Parishes: if any information regarding your online services has changed, please send an email to rlnews@rupertsland.ca.

Fall Rummage Sale - St. Mary Anglican Church in Charleswood

St. Mary Anglican Church in Charleswood

OCTOBER 14, 5 - 8 PM

OCTOBER 15, 9AM - 1 PM

October 14 & 15

3830 ROBLIN BLVD, AT HANEY
(JUST OVER THE CHARLESWOOD BRIDGE)

WHITE ELEPHANT TABLES, BOOK TABLES, HOUSEHOLD ITEMS, CLOTHING, AND MANY OTHER TREASURES

PLEASE BRING YOUR OWN SHOPPING BAGS
MASKS REQUIRED

October 14, 5-8pm

October 15, 9am-1pm

3830 Roblin Blvd, at Haney (just over the Charleswood Bridge)

St Mary Anglican Church in Charleswood is having a Fall Rummage Sale. Items include white elephant tables, book tables, household items, clothing, and many other treasures!

*Please bring your own shopping bags. Masks required.

Tastes that *take you back!*

Choose from more than 200 fully-prepared, frozen dishes – all with free delivery.*

Locally Owned by Fred Pennell
HeartToHomeMeals.ca
204-816-8659

MADE FOR *Seniors!*

*Some conditions may apply.

Get your **Free** menu

Your parish could become an *Ambearrister*!

Attention parishes! The Caring Society's Reconciliation Ambearristers program invites all types of groups to host a Reconciliation Ambearrister (ambassadors + barristers) who will guide you through years of free ways to implement the Truth and Reconciliation Commission's Calls to Action and make a positive difference for First Nations children, youth and families. [Spirit Bear](#) is a membear of the Carrier Sekani Tribal Council and is an Ambearrister who represents First Nations and other children who are standing up for culturally-based and equitable First Nations public services at the Canadian Human Rights Tribunal. He believes that addressing discrimination takes love, honesty, compassion, and a real commitment to helping others do the right thing. Spirit Bear has written books telling the true stories of how children of all diversities have helped ensure First Nations children get the public services they need when they need them. Still, there is more work to do and more work than Spirit Bear can handle alone so his relatives have come to help him educate and engage other children, youth and adults to help make the Truth and Reconciliation Commission's Calls to Action a reality.

The Ambearristers are meant to build relationships with local First Nations, Metis, and Inuit peoples to work toward a shared vision of reconciliation. We are introducing a phased in approach to the Ambearrister program that recognizes that some groups have good relationships with First Nations, Métis, and Inuit peoples in their territories and others are just getting started in building those relationships.

While you and Ambearrister get to work on reconciliation, we ask that you keep @SpiritBear and the Caring Society posted each month on the innovative ways you and the local First Nations community are working to implement the Truth and Reconciliation's Calls to Action and the [Missing and Murdered Indigenous Women and Girls](#) Calls to Justice.



After spending a year with their Ambearrister, groups must write a letter and/or prepare a video explaining all they have learned, and their Ambearrister's story. Since groups are asked to update the Caring Society monthly, compiling their letters and/or videos should be an easy process!

Does this sound like a project your parish might be interested in? All the information you need about the Reconciliation Ambearristers process and requirements is on [The First Nations Child & Family Caring Society website](#).

You may also reach out to info@fncaringsociety.com.


THE COURTYARDS
AT LINDEN POINTE

A TALE OF TWO WINTERS



Stop enduring the Winnipeg winters and start experiencing the Linden Pointe life.
It is time to set aside the snow shovel and step into what retirement living should be.



The Courtyards at Linden Pointe presents a vibrant living experience for independent seniors.
A community designed with premier amenities and light care assistance to promote an active lifestyle.

We call it Brightwater Tailored Living™.

YOU ARE INVITED FOR A PRIVATE TOUR

TO BOOK YOUR TOUR TIME • (431) 778-6105 OR LISA.BRIGHT@BWLIVING.COM

LINDEN POINTE

A BRIGHTWATER COMMUNITY

75 Falcon Ridge Drive • Winnipeg, MB R3Y 2C2

Introducing: Parish Profile

In upcoming months, Rupert's Land News will be including a Parish Profile section in the magazine. Our diocese spans parts of both Treaty 1 and 3 lands, ranging from Southern Manitoba to Northwestern Ontario, and including churches both rural and urban, with ranging demographics, different worship styles, and unique perspectives on the life of our diocese. The Parish Profile section is intended as an opportunity for members in the diocese to become better acquainted with our existing parishes, and to explore the ways we see God's love at work in our individual communities.

RLN will be reaching out to members of different parishes (proceeding by geographical location) to consider the following questions and, as there is capacity, to compile short responses which may be published in the magazine:

- Can you tell us about the name of your church?
- How does your church understand "place"? Where is your church located? What geographical community does it serve?
- What are three words you would use to describe your church to a stranger?
- Who attends your church?
- How would you describe your church's worship?
- What do you value about your church community?/Where do you see life in your community?

**We look forward to hearing
your responses and getting to
know you a bit better!**