



the messenger

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Athabasca diocese consecrates 11th bishop

By Peter Clarke

On a cold wintery evening of January 2, 2010, hundreds of people from across the Diocese of Athabasca came together with bishops and others from across Canada, to Saint James Cathedral in Peace River, for a rare and special celebration. For, here, in the oldest Anglican Diocese in Alberta, was to be the installation and consecration of Fraser Lawton as only the 11th Bishop of the Diocese of Athabasca in 135 years.

Perhaps the celebration was all the more joyful for the fact that Fraser Lawton was raised up in the diocese, ordained to the priesthood, made Canon and now would be consecrated Bishop, all in the Diocese of Athabasca. Friends from across Northern Alberta, including a busload from Fort McMurray all came together for the celebration.

The procession into the Cathedral was a sea of red and white as Archbishops, including Archbishop Gerard Pettipas from the Roman Catholic Archdiocese of Grouard-McLennan, Bishops from our Province of Rupert's Land, The Venerable Paul Feheley Principal Secretary, along with clergy and laity from within the diocese came in to a rousing rendition of, "Praise My Soul the King of Heaven".

The Presider was Most Reverend David Ashdown, Metropolitan who, as a former Archdeacon in this diocese, had more than a passing knowledge of this new bishop-elect. In the first reading, Rebecca Lawton spoke from 2 Corinthians 4: "Therefore, since it is God's mercy that we are engaged in this ministry, we do not lose heart." When later, James Lawton read from Ephesians 6: "Finally, be strong in the Lord and in the strength of his power", it seemed perfectly

natural that the daughter and son of our new bishop should be the ones to proclaim such powerful testimony to us all.

The Rev. Canon Terry Leer was Cantor, giving super voice to Psalm 99 which concludes with that wonderful charge: "Proclaim the greatness of the Lord our God and worship him upon his holy hill; for the Lord our God is the Holy One". Then Sarah and Barry Craigen lead us in the gradual hymn, "GO", after which the Gospel from Matthew 28:18-20 was proclaimed by deacon, The Rev. David Greenwood.

"Therefore, since it is God's mercy that we are engaged in this ministry, we do not lose heart."

2 Corinthians 4

The sermon for the evening was given by The Rev. Canon Hermann Dittrich, whom many of us had heard preach May 1994 in High Prairie at the Ordination of Fraser to the Priesthood. That sermon in my home parish had been quite thorough and had lead Hermann to receive the dubious accolade of longest sermon in the diocese. Perhaps, at this point I should confess that it was me, a person who never wears a watch, that suggested to our former bishop in jest that Hermann had spoken for 58 minutes. The die was cast.

However, this time Hermann assured all present that this sermon would not be as long. By combining the last words of Moses and some of Hermann's own life story we were gently lead to understand the depth of calling by God of Fraser to undertake this new mantle of ministry. From a dream of Hermann's to a reminder to Fraser to, "take up the shield of faith" and put on" the

armour of God," plus a reminder to us all to help Fraser, Veronica and their family in this new life by constantly upholding them in our prayers.

After the sermon, Archbishop John Clarke, Bishop Andrew Atagotaaluk, The Rev. Doug McClure, Mrs. Rose Howell, Mr. Ross Whitelaw and Mr. Peter Clarke, presented the candidate to Archbishop Ashdown, after which there followed the reading of testimonials of election. Then came the promise from Fraser Lawton, in which he confirmed his belief that the scriptures of the Old and New Testament to be the Word of God and do contain all things necessary to salvation. There was also the promise to conform to the doctrine, discipline and worship of the Anglican Church of Canada, with a pledge to render obedience to the Metropolitan of Rupert's Land.

The bishop-elect then signed this declaration in the sight of all present, with witnesses to his signature. After this process, the Presider gave a final opportunity for any objection to this appointment proceeding. There being no objection, and the voiced concurrence of support from all gathered, the congregation sat so that the bishop-elect may stand in front of the assembled Bishops for the examination. There followed a series of questions, first from the Metropolitan and thereafter from the various Bishops. After each question the bishop-elect confirmed his desire to follow in the ways set out in the questions. In the final act before the Consecration of our new Bishop, the Archbishop called upon bishop-elect Fraser to lead us all as we stood to recite the Nicene Creed.

see Consecration p. 4

bishop's corner

Back to Church Movement inspires bishop



Bishop Jane Alexander

Dear Friends
I returned recently from a meeting of the House of Bishops in Montreal, and I want to tell you about a presentation we heard there.

Michael Harvey from the UK talked to us about the Back to Church movement that grew out of the Diocese of Manchester. He challenged us to think bigger and bigger in terms of what God is doing in the world, and to remember that God is speaking all the time into all places and situations. With a great deal of humour, he called on us to leave behind things he called, 'rubbish thinking', and to believe that God was calling the church to a time of growth and energy. I was so enthused by his presentation, and I hope he will come to visit us in the diocese this year, so that you can hear him too.

Now, I have a confession to make. I have agreed to take part in his bold vision for 2010. This year on September 26 - mark your diaries now - one million Christians will invite one

Messenger Editor passes the torch

Last month, Kelly Fowler stepped down as the Edmonton Editor, Managing Editor and, in her words, "design/layout girl", for the *Messenger*.

Gifted with a creative mind, Kelly drew on her background in public relations to produce a thought-provoking and visually appealing monthly publication. Her knack for gathering stories, her eye for a great photo and her willingness to learn, secured the *Messenger's* place as one of the top Anglican newspapers in Canada.

Alas, she has decided to move on, to dedicate more time to her family and to her two paying jobs. Thank you for all your hard work, Kelly. We will miss you.

Now here's the part where I come in. Some of you may already know me as the Synod Office Receptionist. I have also been spotted taking pictures and notes at various church events over the past year and a half. I like to play the role of newspaper reporter once in a while, and



million other people to come to church with them. In the years since the program started Harvey says that, 15 per cent of all those who come to church for a 'Back to church Sunday' will stay. I invite you all to join with me in doing our part to invite people to church, so that they may come to know Christ.

We have some work to do between now and September 26. We need to find the courage to invite our friends to join us for worship. We need to find the right words, feel proud of our worship, firm in our faith and be prepared to follow up. Think of your local parish. Think of last Sunday morning. Now imagine with me a Sunday when there are double that number present. Imagine standing room only. Imagine making such an impact on those who come, that they want to know more and enter into a relationship with Christ. 2010 is going to be a great year. There will be resources available, workshops and support.

I hope you will join with me in making it happen. The beauty of course is that you don't have to wait until September. You can start right now. Put down the *Messenger* and pop next door or pick up the phone and say, "Would you like to come to church with me?" That's not so hard is it?

+Jane

have contributed several stories to the *Messenger*. Even with my size 13s, it will be difficult to fill Kelly's shoes as editor, a role I consider an honour and a privilege. The next few issues won't be without gaffes, but along with Peter Clarke (my colleague in the Athabasca Diocese) we hope to continue to bring you an accurate account of the news in our dioceses.

Here's where you, our loyal readers, come in. Story and photo submissions, and reader feedback will help ensure the paper's success.

I have already met many well-read, well-travelled, thoroughly engaging Anglicans with life experiences to fill a book.

Maybe you've just returned from a mission trip to a faraway land. Or, perhaps your church is planning a dinner to raise money for a new hall. Need help getting a new ministry off the ground? This is your chance to be heard.

So what's your story?

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Margaret

the messenger

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 Please send in your stories, ideas and photographs for the March issue by February 15, 2010.

Peace Thoughts *Hierarchy in the kingdom*

BY DR. ADENIKE YESUFU

Matthew 13 tells of Jesus speaking to the multitude in parables and how in private he would explain the meanings of those parables to his Apostles. One of them asked Jesus why he always spoke to the multitude in parables. Jesus' response was astounding: *Because it has been given to you to know the mysteries of the Kingdom of heaven but to them it has not been given.* Jesus just affirmed hierarchy. The inner and the outer circle as I call it. In fact, there was a time when Jesus told his Apostles that they were no more servants, but that they have been upgraded to become friends, a more privileged position.

Hierarchy is a difficult concept. Most people do not like hierarchy. But we live in a hierarchical world. Hierarchy is needed for governance, for structure, for functioning and for allocation of responsibilities and resources. In all organizations, both secular and religious, by virtue of their positions, some people have more privileges than others. That should not be surprising to us

because there is hierarchy in God's kingdom. That is why there are archangels and angels.

Hierarchy comes with intrinsic and inherent power, which may not be bad in itself. I think the problem is how people choose to use that power. Power is the ability to do. Power exercised by an individual is labeled as either good or bad depending on its use. In a positive sense, power is perceived as valuable when it enables the holder to achieve goals, but viewed negatively when used as a weapon of tyranny, ruthlessness, deviousness and for upholding undemocratic processes.

In the Bible, Lucifer used power negatively. He became overly ambitious and said, "I will ascend into heaven. I will exalt my throne above the stars of God. I will be like the Most High." (Isaiah 14). Paul used his power to oppress the early Christians but he had a change of heart when he encountered Jesus. In our world, hierarchy is used as an agent of oppression, of marginalization, of domination, in the work

place, within the family, in the community, everywhere. It is also used to play god in some instances where life and death decisions are cruelly made for others. Power is used to deprive others of their personal and innate rights. In many cases the powerful demonstrate little or no sensitivity to those perceived as powerless.

Jesus used hierarchy for the empowerment of his disciples. He invested a lot of time training them. However bestowed with privilege and power, there were times when the disciples would attempt to overstep their boundaries, like when they would try to prevent some people from having access to their Master, or when they tried to forbid someone using Jesus' name to cast out demons. But Jesus would always disallow their over-handedness. Jesus carried hierarchy to the next level, when he selected Peter to be first among equals. He told him, when you have been converted, strengthen the brethren. That sums up the godly use of power. Pass it on, let others benefit from what you

have. But at times power corrupts and absolute power corrupts absolutely.

Just as hierarchy could be a source of discouragement and disillusionment, it could also be a motivating factor; an opportunity to strive for upward mobility, a determined effort to be greater and not stay at the bottom. Hierarchy is a very delicate issue to broach. Can the powerful be more mindful of how power is exerted? Should the powerless live in perpetual fear of the weight of power over and above them? Jesus affirmed hierarchy on earth as it is in heaven in demonstration of the right use of power. His own are expected to appreciate the blessings of being placed at the top of the hierarchy. They must use their privileged position not to lord it over, but to empower others as Peter was instructed to do.

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A personal stewardship journey

Even though our family was absent from church from the 1970's through the first half of the 1990's, I was still aware of, and in touch with God regularly through private daily prayer that continues. Upon returning to church, I chose not to be simply another "bum in the pew"; rather, I chose to be active and involved. And, in the early days after our return, my "stewardship" was mostly time, a little talent, and a limited amount of money. However, our monetary giving to our parish has increased yearly, and has been supplemented by extra giving for specific projects or programs in the church. Our giving to other charities has also continued.

When pre-authorized giving was first offered at our parish, we signed on, initially by credit card (partly to take advantage of the points—what a lousy reason!) and more recently by automatic bank withdrawal. PAG has put God into the proper perspective for us—giving from our first "fruits" rather than from what is left over. We have accepted that we need to give back to a very generous God from whom so many blessings flow.

As a family are we giving enough? This begs the question,

what is enough? As we have travelled this stewardship journey, we have stopped thinking of a tithe as enough, and we have stopped thinking of our giving as an obligation. We are striving to become joyful givers. We are coming to terms with our need, as God's creatures, to give. We are "working" at accepting that God will provide everything we need.

Stewardship involves taking care of the least among us. How am I doing in this regard? I still find myself walking past beggars but if approached for help with transit fare, I willingly give away transit tickets. I guess this means I'm getting better, but ...

Stewardship also includes taking care of the world around us, our environment. What have we done in this regard? Most of our light bulbs, including Christmas lights, are low energy. We have turned down our thermostat and wear sweaters (even though in our condo we pay for natural gas in common with all of the owners). We drive a four cylinder car, try to synchronize errands/shopping trips, and I use transit to and from work unless I need to be out of the office. We try to eat "locally". We turn off lights when leaving a room and we turn off computers at

night (both at home and work).

In 2005, I became the Planned Giving Officer for the Diocese and began visiting parishes to talk about planned giving. We had arranged a planned gift for the church in 2000 which means that, when talking to people about a planned gift, I am coming from the premise of "been there, done that".

In 2006, I was asked if I would add a homily to my parish visits which I did willingly, using it to talk about all aspects of stewardship, about stewardship as discipleship and as an introduction to my planned giving presentation.

I titled this, "A Personal Stewardship Journey". A life journey is something one embarks upon, with occasional side trips and detours, only completing it when meeting one's maker. A stewardship journey is not much different—we have begun, and have moved along on it, but we are still a long way from our destination.

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Singing the praises of church musicians

A poem by
Donald Moore

Organists and choir directors
Pianists
Players of other instruments
Senior choirs
Junior Choirs
Children's choirs
Voice soloists
Hymn, and other composers
Congregations who sing their praise and worship
Singing clergy!
All of the above, and above all -
thanks for God's great gift of uplifting and soul-stirring music.

Anglican community

Vital Church Planting West Conference comes to diocese

By Margaret Marschall

On a weekday evening in Old Strathcona, street kids chat about photography, create visual art and share a hot meal. On a Saturday afternoon in Spruce Grove, families do crafts, sing songs, read Bible stories and make supper together.

“The Project” and “Friends @ Four” are two examples of Fresh Expressions of Church taking place in the Diocese of Edmonton. These groups are two of the new “churches” planted to meet the needs of a changing society.

While the old definition of church plant focused on the building itself – either one that was found to house an existing congregation or one that was built to attract a new congregation – the new church plants are designed to meet the missional needs of a community.

“There’s been a definite change in the way people think about church planting,” - The Rev. Thomas Brauer, coordinator of the Diocese of Edmonton’s Barnabas Initiative.

A church plant can be the formation of a newly distinct congregation within an existing congregation. Or, in the case of Fresh Expressions of Church, the intent is not to create a worshipping body as such, but rather to express church through servicing the needs of a particular community.

The photography “Project” was born of a desire to help street-involved youth meet their need for self expression, giving them access to digital cameras, computers and instruction.

“Friends @ Four” is a ministry for families who want to worship together, who are interested in learning more about Christianity or who simply want to explore a Jesus-centered community. It is modeled after the Messy Church program, for families who found it difficult to attend church on a Sunday.

At first glance, these new communities may not look like “church”. But spiritual leaders within the community relay the teachings and traditions of the church, and create opportunities for the community to engage in conversations about faith, spirituality and presence of God in the world.

In this spirit, the Diocese of Edmonton prepares to host the Vital Church Planting (VCP) West Conference, from May 18-20, 2010, at Taylor College and Seminary. The conference, the first one of its kind in Western Canada, is themed, “Church | Culture | Hope”, and promises to bring together some of the most creative and entrepreneurial leaders in the church today. Bishops, clergy and lay leaders from across the Ecclesiastical Provinces of Rupert’s Land, British Columbia and Yukon will gather to network, learn, pray, and strategize.

“It (VCP conference) is for church leaders (lay and clergy) looking to bring new life to their existing congregations and ministries, or looking to explore new ways to broaden their missional outreach in the communities they serve,” says The Rev. Brauer, a member of the organizing committee.

Brauer says this gathering is unique – A VCP

conference has been held in the Toronto Diocese for the past three years - because it places a strong emphasis on ministries in rural and aboriginal communities, in addition to ministries in urban communities.

Harold Roscher is one of two guest speakers scheduled to lead the conference. As Chaplain and Director of the Edmonton Native Healing Centre, Roscher works closely with the aboriginal community. He will offer insight into providing ministry and support to aboriginal communities, while showing respect for native culture and tradition.

The Rev. Canon Phil Potter, a ministry pioneer in the Diocese of Liverpool, will also speak at the conference. He is a “Fresh Expressions” of church practitioner, who encourages a symbiotic relationship between fresh and existing ministries, which he believes can support and help each other to grow.

Individuals can register for the VCP West Conference by March 15, 2010, for a special Early Bird rate of \$200/person. Teams of three or more persons can register for \$150/person before March 15, 2010. After March 15, the individual rate will increase to \$250 per person, and to \$200 for individuals in a group of three or more. A special student rate of \$75 is also available. Taylor College and Seminary will be offering accommodations at a reasonable rate.

For more information on registration and accommodations, please visit: www.vitalchurchplanting.com, www.taylor-edu.ca, or www.edmonton.anglican.org.

During peace exchange “cathedral became like an excited hive of bees...”

Consecration cont. from front page

At the consecration, the bishop-elect first knelt, then prostrated himself on the floor in front of the Archbishop and gathered Bishops. The people all joined in prayer, which eventually brought us to the chanting of the “Veni Creator Spiritus”. There followed a period for silent prayer, which preceded the prayer of consecration given by the Metropolitan as he lay hands upon this bishop-elect. Then all Bishops present laid hands on Fraser to ask for the Holy Spirit to come down upon him as the Bishops consecrated Fraser in God’s name to the office and work as a Bishop in the Church. The Archbishop offered a further prayer over Fraser, after which he was vested according to the order of Bishops. Symbols of the office were presented to him as was a pastoral staff. This was brought forth by Bishop Atagotaaluk.

Then Archdeacon Feheley brought greetings to Fraser from the Primate with apologies for his inability to attend. His Grace, Archbishop Pettipas from the Roman Catholic Archdiocese of Grouard-McLennan gave a short address of welcome to Fraser. Finally, Archbishop Ashdown presented Fraser to the congregation as the new Bishop of the Diocese of Athabasca. Veronica joined her husband for the jubilation which followed.

Eventually, this gave way to everybody

singing a thunderous rendition of, “Be Thou My Vision”, during which the new Bishop proceeded to a side room to be outfitted in Cope and Mitre. The new bishop and his presenters, then proceeded out a side door, down snowy steps and along the path to the front of the Cathedral, the snow lightly falling.

At the front door to the Cathedral, Bishop Fraser knocked three times on the door. The Cathedral Wardens opened the door and the Dean welcomed the new Bishop. There followed a promise to those present to be a faithful pastor and servant among us, and a prayer that the ministry we share may be pleasing to God and strengthen the life of the diocese. Bishop Fraser was then escorted to his chair with music played by his wife Veronica and Kim Greenwood. This wonderful time of music lifted us up as one in the sure and certain knowledge that God was with us that evening. The Holy Spirit had come amongst us and we knew that we were doing His will.

Of course the installation of any Bishop would never be complete without the acceptance and approval by the people of the diocese. Thus it was that all present said, “We the people of the diocese receive you as our Bishop... May the Lord stir up in you the flame of holy charity, and the power of faith that renews the world.” Amen.

After further prayers offered by Archbishop

Ashdown, the Peace of Christ was exchanged. This was an evening of great expectation, joy and happiness. As the Peace was exchanged the cathedral became like an excited hive of bees. People maneuvered throughout the building to meet and greet one another, and to meet our new Bishop.

The Liturgy of the Eucharist commenced as the gifts of bread and wine were brought to the altar. The offertory hymn, “Take My Life and Let it Be...Consecrated, Lord, to Thee” brought forth a communal uplifting of our hearts to God. There cannot have been a more appropriate hymn at that time. It further resonated during the Great Thanksgiving when the words: “Countless throngs of angels stand before you to serve you night and day, and, beholding your presence they offer you unceasing praise.” Once again, Veronica Lawton and Kim Greenwood lead us in praise music during communion.

All too soon, came the recessional hymn of “Lift High the Cross”, and the final dismissal. After the dismissal, all were invited to a reception provided for by parishes in the diocese. The reception was held in the Catholic Conference Centre in Peace River. A good time of fellowship ensued, and many people caught up with old friends and made new friends.

To God be the Glory. Great things He hath done.

picture view

Bishop Lawton consecrated at St. James' Cathedral

Photos by Peter Clarke



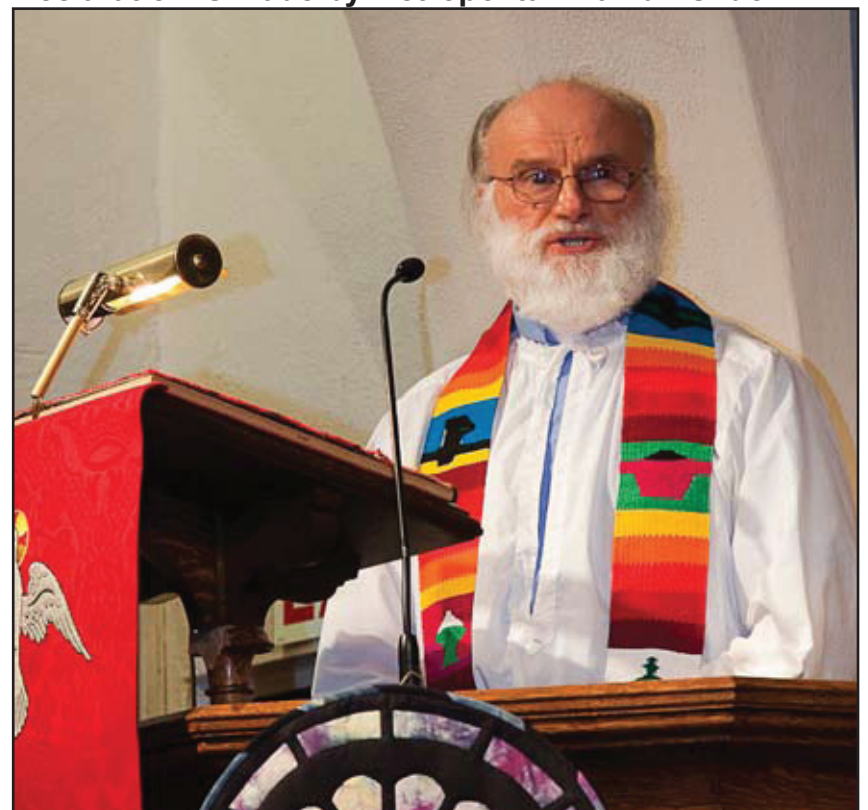
Bishop Fraser Lawton and his parents.



Declaration is made by Metropolitan David Ashdown.



Clergy from across Canada took part in the consecration service.



The Rev. Canon Herman Dittrich gives the homily.



The Lawton Family.



Bishop Andrew Atagotaaluk presents the staff.

your thoughts

As I See It Schwarz presentation encouraging, colourful

Some time ago, I wrote about the Enneagram, a circle whose rim is divided by nine evenly spaced points, each point connected in a meaningful way to others around the rim. The points could be grouped in threes: three for God the Father representing Law, Love and Liberty; three for God the Son for Humility, Honesty and Healing, and three for the Holy Spirit for Purpose, Provision and Protection. These qualities corresponded with, and led to, St. Paul's ninefold "Fruits of the Spirit" - Love, Joy, Peace, Longsuffering, Gentleness, Goodness, Meekness, Temperance and Faithfulness. The opposites to the Divine qualities were the Seven Deadly Sins, with the addition of Cowardice and Hypocrisy.



REV. MARTIN HATTERSLEY

their favourite route by which they approached God - whether as Creator, with either a Sensory or Rational approach; or as Redeemer, either Scriptural or in Service, or as Spirit, either Enthusiastic or Mystical. At the intersections where Creator and Spirit meet (the centre of the area of the Beautiful) we have the Sacramental; where the Spiritual and the Incarnate meet (the Good) we have the Ascetic; where God as Creator and Redeemer meet (the True) we have the Doctrinal.

The various denominations of the Christian Church tend to be oriented towards a single one of these dimensions - we Anglicans are notably Sacramental - but every church in fact contains representatives of every one of the nine approaches, and benefits from having such a balance. It was fascinating to see representatives of every group at the seminar class themselves by their preference around the room, and realize the differences we displayed in a single common faith.

As far as the individual believer is concerned, Schwarz's book outlines an interesting test by which to determine how strongly each of us approaches God in one of these nine different ways. It may help us understand our differences from other Christians whose priorities and experiences are not the same. In such a case, rather than criti-

cize we should be willing to learn from those on the other side of the circle from ourselves - willing to learn from their experience, to leave our own "comfort zone" and appreciate the genuineness and value of these other approaches.

As a highly rational believer, I found this presentation interesting and understandable, if a little bit on the cut and dried side, and the encouragement to be ready to leave my Comfort Zone to be good advice.

Even more, I hope that Schwarz's approach will help the cause of understanding between the various Christian denominations. So often, the divisions in the Christian church have come about because their expression of faith - Orthodox, Catholic, Evangelical, Presbyterian, Pentecostal, Quaker, Salvation Army, Lutheran, Anglican or what-have-you, has stressed certain aspects of one approach to God, and minimized the importance of others. Putting the parts all together, whether in the individual, the parish, the denomination, or Christianity as a whole, will give us a movement that fully reflects the wholeness of the Body of Christ at every level of organization and much greater mutual understanding - "a consummation devoutly to be wished."

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Regional ACWs hold annual meetings

By Jeanette Flesher

**Yellowhead/Edmonton West
September, 2009**

Forty-nine women attended the general Meeting of the Yellowhead/Edmonton West Region, at the Anglican Parish of Good Shepherd on Saturday, September 26, 2009.

The theme, "The Power of Prayer," was illustrated by ACW Chaplain The Rev. Coleen Lynch. In her sermon, she described prayer as an intimate relationship with God - a relationship that comprises peace, passion and compassion. She emphasized the necessity of mutual talking and listening, just as they are necessary components in our intimate human relationships.

The admission of eight new Life Members was celebrated before the Eucharist. They are: Dr. Monica Johnson, Good Shepherd, Edmonton; Clarice Bennett, Good Shepherd, Edmonton; Letitia Dwarica, Good Shepherd, Edmonton; The Rev. Canon Maureen Crerar, Good Shepherd, Edmonton; Myrna Hanmer, St. Augustine's, Parkland; Violet Holden, St. Augustine's, Parkland; Rita Poultney, St. Augustine's, Parkland; Mona Johnson, St. Peter's, Edmonton.

The guest speaker was Anne Zimmerman, representing "On Eagle's Wings", which is an ecumenical Christian ministry serving remote and isolated locations in Canada. She told of the importance of filling the needs that they perceive for themselves - not what WE think they SHOULD want. We need to be aware of the gifts that people already have - to see them as God sees them. She reported an eagerness on the part of the people to conduct their own programs,

once given the support and guidance offered by "On Eagle's Wings".

A delicious lunch was provided by the ladies of the Good Shepherd Church, and this was followed by the business meeting.

**Whitemud
October, 2009**

Twenty-eight women attended the Annual General Meeting of the Whitemud Region, comprised of ACW groups from Beaumont, Ponoka, Wetaskiwin, Camrose and Devon, held at St. Mary's Anglican Church in Ponoka on October 3, 2009.

The day started with an illustrated talk given by Donna Boyd about Cambridge Bay (Iqaluktuutiak), Nunavut. She has had much first-hand experience in that community through several visits to her daughter and family who live there, and through substitute teaching there on several occasions. She told us of the challenges of providing "cultural education" and at the same time equipping the student to take their place in the modern world. The goal, in the formation of Nunavut, was to have had all administration done by the native people, but in reality, it's a slow process.

The Anglican Church in Cambridge Bay hasn't had a clergy person for four years, so they try to continue with lay leadership. There is one service in English, and a second one in the native language. Donna's slides and artifacts brought the community to life for us. We shivered when she said that minus 41 degrees was the cut-off level for outdoor play at recess time.

Several of the ladies present received an inukshuk, made by the host group as a memento of the meeting.

The business meeting followed Donna's presentation. Reports from each of the member groups indicated a wide variety of service projects being undertaken throughout the region. Deb, the Chairman, equated it to the "Tree of Life" being firmly rooted, and reaching out to the community. She said that as we gather and work together, we CAN make a difference, and that truly we are "Sisters in Christ".

*Work of the ACW equated to,
"The Tree of Life"*

After a hearty lunch of stew and bannock, we gathered in the church for the Eucharist, which was conducted by The Rev. Brian Melbourne. The ACW Chaplain, The Rev. Coleen Lynch, gave the homily in which she acknowledged Jesus to be "The Great Teacher." She said that we, as the Learners, need to embrace teachable moments, and become ongoing learners. If we are determined that there is only one way to do things, we become unteachable (sic) and put blocks in our own lives. We must open our hearts, minds and lives to our Great Teacher.

The service was enhanced by the music team of Melody Helm on the piano, and Kevin Thompson on the drums. A duet by Deb Stevens and Melody sent us away in a peaceful and reflective mood.

The ACW group from Wetaskiwin will host the next Whitemud Regional meeting on October 2, 2010.

Diocese of Keewatin Northern Ontario region to choose its own bishop - *decision will shape future of the Anglican Church*

A vision, first articulated by First Nations elders in northern Ontario almost 50 years ago is about to be fulfilled.

The Executive Council of the Ecclesiastical Province of Rupert's Land, meeting by conference call, January 5, 2010, unanimously approved a request from the Diocese of Keewatin, for permission for the Northern Ontario Region of that diocese to choose its own area bishop, who will work collegially with the Bishop of Keewatin and the National Indigenous Anglican Bishop.

The proposal put forward by the Diocese of Keewatin is the result of four years of hard work and visioning by the Northern Ontario region of the diocese, supported and encouraged by the rest of the diocese. This will be the first time that the amendments to the electoral canon of the province (approved in June, 2009 in Calgary, AB at the provincial synod) will be put into place. These amendments allow for alternate methods of election of a bishop when there are special circumstanc-

es. To obtain permission to use such methods requires a request from the diocese affected and approval by both the Provincial Executive Council and the Metropolitan. In this case, the Metropolitan who is also Bishop of Keewatin did not give permission until he received concurrence from the senior diocesan bishop, Bishop Andrew Atagotaaluk of the Arctic.

According to the approved proposal, a Council of Elders - which was chosen by Northern Ontario Region's General Assembly meeting in Kingfisher Lake in November 2009 - will act as the search committee for the new bishop. They will present the nominees to the special assembly, made up of delegates from the 16 communities in the region, which will meet in Wunnumin Lake First Nation on March 6, 2010. This assembly will elect the new area bishop of Northern Ontario, using a time-honoured traditional method of choosing a leader, by standing behind the nominee that they believe is being called by God to be bishop for them. The person

with most members standing behind them will be declared elected.

Northern Ontario Region has funded the working group meetings and regional assemblies entirely from the communities that make up the region. The region decided that if they were going to have this vision come to fruition they needed to be responsible for the expenses of meeting together.

As part of its commitment to the self-determination of the Northern Ontario region, the diocesan council has allocated a significant amount of its grant from the Council of the North (the annual grant by the General Synod to support the ministry of northern and isolated dioceses) for the support of the new area bishop and the region as it moves forward to live out its vision. This reflects the ongoing movement within the whole of the Council of the North towards indigenous self-determination within the Anglican Church of Canada.

Keewatin Archbishop David Ashdown, also Metropolitan of Rupert's Land, says that this decision

by both the diocesan council and the provincial council is, "one that will shape the future of not just the diocese of Keewatin, but the whole of the Anglican Church of Canada."

The new area bishop for Northern Ontario will be consecrated on Sunday, May 9, 2010 - Ascension Sunday - in Kingfisher Lake, ON. The consecration will be held in Kingfisher Lake to allow the Ven. Dr. William Winter to be present for this celebration. Dr. Winter is one of the elders who has guided this process with his wisdom and strength of purpose. Due to his advanced age he is unable to travel at this time and the region is honouring his leadership for the whole region.

For more information, please contact

Archbishop David Ashdown by email:

keewatinbishop@shaw.ca or by phone: (807) 547-3353, ext. 1 or,

Archdeacon Lydia Mamakwa: lydiam@kingfisherlake.ca or by phone: (807) 532-2075.

Community events you don't want to miss...

Canapés, Cocktails and Casavant: Organist Jeremy Spurgeon will showcase the finely-tuned sound of the refurbished Cathedral pipe organ, during a series of three concerts to be held February 5th, March 5th and April 25th at All Saints' Cathedral, 10035-103 Street, Edmonton. Canapés and cocktails will be served at 7:30 pm, with each performance scheduled to begin at 8 pm. Tickets are \$30 each or \$75 for all three concerts. All proceeds will go to the Cathedral Organ Restoration Fund. Call the Synod Office at (780) 439-7344 for tickets.

2010 E.P. Wahl Lectures: Renowned scholar and speaker, Dr. John Stackhouse from Regent College, Vancouver, BC, will lecture on, "The Meaning of Life...and What to Do About It" at Taylor Seminary, March 2nd, 2010. There are four different lectures over the course of the day. Visit www.Taylor-Edu.ca for more information and to register.

Introduction to EFM: An introduction to Education for Ministry will be held on Sunday, February 14th at All Saints' Cathedral from 2:30 to 4:30 pm. Please RSVP to The Rev. Bob Peel, Diocesan Coordinator at (780) 466-5532; or email: rector@staugustinesdm.ca.

Konovalov in Concert at St. George's, Edmonton: St. George's Anglican Parish, 11733-87 Avenue, Edmonton, will present Russian-born pianist, Boris Konovalov, in concert on Sunday, February 28th at 3 pm. Tickets are \$25 (adult); \$20 (seniors over 65); \$15 (students); and are available by calling the

church office (Wednesdays or Fridays) at (780) 439-1470.

Vital Church Planting Conference West: The Diocese of Edmonton will be hosting The Vital Church Planting - West Conference, May 18-20, 2010, at Taylor Seminary, Edmonton. What makes this conference unique - it's the first of its kind in western Canada - is a balanced discussion around ministering in rural and aboriginal communities, as well as urban and suburban neighbourhoods. Guest speakers will be The Rev. Canon Phil Potter, Fresh Expressions practitioner, and director of Pioneer Ministry for the Diocese of Liverpool; and Harold Roscher, Director/Chaplain of the Edmonton Native Healing Centre. To learn more about the conference visit: www.vitalchurchplanting.com. Registration forms are available online at: www.edmonton.anglican.org/.

National Worship Conference: A national worship conference, "Taking Care of the Neighbourhood: Worship as Public Work for the Common Good", will be held July 4-7, 2010, in Vancouver. The conference is sponsored by the Anglican Church of Canada and the Evangelical Lutheran Church in Canada. It will feature keynote speakers, Dr. Sallie McFague and Douglas Todd; and plenary speakers, Bishop Mark MacDonald and Pastor Karen Ward. For more information, visit: www.nationalworshipconference.org.

the last word

Help for victims of Haiti earthquake

The Primate's World Relief and Development Fund (PWRDF) is responding to the alert issued by ACT International for the Haiti earthquake.

PWRDF has announced an initial grant of \$15,000 for ACT's Rapid Response Program.

PWRDF welcomes donations for this response. Contributions can be made in the following ways:

On-line

At the CanadaHelps website:
www.canadahelps.org

By Phone

For credit card donations contact:
Jennifer Brown

416-924-9192 ext. 320; 1-866-308-7973

Please do not send your credit card number by email or fax.

By Mail

Please make cheques payable to "PWRDF", mark them for "Haiti earthquake" and send them to:

The Primate's World Relief and Development Fund
The Anglican Church of Canada
80 Hayden Street
Toronto, Ontario M4Y 3G2

PWRDF Donations Contact:

Jennifer Brown jbrown@pwrdf.org
416-924-9192 ext. 320; 1-866-308-7973

PWRDF Humanitarian Response Coordinator:

Naba Gurung
416-924-9192 ext. 321
ngurung@pwrdf.org

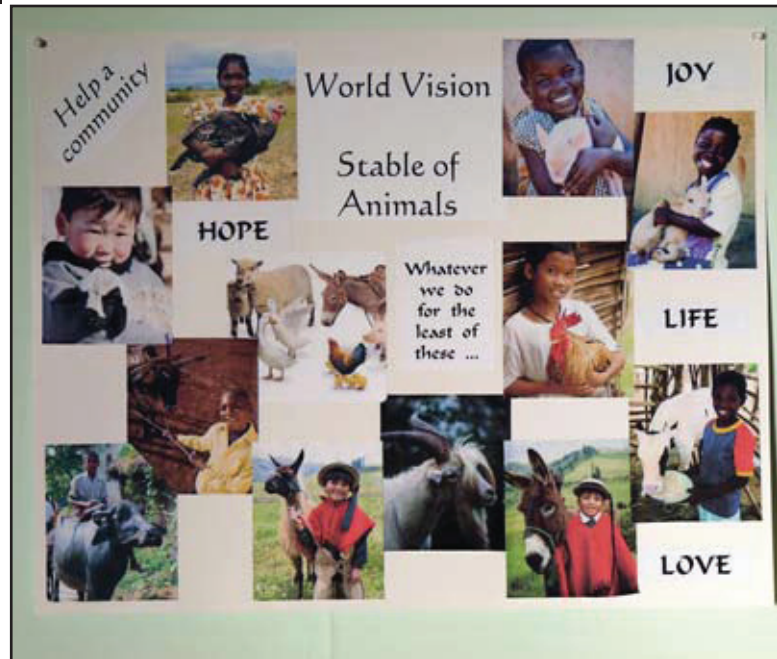
Valleyview parishioners lend support to World Vision

By June E. Shelly

A picture may be worth a thousand words, but for St. Anne's Anglican Church in Valleyview, Alberta, a picture was worth one hundred dollars. Two

posters were created with photos from the World Vision website – 12 photos to raise twelve hundred dollars for each completed poster.

We are a small congregation, who could be focused only on keeping our doors open. But we believe our value is in caring for others. Giving to those in need keeps our hearts and minds open to the love which defines our Christianity. In 2009, this prompted us to raise money for two stables of animals through World



Vision.

World Vision offers many excellent ideas for meaningful gifts for any occasion. There truly is something for everyone on your birthday or Christmas lists. We decided on a true challenge. Instead of choosing goats, sheep, pigs, cows or even rabbits, we would aim our sights high and purchase an entire stable. At the beginning of 2009, one family alone pledged enough money for one stable, and challenged the rest of the congregation to match

them. Thus, the goal became two stables.

Our Saviour was born in a stable, and that gave us an extra incentive to give to a community the gift of hope and refuge that was given Mary and

Joseph two centuries ago.

The gift of a stable of animals benefits many families with the health benefits of food and milk, along with economic hope by providing income to an entire community.

Our pews may not be full, but our hearts are full of generosity. We were able to raise the \$2,400 necessary to donate two stables to two communities, helping them with the means to support themselves, and to find freedom from poverty.

Three Kings



Margaret Marschall

Christ Church, Edmonton Sunday Schoolers Josh Belamisca, Owen Rolph and Christian JanVrem help their class reenact the manger scene to mark the season of Epiphany.

The Church Mice



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