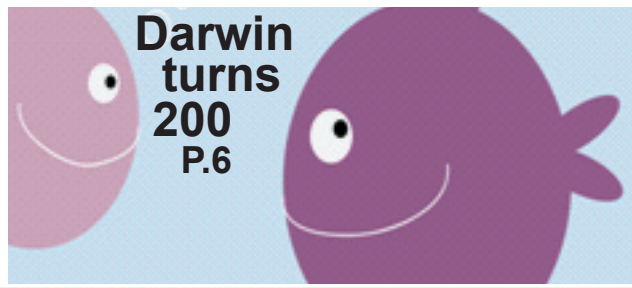




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# the Messenger

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

FEBRUARY 2009

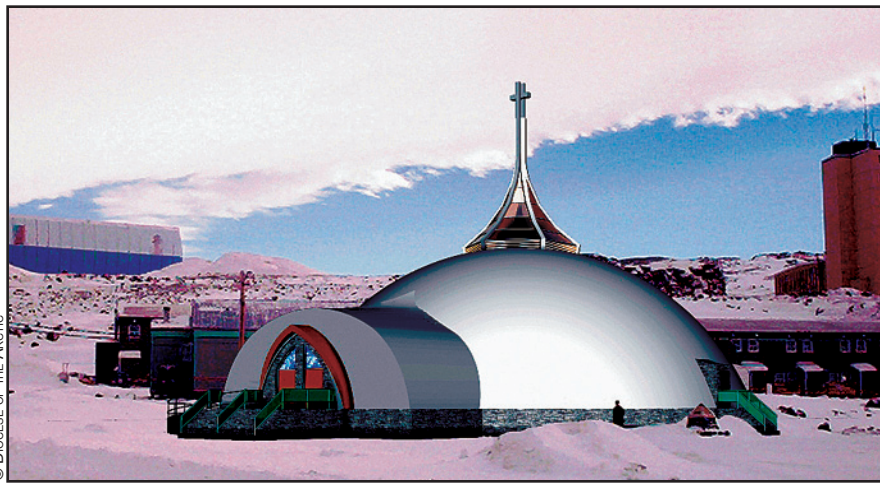
## Plans for Arctic cathedral underway

By FIONA BROWNLEE

We have all seen an image of St. Simon & St. Jude's Cathedral – a large igloo shaped building looming over the landscape of Iqaluit, Nunavut – and marvelled at how our church fits into such a different place and culture.

In the fall of 2005, Anglicans across the country grieved with their brothers and sisters in the arctic when it was announced that a fire damaged the beautiful cathedral church of St. Simon & St. Jude. They grieved even more when they learned that the cathedral would have to be demolished and rebuilt from scratch. The cathedral represented the indigenous culture in which it was situated and had become the home for unique works of art from communities across the arctic.

The destruction of St. Simon & St. Jude's left a deep impression on Anglicans across the country. The Anglican Foundation of Canada recognized this and moved to assist the effort to rebuild the cathedral. The Anglican Foundation, a national organisation made up of roughly 350 individual members and 450 corporate members across the country, gave a big boost to St. Jude's fundraising efforts. Through its elected Board of Directors, the Foundation loaned the diocese of the Arctic an extraordinary amount of \$250,000.00, under special terms, and provided a grant of \$15,000.00 towards the reconstruction project.



© DIOCESE OF THE ARCTIC

The new cathedral will reflect a typical Arctic scene - with snowdrifts - and increase seating from 150 to 650. Inuit workers led by carpenter Peter Markosie built the original St. Jude's in 1972 with \$3,000 raised from the local community.

As many will note, the Foundation's loan is above and beyond its normal amount awarded for building projects.

The sense of connectedness with St. Jude's, engendered by the Foundation, can be found throughout the Canadian church. Many Canadian Anglicans have responded to the need of the cathedral by holding a variety of fundraising events. Such fundraisers have been held at St. John's, Lunenburg in the diocese of Nova Scotia and PEI and Christ Church Cathedral in the diocese of Ottawa. The renewal of St. Jude's has brought Anglicans together to rebuild the Arctic cathedral so that the people of the diocese of the Arctic might continue with the journey on which God has called them.

Building in the Arctic is an expensive, difficult and lengthy

undertaking. It is expensive because every item used during construction must be shipped from southern manufacturers. It is difficult and lengthy because the environment limits the amount of time for construction each year. The environment is also fragile and needs careful maintenance so that the building will be sustainable and compatible with its surroundings. In June 2007, thermosyphons were laid in the building's foundation. The syphons must sit in the ground undisturbed for a year to allow the permafrost to refreeze before further construction can take place.

The members of the Anglican Foundation of Canada are thrilled to be part of the reconstruction of St. Jude's Cathedral. At a time of great need, the Foundation's gift

>> SEE CATHEDRAL PAGE 2

## Winds of change in High Prairie

By PETER CLARKE

At this time of year annual meetings of parishes are most commonly held.

Sunday January 25 saw the people of St. Mark's in High Prairie come together to go through their version of this annual ritual. You know, where we prepare lots of food, lock the church doors after the congregation is seated at the 11:00 a.m. service and spring the news of the impending meeting that will happen straight after the service is ended. At least, to some people it appears that way. They try to skip out but are 'guided' by helpful parishioners and current Vestry members into the hall, where the wonderful array of food beckons them to stay - and possibly get elected to some position in the parish.

This year we managed to retain about 25 people for our AGM and the meeting went smoothly, with the usual business of minutes, reports and elections of willing participants to various positions. However, all was not as usual. Unbeknown to most, this would come to be a time of change.

St. Mark's is a small parish with average Sunday attendance of 40 people, situated in a town of 3000 people, where there are at least 10 Christian churches.

The parish had been able to pay all of its bills in 2008, even though it had to dip into savings to the tune of over \$8000. The Trust Fund that the parish had set up had been subject to all the woes of the world economic downturn and was now worth, on paper at least, considerably less than a year prior. Finances can appear significant to a small rural parish at the best of times. St. Mark's is a parish with a big heart,

>> SEE ST. MARK'S PAGE 8

## New priest welcomed at All Saints' in Athabasca

By CANON FRASER LAWTON

Rev Greg Lynn and his wife, Nancy, were warmly welcomed to the parish of All Saints' and diocese of Athabasca on January 11.

The induction service was held at 6:00 p.m., enabling people from other parishes, including most of the clergy from the deanery, to attend. The service itself was a powerful experience for many in attendance, as we could feel the presence of the Lord at this new beginning in ministry. There is a deep appreciation in the parish for Rev Lynn's ministry, and

a returning sense of "being family again."

Rev Lynn came to All Saints' from the diocese of Edmonton, where he previously had ministered in a number of interim positions after spending many years as a military chaplain.

As always, the people of the parish offered tremendous hospitality in the dinner after the induction and provided lunch for the clergy at their meeting the next day. The sense of family in the parish was extended to all present both from the town of Athabasca

and beyond. Our time together was a joyful celebration and filled with expectation of even more of God's grace in the parish of Athabasca, in the diocese and in each participant's heart.

On January 12, the clergy of the deanery took the opportunity to meet together, spending time in prayer and fellowship. In addition to a bit of business, they welcomed the chance to share together, meeting their new colleague and to "catch up" with each other.



## Bishop's corner

### An original diocesan deaconess

Dear Friends,

On the last Sunday in Advent I was delighted to have met one of the original Diocesan Deaconesses.

The lady's name is Margaret Stordalsvoll - her maiden name being Margaret Cording.

While studying at the Anglican Women's Training College in Toronto she came to All Saints' in Drayton Valley in 1948 as a summer student. She returned to Drayton Valley in 1949 as Deaconess and served until 1955. After marrying in 1956, she continued on in the area, later moving to the Okanagan.

Margaret eventually returned to our area - this time to Evansburg - after her husband's death.

She now attends St. Paul's in Evansburg, where I met her, but is also known to the congregation in Drayton Valley, and some parishioners fondly remember her from when she was deaconess.

Her rector, Rev. Sean Devlin, described her as "a lady of deep humility and trust in God, a comforting and steadfast presence."

Thanks be to God for your ministry, Margaret.

+Jane



### Notes from the Bishop

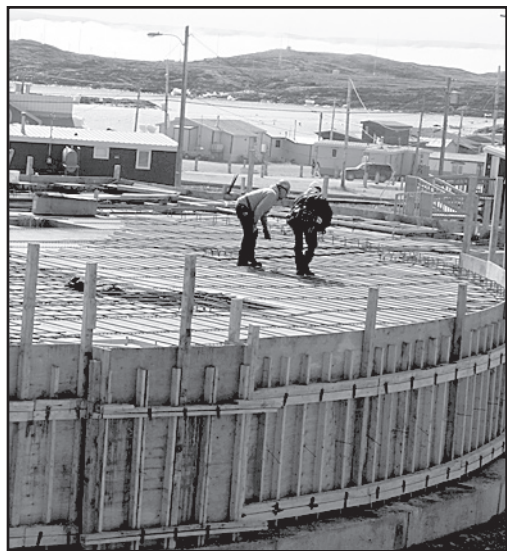
**New Voice.** Congratulations to the Rev. Travis Enright, Assistant Curate All Saint's Cathedral, on his selection to the City of Edmonton's Aboriginal Affairs Committee.

**Clergy Retreat:** The first Clergy Retreat of 2009 (Feb 9-11), "Rekindling the Fire," featuring Brother James Koester, SSJE, will be held at the Star of the North Retreat Centre, 3A St. Vital Avenue, St. Albert.

**Ordination:** The Rev. Thomas Dean, The Rev. Alexandra Meek Sharman and The Rev. Donna Willer will be ordained to the priesthood at 4:00 p.m. on March 22, 2009, at All Saints' Anglican Cathedral in Edmonton. All are invited; the colour is white. Please keep Thomas, Alexandra and Donna in your prayers.

**Sympathy Extended:** We announce, with great sadness, the death of Lee Bell in Toronto. Lee served as Executive Officer of the Diocese for many years. We extend sincere sympathy to his family.

**New website:** Log on to the new website [barnabasinitiative.org](http://barnabasinitiative.org) for the diocese of Edmonton's Barnabas Initiative - a ministry of support and encouragement for mission initiatives, church planting, and fresh expressions of Church.



### >> CATHEDRAL

#### CONTINUED FROM COVER PAGE

is a sign of faith in its brothers and sisters of the arctic. The Very Rev. John vanNostrand Wright, Executive Director of the Foundation, was delighted to present the loan and grant cheque directly to the Rt. Rev. Andrew Atagotaaluk, the Arctic's diocesan bishop, at the June 2008 diocesan synod in Iqaluit, Nunavut.

If you are interested in assisting the Anglican Foundation of Canada to do more of this exciting work, please contact its staff by email at [foundation@anglicanfoundation.org](mailto:foundation@anglicanfoundation.org) or by telephone at (416) 924-9199, ext 253 or 322. An annual membership in the Foundation, with full voting privileges, is only \$50.00 and gives you the opportunity to share in stories like the rebuilding of St. Jude's Anglican Cathedral in the Diocese of the Arctic.

### A prayer for peace in Gaza

Lord God of compassion,  
whose will is for peace built on righteousness,  
we pray for peace in Gaza:  
for an end to hostilities,  
for comfort and help for all who suffer,  
and for reconciliation between Palestinian and Israeli,  
through Jesus Christ, the Prince of Peace. Amen.

### Primate speaks out against Gaza City bombing

#### Letter from Archbishop Fred Hiltz to our prime minister

As Primate of the Anglican Church of Canada and Moderator of The United Church of Canada, it is with heavy hearts we write to you today, urging the Government of Canada to call for an independent investigation into the Israeli bombing of the Shaja ih Family Healthcare Centre in Gaza City on January 10, 2009.

We were deeply distressed to learn from the Near East Council of Churches in Gaza, that this church-run healthcare centre, which served approximately 10,000 families and has been co-funded by Canadians and the Canadian International Development Agency, was destroyed on January 10th by missiles fired from the Israeli Defence Force. Such action is a violation of the Fourth Geneva Convention, to which both Israel and Canada are signatories. On behalf of church partners in Gaza and Canadian taxpayers who supported this clinic, we join others in calling

for accountability. The United Nations Secretary General is also demanding a full investigation into the bombings of UN facilities in Gaza.

The Shaja ih Family Healthcare Centre was an important ministry of the Christian community in Gaza. It fulfilled a mandate of caring for the most vulnerable in society, especially children and women. With the destruction of The Shaja ih Family Healthcare Centre, those it served suffer even greater vulnerability.

The Anglican Church of Canada and The United Church of Canada are requesting the Government of Canada demand an independent investigation into the destruction of the Shaja ih Family Healthcare Centre in Gaza City, and assurance from the State of Israel, in occupying Gaza, of full compliance with international humanitarian and human rights law.

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ideas. Please e-mail photos to the edi-  
tor with a full explanation of the photo.

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[www.dioath.ca](http://www.dioath.ca) and  
[www.edmonton.anglican.org](http://www.edmonton.anglican.org)

# Synod office

## Archbishop's Report: Diocese of Athabasca Executive Council

By ARCHBISHOP JOHN CLARKE

The most pressing issue that has been on my mind has been the hope of developing a relationship with the Network Parishes that fulfills the intent of the motions passed at our last Diocesan Synod. Namely, that we wanted to remain in full communion with the Parishes of the Southern Cone. The actions of the Network in not recognizing the importance of the polity of the Anglican Communion, that an Anglican leader going into another jurisdiction would have the courtesy of informing the Bishop of the Diocese affected of their intended action. This did not happen on two occasions with the little group in the town of Athabasca. In response we were able to initiate a meeting with members of the Network in Grande Prairie on December 11, 2008. The meeting was very good with a general understanding that there was very little theological or doctrinal issues separating the two bodies. I say that in spite of the fact that there was mention of the liberal agenda that included the ordination of women and the remarriage of divorced people. Needless to say I was taken back when I discovered subsequent to that meeting, that the "fellowship group" in the "city" of Athabasca has been accepted as a Network Parish. This is further complicated by the fact that the previous priest at All Saint's has initiated legal action against the Diocese of Athabasca and the General Synod. As a result of this action on the part of the Network I am forced to rethink my support for the motion that was passed at Synod and I regret to inform you that I must in all integrity withdraw my support at this time. This in no way should indicate a desire on my part, and I hope yours, to also withdraw from our commitment to maintain conversations with the Network. I believe that is an essential action that will prove to be a gift to both the Diocese and the wider Church.

The next immediate concern that the executive is asked to address is the issue of the group called "Kairos" which I understand to be an interchurch group that focuses on environmental and social issues. Their focus that affects all of us is a proposed visit to Fort McMurray and Fort Chipewyan this coming May.

In my opinion, it is essential for the success of such an investigative venture that the local Parishes in Fort McMurray be in agreement with the Kairos visit. If there is an agreement then the Anglican presence on the team from Kairos could be a Bishop such as Archbishop Tom Morgan or one of the local priests in Fort McMurray. It is important for the executive to take actions that support the mandate that we have been given and agreed to by our last few Diocesan Synods and with that understanding it follows that the executive of the Diocese of Athabasca must be involved in this important decision. In addition I would remind you that this is an important issue that hinges on the fact that the Anglican Church of Canada is made up of thirty self determining Dioceses. General Synod functions with the support of those Dioceses, both financial and doctrinal. We do not have a National Church in the sense that everything is centralized in one office.

The Episcopal Endowment Fund requires much more attention that what it has received over the past few years. This is, I believe the essential item that will free up funds for the extension of ministry within the Diocese and beyond. This past week I have responded to an executor of a will that has named the Diocese as recipient. The interest is there but we must develop appropriate material that will encourage others in their support of our work. Perhaps we need to be brave enough in our faith to establish a realistic goal of two million dollars. I remind you of the words of our chancellor the Honorable

William Paul when he challenged us to establish the fund, "with a commitment of \$1000.00 from each family in the Diocese we would reach our goal". There is no question in my mind of the potential of this venture but it needs a fair amount of development and marketing.

With my retirement date of April 30 followed by a month's holiday the executive is required to put into place a structure that will facilitate a smooth transition to the election of a new Episcopal presence in the Diocese of Athabasca. My basic concern is to remind you that you must keep your focus throughout the electoral process. The focus of this Diocese must be maintained as the last Synod spelt out for us. We have covenanted together based on the three principles of self support, self governance and self evangelism. This I strongly suggest should be reflected in the profile of the Diocese so that all of the potential candidates are fully aware of the journey of this Diocese. As I have cautioned every Electoral Synod that I was involved with as metropolitan, this is not a political process. Do not fall into the trap where individuals are influenced unduly by specific groups or parties. You know the identity of this Diocese and you are searching, with the presence of the Holy Spirit, for a servant who will serve as the Bishop of the people of the Diocese and communities that all serve. There should be no winners and losers throughout the process as everyone who allows his or her name to stand for consideration is already a winner.

Next some reflection on the Anglican Center or Synod Office. With the closure of regular schedule flights to and from Peace River a very real problem has arisen with the demands for the Bishop to travel. Every time I travel outside of the Diocese I have to drive either to Edmonton or Grande Prairie.

The other option is a charge of close to \$800.00 return on a semi charter service. You need to be aware of this reality and possibly consider moving the Diocesan See if there is no development with a Peace River air service. Another issue regarding the Anglican Center is understaffing. To have an efficiently run Center you are going to have to look at an increase of at least a half time position. At present the Archdeacon is half time and the Secretary Treasurer is full time.

I have announced my retirement date as April 30, 2009. This will be followed by a Diocesan celebration of our ministry together these past twenty five years on May 30 and 31 in Peace River. My purpose in writing to you today is to put into the record my acknowledgement regarding the tremendous caliber of priests and lay church leaders that has been my privilege to work with in the Diocese of Athabasca over the last twenty five years both as Executive Archdeacon and as Bishop. We have had our difficulties but overall we have been able, by the grace of God, to transform the attitude of our community from an inward looking and fearful group of people to a new commitment to Christ and His Church which is best exemplified by the actions of many. The new Church in Colinton, a non transitional Deacon in Fort McMurray, our partnership with "On Eagles Wings," a new rectory in Boyle, a reconstituted congregation in Faust, a new Church to be constructed in Slave Lake and our growing relationship with the Evangelical Lutheran Church of Alberta. Those are only a few examples of the work of the Holy Spirit within our Diocesan family. I will retire as your Bishop a very proud person. Proud of you, the people who make up this Diocesan family, it has been a real honour to serve along side of all of you. *May God continue to bless us all!*

## Gifting Registered Retirement Savings *Smart money - easier than you think*

Many people have accumulated substantial assets inside a Registered Retirement Savings Plan (RRSP); however, few people think about using their Registered Retirement Savings as a charitable gift.

Ordinarily, your spouse is named as the beneficiary of your retirement savings as the funds will be transferred to a surviving spouse without tax consequences. It is also possible to transfer retirement savings to a minor child or to a disabled dependent (minor or adult) without tax consequences.

But what happens if you do not have a spouse or child to transfer the funds to? In this circumstance, upon your death, the plan is collapsed and the proceeds are added to the income

that will be reported on your final tax return, usually resulting in at least some of the income being taxed at the maximum rate of 39%.

If instead you name the Church as the beneficiary of all or part of the residual of your retirement savings, the gift will generate a tax credit that will more than offset the tax payable.

For example, James T, a single man dies at age 72 and leaves \$50,000 to his parish.

Tax on retirement savings at 39%	\$19,500
Tax credit	\$25,000
Credit available to offset tax on other income	\$5,500

The tax credit more than offsets the tax payable because the creditable amount of the gift is 100 percent of net income in the year of death, and it may be carried back to the year before death.

If you have questions or want to learn more about this, or any other, type of planned gift, please contact me, in confidence and without obligation, at the following:

**David Connell**, Planned Giving Officer  
The Diocese of Edmonton  
10035 – 103 Street  
Edmonton, AB T5J 0X5  
Phone: (780) 439-7344  
Toll Free: 1 (877) 494-8890  
Email: [pgofficer@edmonton.anglican.ca](mailto:pgofficer@edmonton.anglican.ca)

### BALES FOR THE NORTH

The diocese of Ottawa's Anglican Church Women (ACW) is accepting donations for its "Bales for the North" program. Needed items include new quilts, linens, clothing, baby clothes, sundries and children's toys.

The bales will be sent to Fort Chipewyan in Alberta; Aklavik, Tukoyaktuk, Fort McPherson and Inuvik in the Northwest Territories; and to Cambridge Bay, Arctic Bay, Pangnirtung and Pond Inlet in Nunavut. For more information, please contact Evelyn Presley at (613) 445-2089.

*Crosstalk*

## Get out more

# Summer spirituality

**Done dreaming of a white Christmas? Tired of the snow, slush and cold? It's never too early to plan your summer adventures!**

COMPILED BY KELLY FOWLER

Imagine a private beach in the Shuswaps, an adventure day in the heart of the city or a week-long meeting of the minds in the Maritimes. Fantastic programs for all ages and interests exist everywhere from right in your own backyard to across the country and over the ocean.

## think local

Within the Edmonton diocese, the children and youth summer camps offer something for every age and budget. Christian education and friendships - don't miss out!

**SURVIVAL GIB ISLAND** – overnight adventure. Using clues, maps and a GPS, teams will navigate by paddling, swimming and walking. This is an opportunity to meet new people, sleep under the stars, sing and feast! Open to youth groups and individuals, grades 7-12. **Saturday, July 4 - Sunday, July 5.** Devon to Laurier Park (Valley Zoo) Edmonton. \$45.00/person (includes equipment, Saturday dinner and Sunday breakfast). Youth group leaders - Free (minimum two participants). **Registration deadline is June 15, 2009.**

**BASE CAMP** – a week-long outdoor adventure for teens (Grades 7 to 9), will be held at Pine Bay in majestic William Switzer Park, 20 kilometres west of Hinton. Participants will have an opportunity to canoe, camp, swim and view wildlife at the edge of Jasper National Park. **Monday, July 20 - Sunday, July 26, 2009.** Pine Bay, William Switzer Park (near Hinton). \$300 per camper. Bus transportation to and from camp will be provided. Pick-ups may be arranged along the route. **Registration deadline is June 15, 2009.**

**CAMP COME ALIVE JUNIOR** - Come join us for Camp Come Alive's 26th summer! Situated at Camp Oselia on beautiful Lake Wabamun (45 minutes west of Edmonton) Camp Come Alive Junior offers crafts, recreation, Christian education, worship, and evening campfires, plus much more for grades 3-4! **Saturday, August 15 - Sunday, August 23, 2009.** Camp Oselia (Lake Wabamun). \$300.00 per camper. Limit of 30 campers. Bus transportation to and from camp will be provided. **Registration deadline is July 31, 2009.**

**CAMP COME ALIVE INTERMEDIATE** - Our camp for grades 5-6 will be at Camp Oselia, situated on beautiful Lake Wabamun (45 minutes west of Edmonton). Days are packed with crafts, recreation, Christian education, worship, and evening campfires. Be sure to pack good shoes for trail walks, a bathing suit for swimming and a hat for all the sunshine! See you all at camp! **Saturday, August 15, 2009 to Sunday, August 23, 2009.** Camp Oselia, Lake Wabamun. \$300.00 per camper. Limit of 40 campers. Bus transport from Edmonton to be provided. **Registration deadline is July 31, 2009.**

Call the Edmonton diocese synod office at (780) 439-7344 or toll-free at 1-877-494-8890 or log on to [www.edmonton.anglican.org/youth/Camps/camps.htm](http://www.edmonton.anglican.org/youth/Camps/camps.htm) for more details.

**How about a working holiday?** Can you resist the lure of God, the great outdoors and the best camp food ever?? A great experience for both adults and youth looking to contribute – from counsellors to camp cook – we've got a place for you at the Edmonton diocese summer camps. If you are interested in receiving information about volunteering for our camps please contact Sally Harrison [sallyh@edmonton.anglican.ca](mailto:sallyh@edmonton.anglican.ca) or by calling (780) 439-7344.

## sacred space

A sacred space in a busy world, **PROVIDENCE RENEWAL CENTRE** sits on 20 acres of peace and quiet in south Edmonton. Whether you drop in for a day program or stay for weeks, you're sure to leave Providence relaxed and renewed. Programs run all year 'round, and the facilities also offer spiritual direction, holistic health services and the labyrinth. Courses include "Yoga and Meditation as a Christian Spiritual Practice," an "Iconography Writing Retreat," and a special retreat for separated and/or divorced women, plus many more.

Contact Providence Renewal Centre for a 2009 Program today: call (780) 438-1639, go online [www.providencerenewal.ca](http://www.providencerenewal.ca) or write via snail mail to Providence Renewal Centre, 3005-199 Street, Edmonton, AB, T6J 5R5.



© KELLY FOWLER  
hugh & dr mark  
@ camp come alive



© KELLY FOWLER  
dreaming of a camp  
come alive summer -  
wish you were here!!

## road trip

**SORRENTO CENTRE** is one of the best kept secrets for a summer getaway in the Shuswaps. With a wide variety of accommodation (lodge rooms, cabanas, camping) and programs for every age, you can be as busy or as restful as you choose. Adult programs range from hiking to art to liturgy while children's activities educate and entertain from the wee ones to the teens. If you opt out of a program, feel free to walk the grounds, lounge at the private beach or curl up with a cappuccino and a good book. Alternatively, head out in the area to local parks or a tour of the local vineyards.

Mind you, the centrepiece of the lake-side retreat centre is the stunning outdoor chapel nestled at the edge of the treeline with views of the water. Services are held on a regular basis and everyone is welcome. Don't feel like cooking on your getaway? Sorrento Centre offers a lovely dining hall – dine in or *al fresco* – with breakfast, lunch, dinner and snacks.

Contact Sorrento Centre for your 2009 Program today: call toll free 1-866-694-2409, go online at [www.sorrento-centre.bc.ca](http://www.sorrento-centre.bc.ca) or write via snail mail at Sorrento Centre, Box 99, Sorrento, BC, V0E 2W0.



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## global community

In the wilds of Scotland there is an historic isle with an ancient abbey. Welcoming visitors from all over the world, the mission is to find "new ways to touch the hearts of all" in response to the continuing missionary task of communicating and living the gospel in today's world. Not quite a retreat centre or conference facility, **IONA ABBEY** welcomes people to be as one in community through the daily rhythm of shared meals, worship, chores, activities and social events. Many weeks are an open "Gathering Place" while others encompass special programming. There is also a dedicated youth facility right on the sea, Camas Centre.

Contact the Iona Community for a 2009 Program today: call 44 (01681) 700404, go online [www.iona.org.uk](http://www.iona.org.uk) or write via snail mail to Iona Community, Isle of Iona, Argyll, PA76 6SN, Scotland, UK.

## no money? no worries.

Within our Anglican community we are blessed to have bursaries, scholarships and trust funds set up for those who may not be able to afford to attend a program or send their children on a summer camp week. If you are interested in attending a program, please do not hesitate to inquire and indicate your financial situation. As well, discounts are often available for multiple families coming from a single parish. "Ask and you shall receive" has never held so true. Don't miss out! Just ask....

# Spend your summer wisely

## events this spring

**Winter Camp 2009:** Youth ages 15-21 are invited to a weekend winter camp, at the Elk Island Retreat Center, February 13-15, 2009. Meet old and new friends, while participating in fun, outdoor activities! For more information, contact Sarah Alexander at (780) 975-0103 or by email to:

sarah\_emily\_alexander@hotmail.com.  
**Young Sojourners Weekend:** Come to Sorrento Centre on May 8-10, 2009. The weekend is led by Rev. Dan Hines from Kamloops and a leadership team from BCYAM (British Columbia and Yukon Anglican Youth Movement).

## history amidst the vineyards

Passion for history? Take in the Anglican History Conference: "Images of Incarnation: Histories of Anglicanism in Canada," June 24-28, 2009, at UBC-Okanagan in Kelowna, B.C. To learn about the past means to prepare for the future. Theme speakers include Alan Hayes (Wycliffe College), William Harrison (diocese of Kootenay), Mark Macdonald (National Indigenous Bishop), Wendy Fletcher (Vancouver School of Theology) and Norman Knowles (St. Mary's University). Our primate, Archbishop Fred Hiltz, will be on hand to preach and preside at the opening Eucharist. For more information on the conference, sponsored by the Diocese of Kootenay, visit [www.imagesofincarnation.ca](http://www.imagesofincarnation.ca), or call Registrar Catherine Dafoe Hall at (250) 764-2626.

## holy land pilgrimage

"In The Footsteps of Jesus: A Holy Land Pilgrimage" takes place from May 25-June 6, 2009, guided by Rev. Joseph Walker, Bishop Greg Kerr-Wilson, and Rev. Sally French.

We will be journeying through Israel, following the biblical stories and places of the life of Jesus throughout the Gospels.

We will visit all the major biblical sites, from Jesus' birth in Bethlehem to his death and resurrection at Jerusalem, with additional visits to other important sites throughout the Holy Land.

Cost for this event is \$5,350 (all inclusive).

For more information contact the Rev Joseph Walker at [joe@shawbiz.ca](mailto:joe@shawbiz.ca), or (780)863-1904. *Space is limited.*



Kujang Kandarau (left), a St. Francis Xavier University political science student, was one of four residents of Nova Scotia sent to attend the Anglican Church of Canada's eco-justice camp in Victoria, B.C., at the last event held in 2007.



Katie Puxley checks out a model of the ecological village at the 2007 Victoria camp. Katie will help host this summer's event in Halifax.

## maritime justice camp

The diocese of Nova Scotia and Prince Edward Island will host Justice Camp 2009, "Finding Abundance," August 9-15. The camp welcomes those aged 18 years and above to explore the issue of poverty studying various areas within the Maritime provinces so that participants will then return home better equipped to serve the needs in their own churches, communities and cities.

An initiative of the Partners in Mission and Eco Justice Committee of the Anglican Church of Canada, Justice Camp is a weeklong immersion experience centred on a specific social justice issue, which is reflected upon in the light of biblical study and prayer. Unlike a conference, Justice Camps are interactive with learning through immersion experiences with local justice partners and guided reflection time with small group facilitators.

Each camp is hosted by a diocese and is planned and organized by a local coalition of partners. There have been three previous Justice Camps: in Winnipeg on food justice (August 2005), in Ottawa on advocacy (May 2006) and in Victoria on environmental justice (May 2007). The Poverty Justice Camp 2009 will follow the model set by previous Justice Camps.

The camp runs on a set schedule

designed to offer the maximum amount of hands-on opportunities to each participant.

be local and 50% be from away; 50% of the participants be male and 50% be female.

booked on a first-come, first-served basis. Bursaries may be available – please ask!

### justice camp 2009 schedule

**Day 1 and 2**  
 Introduction  
 University of King's College,  
 Halifax

Community Building, Biblical Foundations, Advocacy Skills

**Day 3 to 5**  
 Small Group Immersions  
 Across the Maritimes (to Prince Edward Island, Cape Breton, the Annapolis Valley, Shelburne, Antigonish, Halifax Regional Municipality, and Nova Scotia's South and North Shores)

Hands-on experience exploring poverty with reference to a specific issue (e.g. Housing and Homelessness, Employment, Education, Race or another immersion group)

**Day 6 and 7**  
 Integration & Celebration  
 University of King's College,  
 Halifax

Reporting, Reflecting, and Next Steps; Feast and Worship

Part of the initial vision for Justice Camps set by the Partners in Mission and Eco Justice Committee was to bring together a diverse group of people at each camp. This diversity is encouraged through an attempt to have: 50% of the participants be 18-30 and 50% be over 30; 50% of the participants

Costs are yet to be finalized, but are anticipated to be approximately \$300-\$350 per person. The camp fees will cover week-long accommodation, food, programming and group touring costs within the Maritimes for travel that is part of the camp. The 2009 camp is planning for 80 participants, and is



For more information please go online to [www.justicecamp.ca](http://www.justicecamp.ca) or contact [justicecamp@gmail.com](mailto:justicecamp@gmail.com). Alternatively, please contact Justice Camp 2009 via snail mail at ... Poverty Justice Camp c/o Social Justice Subcommittee Diocese of NS and PEI 5732 College Street Halifax, NS B3H 1X3

## Your words

# Where is Darwin 200 years later?

BY REV STEPHEN LONDON

While Charles Darwin was not a theologian, the fact remains that he has had a far greater impact on Christian theology than most theologians could ever dream of. His ideas on evolution and natural selection sent shockwaves through the Christian church of his time and caused heated passionate debates about questions revolving around the authority of scripture, creation and the theology of the human person that have resonated strongly through to our own time. One of the fascinating ironies of the story is that originally Darwin wanted to become an Anglican parson. However, although he was a believer at the time, he did not decide to follow this course out of conviction but rather out of an intuition that it would give him time and space to pursue his true passion: natural science.

While it would be fascinating to speculate how the story would have been different if he had become a priest, it was not to be. Darwin would go on to be the first person to articulate an acceptable scientific theory of evolution that did not appeal to the supernatural in anyway. His theory was that natural selection, or "the survival of

the fittest," would explain how there could be such variation within species and how one species of animal could evolve into another.

After the publication of *The Origin of Species* and *The Descent of Man*, Christians were quick to recognize the several challenges that this brought to Christian faith. The implications were manifold. Darwin's theories challenged several central Christian doctrines, but most galling to many was the fact that Darwin's hypothesis about humans descending from primates was a direct contradiction to the picture of the world given in Holy Scripture. Reactions ranged from condescending amusement to outrage, and the debates generated from his work would shape much of the agenda of the church for decades to come.

Quickly the church divided into what would come to be called the modernist-fundamentalist controversy. The modernists were those who downplayed the historical value of the Scriptures and looked for timeless truths that did not contradict science, and the fundamentalists were those who believed that the historical claims of Scripture were central to its integrity and insisted it be believed in every detail. Unfortunately, this

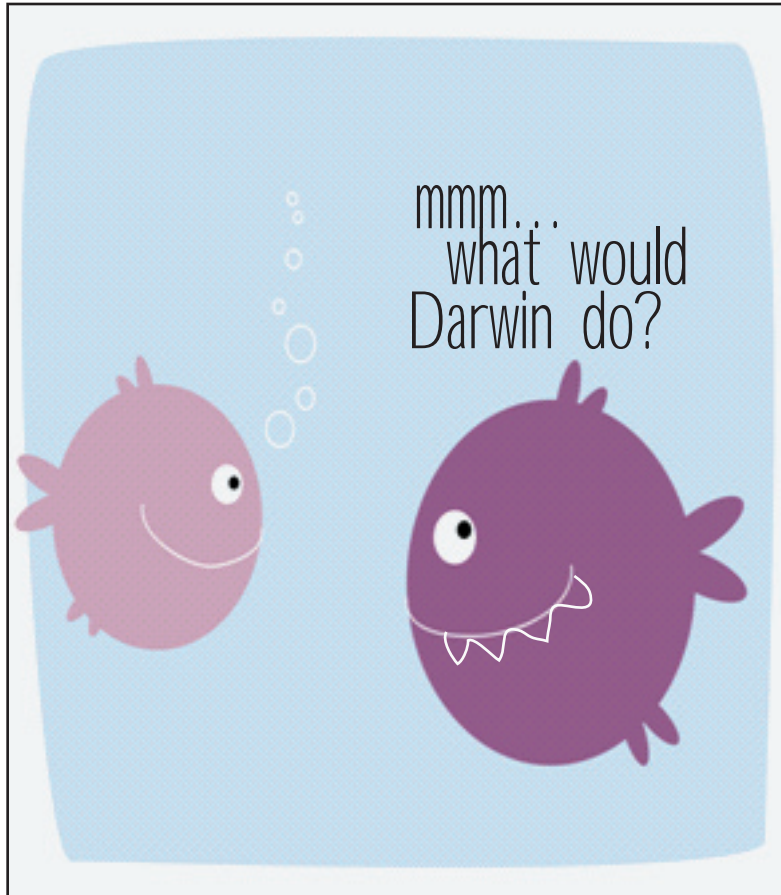
debate has not been good for the church.

at best I have not found them to be very interesting and at

missed the bigger issues. More important than the mechanism of creation are the themes of the goodness of creation, the creation of community and its life as a mirror of the inner life of the Trinity; the theme of how sin fractures relationships and leads to a downward spiral, and how we continue to search for that lost harmony at the deepest levels of our being. The creation debate has not shed a lot of light on the themes that I find most compelling.

So, theologically, where is Darwin now?

Although science has moved on from Darwin and many of the details of his theory have been revised, the general thrust of his claim is still intact and I have grown up believing in both Darwin's understanding of evolution and in the truth of the story that we find in Scripture. I am a firm believer that truth cannot contradict truth. If I do not see how two truths mesh, it doesn't automatically mean that one is false. Rather it probably means that I just don't understand how they go together, and perhaps I never will. But I am content to let the mystery remain. God's creation is immense in its intricacy, and I rejoice that there is so much to explore. Darwin had the same basic instinct. That is as good a place as any to start a conversation.



Not only did it split the church into bitter infighting, but it also marginalized the church from most of Western Culture. By in large, the defenders of what came to be called Darwinism won the day, and Christians who continued to fight against it were not taken seriously.

Speaking as a member of Generation X, I have to confess that although I have followed the debates closely,

worst to completely miss the point of the Gospel.

I am not convinced that being a creationist would make me into a better disciple of Jesus. More seriously, I, and many with whom I speak, find that the creation vs. evolution debate has done more to obscure our reading of Genesis than it has helped. In reading the first three chapters of Genesis primarily in light of this debate I feel that we have

## As I See It

BY REV MARTIN HATTERSLEY



It was a most unusual article that appeared in the London Times recently, written by one Matthew Parris. He had revisited Africa on an assignment from his newspaper, to report on the use of funds received through the Times 'Christmas Appeal' in providing water pumps to African rural communities. The heading of his article was: "As an Atheist, I truly believe Africa needs God."

In his report he says: "Now a confirmed Atheist, I've become convinced of the enormous contribution that Christian evangelism makes in Africa; sharply distinct from the work of secular NGO's, government projects and international aid efforts. These alone will not do. Education and training alone will not do. In Africa, Christianity changes people's hearts. It brings a spiritual transformation. The rebirth is real. The change is good..."

"Whenever we entered a territory worked by missionaries, we had to acknowledge that something changed in the faces of the people we passed and spoke to: something in their eyes, the way they approached you direct, man-to-man, without looking down or away. They had not become more deferential towards strangers

- in some ways less so - but more open..."

"Anxiety - fear of evil spirits, of ancestors, or nature and the wild, of a tribal hierarchy, of quite everyday things - strikes deep into the whole structure of rural African thought. Every man has his place and, call it fear or respect, a great weight grinds down the individual spirit, stunting curiosity. People won't take the initiative, won't take things into their own hands or on their own shoulders..."

"Those who want Africa to walk tall amid 21st-century global competition must not kid themselves that providing the material means or even the knowledge that accompanies what we call development will make the change. A whole belief system must first be supplanted..."

"Christianity, post-Reformation and post-Luther, with its teaching of a direct, personal, two-way link between the individual and God, unmediated by the collective, and insubordinate to any other human being, smashes straight through the philosophical/spiritual framework I've just described. It offers something to hold on to those anxious to cast off a crunching tribal groupthink. That is why and how it liberates."

That's a testimonial more powerful for being written, apparently sincerely, by a person claiming to be an atheist. It provides a justification for all that Christians do in order to fulfil the 'Great Commission.'

However, one does just wonder how long Matthew Parris, with such a high view of the effectiveness of

Christian missionary work, can continue his intellectual belief in atheism without putting it to the test. So often people both within and outside the church have such a vague or truncated picture of God in their minds, that they haven't the courage to take the next step - regardless of their intellectual state of mind - of acting "as if" God were there, so setting up the "direct two-way link" that is the key to victorious Christian living.

For all of us, doubters, agnostics, atheists, and those who are burdened and heavy laden who have not done so, it's time to take the plunge and establish that link.

It's known as Baptism - or for some of us, the Renewal of Baptismal Vows. Come on in - the water's fine!

## Parish news

## Upcoming events

*Athabasca diocese*

**ACW Conference:** The 2009 Diocese of Athabasca A.C.W. Conference will be held in Peace River (May 1-3). The guest speaker is Eileen Conway, Rector of Holy Trinity. For more information contact Janet McIntosh at (780) 624-3767, or mcinluch@telusplanet.net.

*Edmonton diocese*

**Grief Support Group:** GriefShare, a special weekly seminar/support group for people grieving the death of someone close, meets Tuesdays at 7:00 p.m., at the Anglican Parish of St. George, 10029 – 99 Avenue, Fort Saskatchewan. For more information, please call (780) 998-3620.

*Help wanted*

**Help Wanted:** The Parish of Christ Church, Edmonton is seeking the services of one or more people to be responsible for cleaning the church buildings, groundskeeping (summer and winter), and setting up for meetings and other events. Anyone interested in all or some of this work is asked to contact the Rector, Archdeacon Michael Rolph at (780) 488-1118 or by email at michael.rolph@christchurchedm.ca as soon as possible. Positions are available starting immediately.

**Parish Secretary:** St. George's Anglican Church, 11737-87 Avenue, Edmonton, is seeking a Parish Secretary. This part-time position will commence immediately. Hours and holiday time are flexible. Please call Emma at (780) 439-1470, for more information.

**Cook Needed:** Star of the North requires a part-time cook to start in the New Year. This position offers excellent working conditions in a Christian setting, and flexible hours. Contact Chef John Berry at (780) 459-5511, or email chef@starofthenorth.ca for more information.

## In the news

**HISTORIC HANGING DONATED**

An historic lectern hanging made from the drapery that adorned Westminster Abbey during the coronation of King George VI in 1937 is moving from St. Mark's Kitsilano to a heritage log church in Alberta.

An historical researcher with the province of Alberta discovered the existence of the pale blue and silver brocade hanging in an Edmonton Journal article dated June 30, 1938, and asked the parish whether he could have a photograph of the historic textile for inclusion in the documentation of the brocade altar cloth. (A larger piece of the brocade had become an altar cloth in St. Aida and St. Hilda Anglican Church in Rexboro, near Lake Wabamun on the Yellowhead Highway, diocese of Edmonton.)

The chancel guild of St. Mark's instead made a gracious offer to donate the hanging to St. Aidan and St. Hilda's, now a registered historic resource of the province of Alberta.

Bishop Jane Alexander presented the hanging to St. Aidan and St. Hilda's at an advent celebration.



**New beginnings.** Rev. Canon Maureen Crerar (left) and Edmonton Bishop Jane Alexander at Good Shepherd.

**New 'shepherd' in Castle Downs**

The Rev. Canon Maureen Crerar recently accepted the position of rector at the Anglican Parish of Good Shepherd, in the Castle Downs area of Edmonton.

"I feel very much at home among such a welcoming, dedicated and faithful congregation," said Rev. Crerar. "Together we're looking at a new direction based on Natural Church Development and I'm thrilled to be working with such an enthusiastic parish."

The active family-sized parish is located just across from the Castle Downs YMCA and an Edmonton Transit bus station, and is the hub for many groups based in both the church and the surrounding community.

*Postcard from Jasper***Celtic Christianity on the Rise**

BY REV. DR. ADELA TORCHIA

**A** celebration of the feminine, of nature, art and poetry were among the features of an older form of Christianity which flourished in the Celtic Isles until about the year 700.

Ireland, Scotland and England (especially Wales) were remote enough from Rome until that time to allow a flourishing of this more egalitarian and gentler approach to the Christian message. When the gentle message of the loving Jesus -- whose compassion for all suffering knew no bounds -- arrived in these areas outside the Roman Empire, a natural synthesis formed between Celtic spirituality and the Christian message. Later this Celtic influence was suppressed, but is today being re-discovered by many Christians.

Celtic Christianity had a sense of God and the angels and the saints, especially Mary, as continually present to help us in our daily lives. There was a heavy emphasis on the Trinity as God Eternal, God Incarnate and God Ever-present. Each chore of the day had its special blessings, from the lighting of the first fire to the calming of the soul at eventide. The rhythms of life and of the seasons were celebrated,

since so much of God's creation functioned according to these high and low seasons, seasons of renewal and new growth, of full flowering and fecundity, of harvest and rest, and of the transforming sleep of winter, in which the old year dies, and the new year is not yet born.

"Thin places" was a favourite concept of the Celtic perspective of life -- a sense of closeness between the natural and supernatural, or between the secular and the sacred. Although Francis of Assisi was a pure-blooded Italian, he had a Celtic heart in that he believed that nature was transparent to the Divine. Places of great natural beauty were especially seen as "thin places" since they revealed the beauty of their Creator. There were also thinner times of year, especially as the old season came to an end in late October, and when the new season was born in early May.

In many (but not all) places, the early Christians wisely incorporated some elements of indigenous spiritual beliefs. Today in Canada, a number of Christian churches are following this model and re-integrating

aspects of aboriginal spirituality into Christian worship, especially where the population makes this more appropriate. On July 26, for example, some Christian calendars celebrated the Feast of St. Anne, who was traditionally (though not biblically) remembered as the mother of Mary, and therefore the grandmother of Christ. Grandmothers are very important in native culture, so this traditional feast captured their imagination, and is still celebrated with much joy among many native Christians in Alberta.

Actually, Celtic spirituality has a fair bit in common with native spirituality. Both are nature-based, respect the special powers of the feminine, recognize "thin" places and seasons and love to hear and tell great stories. Both also traditionally punctuate the day by lifting praises and thanksgiving to the Creator. And both cherish an ongoing link with Jesus, who gave his all, so that we might have abundant life.

Christians do well, in my view, to respect these and other older traditions, whose influences in people's lives were such strong spiritual forces for good.

## The last word

# Getting the most of your church experience

By Rev. Elizabeth Metcalfe

"I don't want to go to church. It's boring!"

This might be the comment that many of us have heard from our children and perhaps even our partner.

Getting to church is one thing, but how do we get the most out of our church experience?

Probably more than most things, going to church is something that requires something of us so that our experience can be meaningful. The words we sing, the prayers we pray together, the time we spend in silence and listening together reflect our understanding that worship is not something we do individually, but together as a community. Involving yourself in the service can go a long way in overcoming that feeling of being bored and disconnected.

Understanding the meaning behind the ritual actions we perform can also help to overcome those feelings. Our tradition is a long one and when we worship together we are in a very real way joining with all those who have worshipped in this way over the long history of Christianity. The rubrics in the Book of Common Prayer and the Book of Alternative Services can help unlock some of the seemingly strange things we do during worship. So too, do the explanatory notes at the beginning of each service. Don't be afraid to borrow one of these books and take it home (just tell someone first) to look over as a family. And remember, your priest will be thrilled to have the opportunity to explain anything you have questions about.

Doing something in an area of

ministry such as greeting, serving, bringing up the gifts, reading a lesson or leading Prayers of the People can help your family gain a sense of belonging. Children in particular, although they may be somewhat shy, need to know that their presence and service at church is needed. Some families will ask to be put on the roster for a particular Sunday and fill several different roles. Dad may be a greeter, Mom might lead prayers, young teens might be readers or servers and even the smallest children may help with the collection. There are always people in any congregation who will be delighted to assist you to learn these things.

Although supervising children during a church service can be a daunting task, it can be done. The absence of a Sunday School, need not be a factor in not attending. The majority of congregations have a high degree of tolerance for the noises that come with young children. Pew seats make great coloring benches if you fold down the kneelers for seats. If they're not provided, bring your own selection of picture books, colouring sheets or quiet toys, and don't forget a bag of cereal snacks! I used to keep a special "church bag" that was only for Sundays. You'll also likely find that some members of the congregation will be happy to lend a hand in amusing your children. Even though you might not think they are getting anything out of it, you'll be surprised at the amount that children are able to take in, even when they don't appear to be paying attention.

## Best Christmas Pageant Ever in Wetaskiwin

By Rev. Ted Eden

Immanuel Anglican Church in Wetaskiwin, and the Wetaskiwin Theatre Society co-sponsored a production of Barbara Robinson's "The Best Christmas Pageant Ever" in late November and early December.

Co-directed by Theatre Society President Paris Engram and The Rev. Ted Eden, the cast included ten adults and sixteen young people many of whom were members of either the Theatre Society, or the Youth Theatre group.

The six performances were a resounding success with a total of approximately five hundred people having attended. Proceeds after expenses were to be shared between the church and the Theatre Society.

Beyond the astounding

performances of the cast members, the highlight was the capacity crowd for the matinee performance on Sunday, November 30, when renowned and locally born actor Jackson Davies (whose parents John and Tillie Davies are members of the church) attended. Jackson played the role of Bob Bradley in the 1993 movie version of "The Best Christmas Pageant Ever." Having re-arranged his holiday travel plans in order to attend, he graciously consented to a "question and answer" session with the audience and the actors following the performance.

The co-directors are already making plans for another production in the pre-Christmas season of 2009.

## >> ST. MARK'S CONTINUED FROM COVER PAGE

which was confirmed when it acted as host to the Diocesan Synod in 2008.

This year the Treasurer challenged the outgoing Vestry to NOT plan a Budget for 2009.

This was not because we could not try to guess the various incomes and expenses that the parish may incur, but more to put our trust in God and the work of the Holy Spirit in guiding the Vestry, to discern what God is calling us to do in His name, here in High Prairie. Of course much discussion came from this challenge; however, it was decided to present this radical idea at the annual meeting. It must be said that this year of 2009, the year in which we celebrate 100 years of Anglican presence in High Prairie, there is a palpable sense of assurance that St. Mark's will flourish, grow in spirit, and continue for many more years.

Thus it came to be that the annual meeting, for the first time ever, did not

have to approve a budget for the parish. Instead it was agreed upon that the new Vestry should actively try to discern God's will by prayer. Not just once at the start of a vestry meeting, but intentionally and as necessary during those meetings, enabling the Holy Spirit to guide us in all that we say and do.

If we are truly to be called God's children, then we need to listen to what God calls us to do and enact what is necessary to honour that call. This may mean we are called to change our ways or offer our ministry in entirely new ways. It can be very exciting; we do not know what God may call us to do as witnesses to Him in High Prairie. If we trust that God will guide us in his right pathways if we give our lives over to Him, then how much more can he do for His Church if we only listen to what He asks and let God lead our ways. *To God be the Glory.*

## Advent Project recap: St. Paul's

By Joan Walker

The idea behind St. Paul's annual Advent Project is that each individual or family at St. Paul's spends a little less on Christmas gifts for family and friends. The savings are then donated to the Advent Project.

Last year St. Paul's raised over \$35,000.00 to purchase a tractor for the Mathare Valley project in Kenya. The tractor has raised the production of produce and is rented out to support the various projects which includes a school and residential program for handicapped children and an orphanage. Members from the congregation have visited the work of the Mathare Valley, founded by Wanjiku. Several of our young people have volunteered for 3 to 4 months.

This year St. Paul's raised over \$20,000.00 for the "Homes for the

Helpless" project in Brazil. This project will see the building of a 4-plex (mini-village) that will allow for four families to organize themselves by having a rain, rat and robber free home in which to live. Homelessness in any country makes it extremely difficult for children to attend school or parents to seek and keep employment. Our youth team spent two weeks in Rio de Janeiro this past summer and worked with the children who live in this poor area called Xerem. It is our hope a building team from St. Paul's will assist in the building of the 4-plex this summer.

Ideas for the Advent Project are many and could include local projects in Edmonton like buying safety shields for cab drivers! We are already hoping for next years Advent Project to build homes for "Widows in Rwanda."

quote  
of the  
day



MAJOR THE VERY REV. LEE BEZANSON  
DEAN OF EDMONTON, RECTOR OF ALL SAINTS

"As Our Lord often taught his followers by drawing upon examples from their everyday life (that they could readily relate to) so I believe that our world today has numerous mediums that can be utilized to help make the wonderful teachings of Christ more relevant for a modern world.

Movies and television in particular seem to be the most common and heavily used realities for most people. Thus I have found that movies like *Lord of the Rings*, *Star Wars*, *Signs*, *Blood Diamond*, *Lonesome Dove*, *High Noon*, *Time Limit*, and *The Mission*, to name only a few, mirror remarkably closely many of the teachings of Christ, and precepts of the Church as it has developed over the centuries."