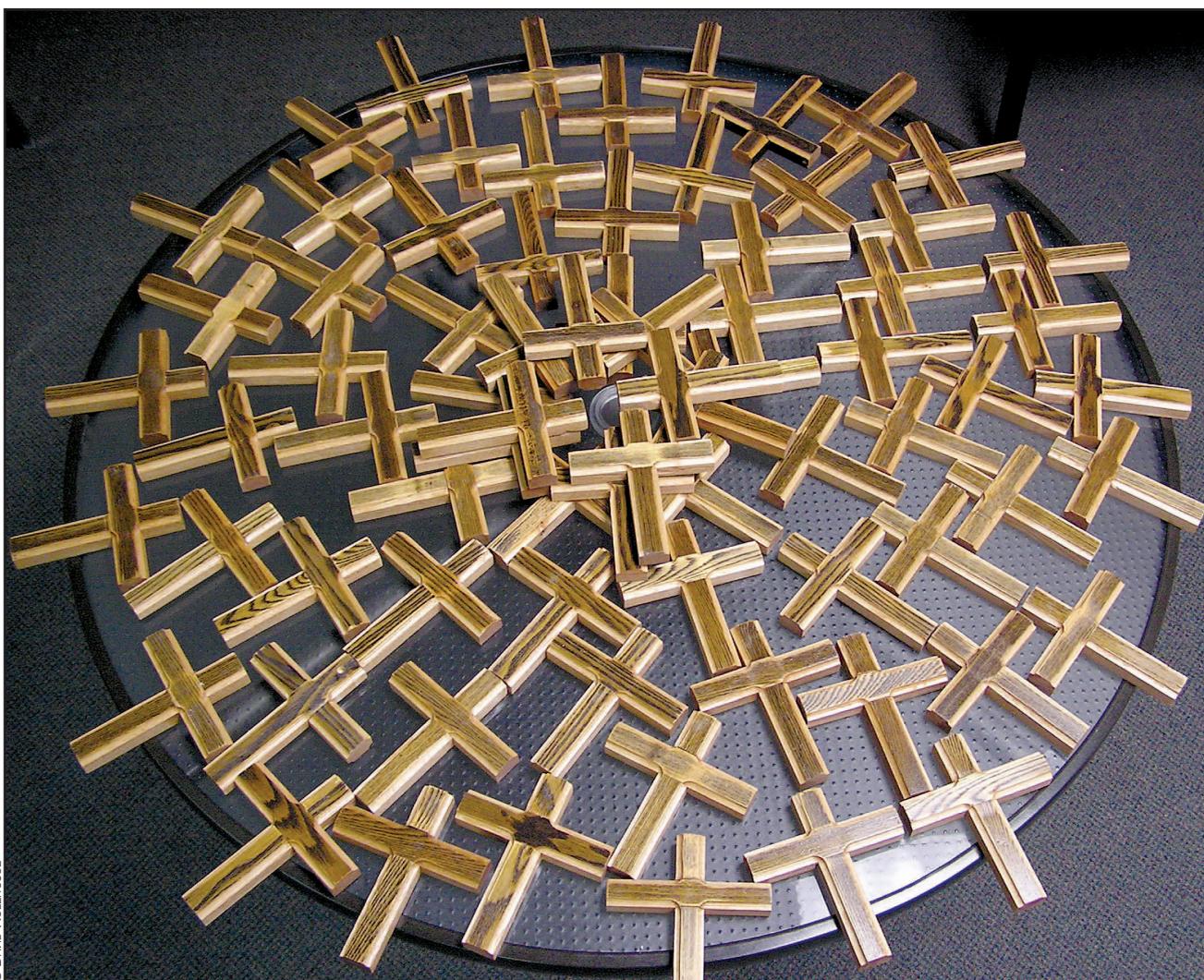


# the messenger

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

JANUARY 2010



© DAVID HOLEHOUSE

*Reduce, reuse, recycle, rejoice*

## From pews to crosses at St. Stephen's

By DAVID HOLEHOUSE

When the parishioners of St Stephen the Martyr in Edmonton moved to a new worship space, they wanted to take something of the old place with them.

Some of the old oak pews were quite banged up and not worth moving. So the Diocese, after conniving with our rector in Sherwood Park, called me in late November and asked if I could use some of the wood to make individual crosses for the parishioners. They'd be sized for hanging on a wall at home.

It's a strange feeling, I can tell you, to walk into a church with a chainsaw and a gas can and just let 'er rip. The young lad I mentor through Uncles at Large was likewise awestruck by what we planned to do, though for him it was also undeniably exciting.

St. Stephen's is an Anglo-Catholic community within the Anglican diocese, and those pews have been warmed and polished by a life of prayer, praise and mission for 95 years. Apart from the busted pews, however, there wasn't much left in the church when we arrived. Wind whistled through broken windows, the power was off, almost all furnishings and fittings had been

removed. A handyman was taking out the stained glass windows and had his eye on the oak flooring and the chandeliers. And it was cold.

The wood was hard as stone. The chainsaw was no more use than a baseball bat. We drove back out of town to get a fresh chain and sliced off the nice carved ends of the pews, then cut the seats and backs into manageable panels. From there it was just a matter of squaring the wood up on the table saw and ripping the one-inch sticks to make crosses.

I think you would call the finished product "rustic." I did not want to alter the original surface finish, because it's something parishioners would recognize from their old pews. I decided against inlays and adornment. There were some blemishes and nicks from the chainsaw action, and I left some of them as well. I'm not sure if a cross doesn't benefit from a bit of brokenness and a few reminders of pain.

I also hope, however, that these 75 crosses will be a reminder that there's always new life and new hope in Christ, and that we have a long faith history worth remembering and celebrating in this diocese.



Bishop Jane Alexander and Bishop Larry Robertson at the 58<sup>th</sup> Annual Bishop's Fund Dinner in Edmonton.

## "Reshape the world"

*Primate encourages ecumenism*

By MARGARET MARSCHALL

A plethora of purple - bishops that is - took centre stage at the 58<sup>th</sup> Annual Bishop's Fund Dinner, held November 9<sup>th</sup> at the Royal Mayfair Golf Club in Edmonton.

Archbishop Fred Hiltz, Primate of the Anglican Church of Canada, attended the fundraising dinner, as did the Rt. Rev. Dr. Jane Alexander, Bishop of the Diocese of Edmonton, and the Rt. Rev. Larry Robertson, Bishop of the Arctic Diocese.

Archbishop Hiltz urged the banquet attendees to work together as people of faith, toward achieving the Millennium Development Goals (MDGs).

"When the Anglican Church steps up and speaks to the government, it's heard," said Archbishop Hiltz. "But when Christians alongside other faiths are seen to be caring together, and when we speak together, then world leaders take notice. It is then that we become a powerful force for life-giving, positive change."

Archbishop Hiltz said that Christians need to live what they speak, and in so doing reshape the world. "Mission in all fullness is about God, and God's great design for repair of the world."

>> See BISHOP'S FUND on Page 3

## bishop's corner

### Notes from the Bishop

#### Appointments

The **Rev. Capt. Tim Chesterton** was appointed Regional Dean: Whitemud; effective December 16<sup>th</sup>, 2009.

The **Rev. Neil Gordon** was appointed Regional Dean: Battle River; effective January 1<sup>st</sup>, 2010.

The **Rev. Keith Denman** was appointed Interim Priest-in-Charge, Holy Trinity Strathcona, Edmonton; effective January 1<sup>st</sup>, 2010.

#### Ministry Milestones

With thanksgiving for his ministry, we offer congratulations to the **Ven. Tom Leadbeater**, who celebrated the 70<sup>th</sup> anniversary of his ordination, Monday, December 21<sup>st</sup>, 2009. The Ven. Leadbeater was Rector of Holy Trinity Strathcona, Edmonton, from 1959 until retiring in 1981.

*The gifts he gave were that some would be apostles, some prophets, some evangelists, some pastors and teachers, to equip the saints for the work of ministry, for building up the body of Christ, until all of us come to the unity of the faith and of the knowledge of the Son of God, to maturity, to the measure of the full stature of Christ. Ephesians 1:11-13*

#### Ministry Opportunity: Rural Ministry Coordinator

The Edmonton diocese is seeking a full-time priest to develop and lead its Rural Ministry Initiative under the direction of the bishop. More information is available online at [www.anglican.ca](http://www.anglican.ca) under job listings. *Closing Date for applications is January 31<sup>st</sup>, 2010.*

### Charitable gifts of life insurance

By DAVID CONNELL

Using a life insurance policy to make a charitable gift has several advantages. For example, you can make a large gift and pay for it in installments (annual premiums). Life insurance also allows you to make a substantial gift without depleting assets intended for your heirs. Some ways to make a gift of life insurance are:

1. Give a paid-up policy: if you have a paid-up policy purchased years ago to meet a need that no longer exists, you can give it to the church and receive a donation receipt for the cash value. (Note that, if the cash value exceeds your adjusted cost base [an amount that depends on the age of the policy], you will have to declare the excess as taxable income.)
2. Give a policy with premiums still owing: you will receive donation receipts for premium payments made after the transfer, and for the cash value of the policy. Whether you continue to make the premium payments directly to the insurance company or donate the amount of the premiums to the church for it to pay them, you will receive the donation receipts from the church.
3. Purchase a new policy and transfer ownership to the church: you can purchase a new life insurance policy and transfer ownership of it to the church. You will receive a donation receipt for the premiums you pay after the transfer.

### Letter to the Editor

*I am writing with regards to Martin Hattersley's November "As I See It" column where he mentions a technique of handling emotional and physical problems using affirmations and tapping on accupressure points. I thought that readers may be interested in knowing that there is a website specifically geared to Christians and the use of EFT (Emotional Freedom Technique) for spiritual warfare. The manual, offered free at <http://www.eft-sw.com/> is a very good introduction to EFT from a Christian perspective and includes discussion as to why the author feels this method is compatible with Orthodox Christianity. I would highly recommend this manual to any Christian interested in using EFT to aid in their emotional and physical healing.*

Sincerely, Nancy Whistance-Smith

### New Messenger Editor

I will be stepping down as the Edmonton editor, managing editor and design/layout girl for The Messenger. I've loved these past two years with you all, but it is time to pass the torch.

The intrepid Peter Clarke continues on as your Athabasca connection and will be your main contact for sharing news, photos and features from the north.

Margaret Marschall, based out of the Edmonton synod office, has contributed many excellent articles to the paper over the past year. She will take the reins as the managing editor for The Messenger and her first issue will be February 2010.

Thank you for all of your support over the past years as the Messenger has evolved. Here's to passing the torch for the continuous growth of your diocesan paper! *Cheers, Kelly*

### the messenger

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submissions ~ The Messenger welcomes letters to the editor, news, stories (450-500 words maximum, please), brief commentaries, calendar notices, photos and story ideas. Please e-mail photos to the editor with a full explanation of the photo.

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The Messenger is available on-line at [www.edmonton.anglican.org](http://www.edmonton.anglican.org)

**February deadline:  
January 15, 2010**  
Please send in your stories, ideas and photographs for the February issue by January 15, 2010.

4. Name the church as the policy beneficiary: you can name the church as beneficiary to make a future gift to the church as long as the policy remains in force. You can name the church as the sole beneficiary, as a co-beneficiary with family members or as contingent beneficiary (proceeds go to a family member or other person if living; otherwise they go to the church).

5. Name your estate as beneficiary and provide a bequest to the church: by naming your estate as your beneficiary and providing for an equal donation to the church via your will, your estate will receive the tax receipt for the donation.

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  
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**Toll Free: 1-877-494-8890**

Email: [pgofficer@edmonton.anglican.ca](mailto:pgofficer@edmonton.anglican.ca)

synod scene

<< BISHOP'S FUND continued from COVER

It was during the Lambeth Conference in 2008, that Archbishop Hiltz joined the Archbishop of Canterbury, Rowan Williams, and Anglican bishops from around the world on a march through the streets of London, England in support of the MDGs. Ending poverty and hunger, combating HIV/AIDS and sustaining the environment through global partnerships are among the eight Millennium Goals. In the words of UN Secretary General Ban Ki-moon the MDGs, "embody the basic human rights of each person on the planet to health, education, shelter and security." One hundred and eighty-nine world leaders signed the United Nations Millennium Declaration in 2000, pledging to achieve the Goals by 2015.

A 2009 report on the MDGs indicates that progress toward achieving the goals within the next five years has been impeded by sluggish economic growth, diminished resources, fewer trade opportunities in developing countries, and possible reductions in aid from donor nations. Archbishop Hiltz says that if the Goals are not met, it won't be for a lack of resources, but rather for a lack of global political will.

*"Power and money are instruments to be used for the good of all," says the Primate. "It is only as we work together to address poverty, to care for the earth, to invest in peace: that we can achieve these goals."*

Since 1951, the Bishop's Fund has provided a source of comfort and support for Anglican clergy and their families. Laypersons, clergy, and friends contribute to the fund, which is used by the bishops of the Dioceses of Edmonton and the Arctic to assist clergy in times of need.

Anne deVillars, QC, in her sixth and final year as Chair of The Bishop's Fund Dinner Committee, was pleased to welcome everyone to the dinner and introduce the sixteen

new contributing members. The 2009/10 Bishop's Fund roster lists over 200 members.

deVillars thanked her fellow organizing committee members for their generosity, which made the evening possible.

Bishop Jane Alexander expressed sincere gratitude to friends and members of the Bishop's Fund on behalf of herself and all the clergy of the Diocese of Edmonton.

Money raised by the Bishop's Fund is used to provide support and care for clergy in a number of ways. In the Edmonton diocese the fund has helped to ease the financial burden carried by clergy on disability leave. It has also been used to help those who are dealing with a chronic illness, and to cover medical costs, not paid for by insurance plans. In addition to compassionate and spiritual support for clergy, the Bishop's Fund has contributed to continuing education opportunities, such as conference costs and 'mission-shaped church resources.'

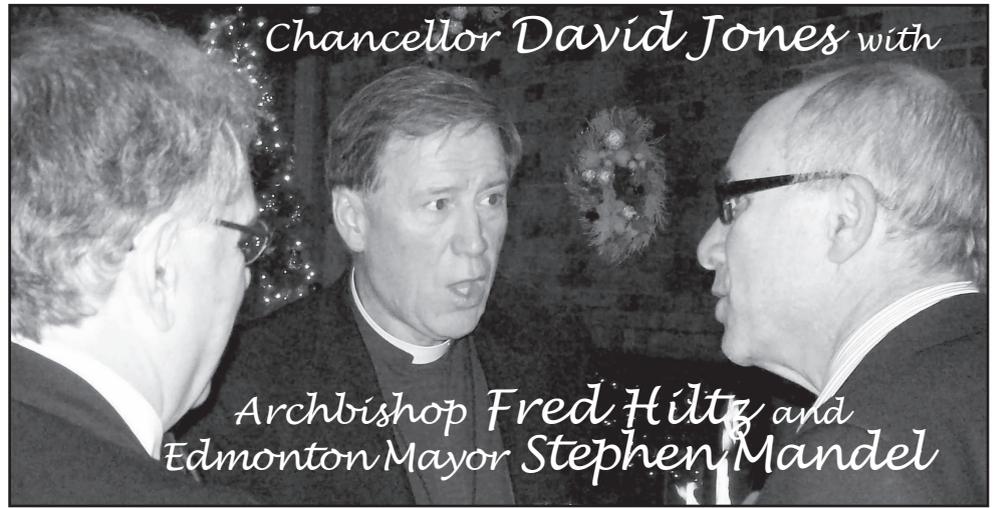
"The church has changed incredibly from the time when some of our clergy were trained, causing incredible spiritual despair," said Bishop Jane, adding that the fund has helped prepare clergy for "ministry in a new age."

"On behalf of the clergy and the diocese I would like to thank you for continuing to provide support and care. You have changed the face of the diocese, and you have changed the way the clergy feel about themselves and their ministry," said Bishop Jane.

Expressing thanks on behalf of the Diocese of the Arctic's Mackenzie District, Bishop Larry Robertson said that money raised for the Bishop's Fund has reached into parts of his vast diocese in a "quiet way". For example, the fund has helped cover travel expenses for clergy journeying to Montreal and Edmonton for long-term medical treatment.

Bishop Robertson is excited about an upcoming ministry gathering made possible by contributions to the Bishop's Fund. The Diocese of the Arctic will host a mutual ministry conference focused on raising and training young people from within the community to be ministry leaders.

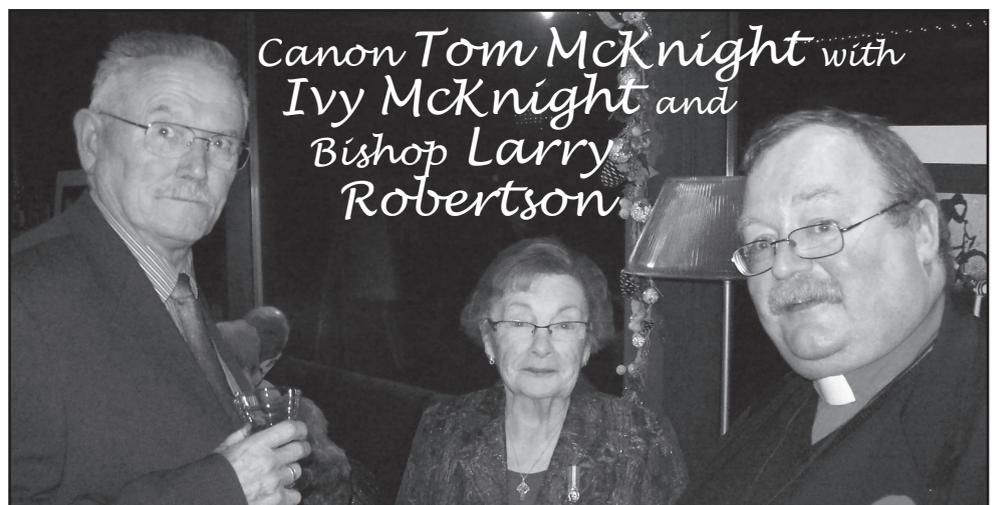
"Thank you for your help," he concluded. "Your gifts have changed lives."



*Chancellor David Jones with Archbishop Fred Hiltz and Edmonton Mayor Stephen Mandel*



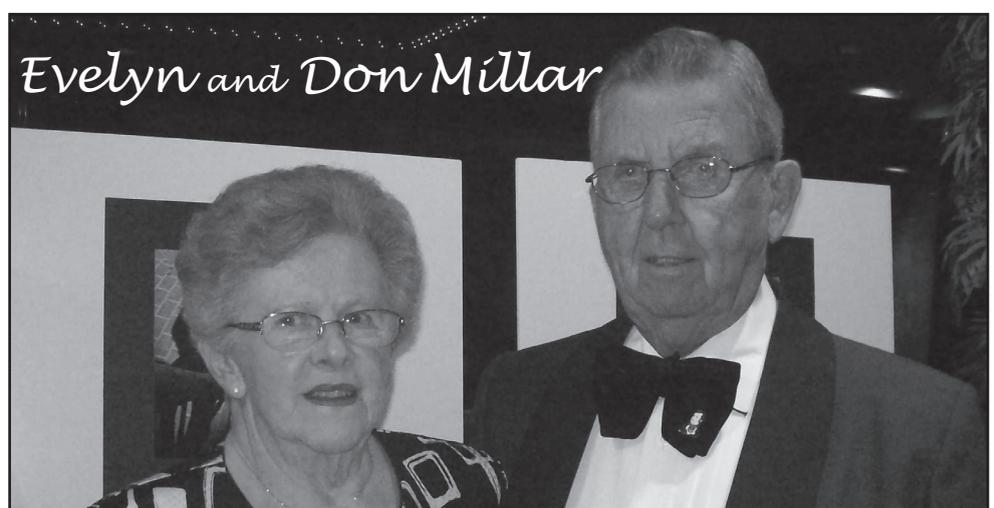
*Scott Montgomery and the Rev. Dr. Myron Penner*



*Canon Tom McKnight with Ivy McKnight and Bishop Larry Robertson*



*Bishop's Fund Committee members*



*Evelyn and Don Millar*

## diocesan news

**A unique outreach project has produced a compelling collection of digital prints offering a rare and revealing look into the hearts and souls of the young and homeless photographers who captured them.**

**Margaret Marschall finds out more about “The Project.”**

“Through the Lens: A Day in the Life” is an exhibit of exceptional quality photographs depicting life on the streets of Edmonton, as seen through the eyes of the kids who live there.

The young artists who captured the raw and riveting images were participants in “The Project” – a series of digital photography workshops, supported by Holy Trinity Anglican Parish through the Barnabas Initiative of the Diocese of Edmonton and the Old Strathcona Youth Shelter (OSYS).

Through practical instruction in photography, “Project” coordinator Father Thomas Brauer offered street involved and homeless youth a way to create art, and to use that art to share their personal stories.

“We wanted to give them an opportunity to share the gifts and talents and beauty within themselves. When you are living on the street it is easy to feel invisible and to not see yourself as a whole human being,” Brauer says. “Photography is an opportunity to engage in your spiritual self, and show others who you really are.”

Brauer asked Anglican parishioners to donate their used digital cameras to “The Project”. The appeal yielded fifteen cameras for the students to use at workshops held twice a week over a period of six weeks.

Holy Trinity parishioner Carolyn Patton heard about the “Project” in church, and jumped at the chance to work with the youth and share her knowledge and expertise as a creative design consultant.

“As soon as Eileen (Conway, Rector of Holy Trinity) mentioned

arts my ears perked up,” says Patton. As a co-founder of RAM (Redeeming Acts of Marketing), she had created global campaigns to “help those who help others” and found herself looking for ways to give back to her own community.

Together Brauer, an avid amateur photographer; and Patton, a former Design Management instructor at the University of Alberta; developed a program to introduce the young people to the principles of photography, design and composition. During the program, students were able to sign-out cameras to shoot photo assignments. They brought the cameras back to the next class and downloaded the images to a computer for editing and discussion.

“We only had one rule,” says Patton. “*Don’t delete anything.*” Although the students had minimal experience with digital photography, Brauer says they intuitively knew how to use technology.

“They simply got art,” adds Patton.

The instructors had high expectations for their emerging photo artists.

“Our expectation was that they were all artists, and we treated them as such,” said Patton.

“We let them know that we expected a lot from them, and we challenged them,” says Brauer.

Twenty youth showed up for the first information session held at the OSYS. From day one it was apparent the instructors would need to be flexible.

“We never started class on time,” says Patton. “But, we were just happy when the kids came back.”

**Youth Calhoun Malay captured a glimpse of life on the street in his photo “A Mid Evening’s Night’s Daydream” (above); contact Rev. Thomas Brauer to have this remarkable exhibition come to your church.**

As incentive to stay with the program, the students were told that the best images would be purchased by the “Project”. The photographers would be paid for the selected photos, which would be mounted for exhibition. The students also looked forward to the hot meal that concluded each workshop session.

Patton says she went into the program hoping she could teach the kids something, but soon realized they had something to teach her. The experience gave her a new perspective on life.

“One girl showed me a picture of a river flowing over some rocks. She asked me what I saw, and I said a beautiful landscape shot. The girl said: ‘I see my shower.’ I took a closer look at the picture, and sure enough I could see a tent up the riverbank that was her home,” says Patton.

While viewers of photography often take images at face value, Patton says it is necessary to look deeper into the picture to fully understand the individual.

“I realized at the first session that I had to park everything I thought I knew about photography,” she says. At first the kids were uncomfortable opening up. Some chose to remain anonymous – their protection on the streets. Patton says it took courage for them to take part in the program.

“Photography is all about exposure. I was impressed that the kids were willing to take a chance and let us into their world.”

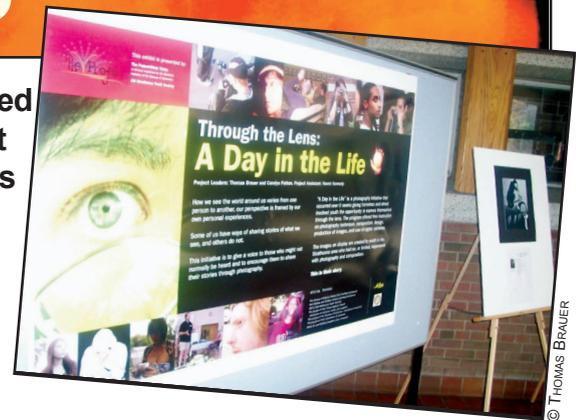
As owner of her own communications company, Patton has pitched campaign ideas to corporate executives in boardrooms from Edmonton to Italy. But she was more nervous presenting the “Project” to the youth at the OSYS.

“When I walked into that room (at the OSYS), it was the most humbling experience of my career,” she says. “You start from scratch with those kids. They don’t care who you are. At the end of the day, it’s all about earning their trust.”

Though future plans for the “Project” have yet to be finalized, Brauer and Patton recognize the value of the program and hope to see it continue.

“To see the excitement on the kids’ faces – you can’t walk away from that,” says Patton. “I am absolutely thankful for this opportunity. It has been a gift.”

If you would like to display the photography exhibit, “Through the Lens: A Day in the Life” in your parish, please email Thomas Brauer at: [revthomasbrauer@gmail.com](mailto:revthomasbrauer@gmail.com); or call the Edmonton Synod Office at (780) 439-7344.



© CALHOUN MALAY

© THOMAS BRAUER

diocesan news

Fall suppers bring together community, raise funds for projects

By BETTY MACARTHUR



The ACW of St Helen's Anglican Church in Fairview have been putting on a fall supper forever, or at least that is how it seems!

In early years these suppers were called "fowl suppers" because they might be turkey or they might be chicken, with the fowl being supplied by local farmers (generally Anglican). However, over the years the meat of choice might be turkey or casserole dishes.

A few years ago the menu was changed to ham. It was easier to purchase ham and it was less work to prepare. In this fall supper of 2009, ham, home baked beans, salads, mashed potatoes and gravy made up

the main course. Homemade tarts, coffee and tea finish out the meal. Of course the ACW is the official organizer but all parishioners are called on to help in some way.

How is the money spent? The funds raised are given away in a number places - a foster child in Guatemala has first dibs. The support of a foster child has been an ACW obligation for many years. Money is given to the Rector's and Bishop's discretionary funds, PWRDF generally gets a good donation as have On Eagles Wings and Emmanuel and St Chad. This year, depending on the available money, distribution will be decided at the annual ACW Christmas party.

National Anglican/Lutheran Youth Gathering this summer

The first ever Canadian Lutheran Anglican Youth gathering (CLAY) is planned for August 2010 in London, Ontario at the London Convention Centre.

An anticipated 2000 youth from across the country will attend the event. Anyone between the ages of 14 and 19, as of December 31st, 2010, can attend.

Each group of six youth members must be accompanied by one adult leader. Updates - including conference fees and accommodations - will be posted on the Anglican Youth website at [www.generation.anglican.ca/category/clay/](http://www.generation.anglican.ca/category/clay/).

**Start fundraising now and plan to attend CLAY gathering 2010!**



Helping hands, cheerful heart

St. Helen's Anglican Church, Fairview, has been involved in delivering "Meals on Wheels" on Fridays since the program started. Even the little ones like to help! **Damien McKeachnie** of Grande Prairie was visiting his grandparents (*Harvey and Vickie McKeachnie*) and helped with the delivering.

## in memorium



# “A blessing to us all”

*Priest, teacher, missionary, father, mother, hero, mentor...  
Beloved Athabasca couple, **Ben and Nancy Hall**, brought  
compassion, grace and strength to their ministries.*

**Rev. Ben S. Hall**  
(October 27, 1918 –  
October 31, 2009)

Over a remarkable lifetime, filled with adventure and service, Ben left friends and fond memories in his wake. His journey ended in Grande Prairie surrounded by his wife, Nancy and two daughters after a short period of illness. He moved to the Grande Prairie area after his retirement from the ministry to support Nancy in her career.

His adventures started in his father's pub in Huddersfield, England. He joined the railroad after he finished school. His travels took him to France before, and to South Africa, during the war. He survived the crash of his Halifax bomber in Germany where he was captured and remained a POW until the war ended. After returning to England he joined the local church and caught the heart of Nancy.

They married in 1951 and worked together in social service positions with children. They immigrated to Canada in March 1957 with their two sons Jon and Sam. Andy was born six weeks after they landed.

Ben entered Theological College in September, 1957 and was ordained in the Anglican Church in 1960. He served parishes in Muncie, Paisley and Walters Falls, Ontario during which Rachel and Sarah were born. In the summer of 1963 he moved the family of seven, in a Volkswagen Beetle, to a parish ministry in Hay River, NWT. In 1970, Ben exercised an emerging artistic talent and attended the Alberta College of Art in Calgary for five years. After graduation he returned to ministry in the Diocese of Calgary and then he answered a second call to the north and continued his ministry in Teslin, Yukon until his retirement.

He remained active by chauffeuring Nancy on her business trips until she retired in Wembley, Alberta. During this time he continued to serve the church in the Diocese of Athabasca. They moved to Grande Prairie in 2002 where he continued to paint and sketch into his 80's. Never satisfied with one medium or technique he continued to study and experiment for the rest of his life.

He is survived by his wife of 58 years, Nancy, his five children,

12 grandchildren and one great-grand-daughter (with another on the way).

**Nancy R. Hall**  
(nee Pratt)  
(July 11, 1929 –  
November 12, 2009)

Nancy was totally devoted to her husband, Ben, and served with him in ministries and adventures in England and across Canada with grace, charm, compassion and good humour.

Nancy was the youngest of five girls and eleven years younger than her nearest sister. When she was growing up her mother Flo or Flossie (nee Crookall) and her father Harry Pratt were more like grandparents to her because of their age. During the war she was evacuated to the country. She trained as a nursery nurse (the care of well children) at Great Ormond Street Hospital in London, England and married Ben on May 11, 1951.

In 1957, after the birth of two sons, Jonathan Edward and David Samuel, and with Andrew Benjamin on the way, the couple immigrated to Canada.

Ben immediately entered Theological College while Nancy raised the family in church rectories on the Muncie Indian Reserve and the small Ontario parishes of Paisley and Walter's Falls, Ontario.

Two daughters, Rachel Mary and Sarah Catherine joined the family before the epic journey to a new position in Hay River, NWT in 1963. That month long camping trek across Canada was taken with all seven family members jammed into a VW beetle.

After struggling for years to raise a family on an Anglican missionary priest's salary in Hay River, Nancy reactivated her vocation first as a kindergarten teacher and then manager of a childrens' "receiving home" (a youth emergency centre).

In 1970, Nancy moved to Calgary where she started and ran the first municipally funded Day Care Centre in Alberta while Ben attended the Alberta College of Art. She initiated an innovative family day home program and was well respected in municipal and academic circles for her child care expertise.

In 1975, the Halls answered another call to the North and moved to Teslin, Yukon, located at mile 804 on the Alaska Highway. Nancy supported Ben's ministry in the small aboriginal community while working as a housing officer and later a child care consultant with the Yukon government.

After Ben's retirement they moved to Edmonton and then Wembley, Alberta where Nancy continued her career as a regional day care consultant with the Alberta Government. Nancy often travelled to Edmonton to consult with and advise the Minister and department officials and was well-loved by the day care operators she trained, guided and mentored. The highlight of her career was receiving a provincial award from her peers in the child care association.

After her retirement, Nancy moved to Grande Prairie and continued to pursue the knitting, sewing and embroidery skills she had practised all her life. Many of her friends have enjoyed her generous handmade gifts.

She supported Ben even as her own health failed.

She was pre-deceased by her husband of 58 years and is still loved by five children, twelve grandchildren and two great grandchildren.

*Well done, you good and faithful servants.*

# As I See It

BY REV. MARTIN HATTERSLEY  
 jmartinh@shaw.ca

Some time ago, I wrote about the Enneagram, a circle whose rim is divided with 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 Helpfulness, and three for the Holy Spirit for Provision, Protection and Purpose.

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 are the Seven Deadly Sins, with the addition of Cowardice and Hypocrisy.

So I was more than interested

recently to hear Christian Schwarz, author of "The Three Colors of Your Spirituality", follow a similar ninefold path in his recent seminar on Natural Church Development. Going between rather than on the points, he classified Christian believers by the route by which they most easily approached God - as Creator, with either a Sensory or Rational approach; as Redeemer, either Sharing or Scriptural; 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 various 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.

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 give us a line on our differences from other believers whose priorities and experiences are not the same. In such a case, we need not criticize, but should be willing to learn from those on the other side of the circle from ourselves - to be willing to share their experiences, 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 very interesting and understandable, if a little bit on the cut and dried side, and the encouragement to be ready to leave my Comfort Zone good advice. Even more, I hope that Schwarz's approach will help the cause of understanding between Christians and the various Christian denominations.

So often, the divisions in the Christian church have come about because an orthodox faith 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 in Christianity as a whole, could give us a movement that fully reflects the wholeness of the Body of Christ, at every level of organization.



# Peace Thoughts

BY DR. ADENIKE YESUFU

## Peace to this house

In Luke 10:5 when Jesus sent out His disciples two by two, He told them that whatever house they enter, they must first say Peace to this house. This brings my thoughts to family violence. How many homes experience peace?

World Health Organization (2002) states of violence within the home Violence pervades the lives of many people around the world and touches all of us in some ways. To many people staying out of harm's way is a matter of locking doors and windows and avoiding dangerous places. To others, escape is not possible. The threat of violence is behind those doors and well hidden from public view

Violence in the home is not a recent phenomenon. It has long been a characteristic of family life. It is clear that whenever people enter into interdependent relationships the potential for conflict and even violence exists.

Family violence cuts across all socio-economics, racial, ethnic, gender, age and even religious boundaries. Violence and abuse

can be found in many cultures and environment. Abuse and neglect can be found in all types of families and interpersonal relationships. It violates the sacred function and purpose of family. Violence is perpetuated in the form of physical, sexual and emotional abuse.

Children are usually abused by persons responsible for their care. Adults are abused by others who are significant in their lives. Violence/abuse in intimate relationship is, ugly, brutal, and terrifying whether experienced or witnessed. Family maltreatment has devastating consequences on physical, mental, and psychological health. Violence in the home impedes the quality of life for family members and in extreme cases can result in death.

Violence, abuse and neglect occur with enough frequency in various home and family settings that some have concluded that it is an inherent part of human condition. Family violence is quite pervasive even in Christian homes. One is tempted to ask who the Lord of those homes is.

We know that the Bible

contains accounts of wars, murders and even fratricide which is killing of one's brother, rod of correction is mentioned, so is spare the rod and spoil the child. But how do Christians draw the line of discipline, corporal punishment and child abuse?

Parents are urged not to provoke their children, children are urged to honour their fathers and their mothers. The Bible does not sanction child, spousal, parental, elder or sexual abuse all of which have become pervasive in our world. Why do we have a significant number of Christians as perpetrators and victims of family violence and abuse? How do Christians resolve the issues of power struggles that result in violence and abuse?

Christians are all urged not to kill, nor harbor anger in our thoughts. Believers are urged to get rid of all bitterness, rage, slander and all forms of malice. We are urged to be kind, compassionate to one another, forgiving each other, just as in Christ God forgave us. Among believers there is supposed to

be no hint of sexual immorality. In James and Timothy we read about treating elderly relatives and other senior with care and respect. There is no place for any form of violence/abuse among believers.

Jesus even has a word for victims of abuse and violence, who may harbour the tendency to retaliate in self defense or out of provocation. He said to love our enemies, pray for our persecutors and forgive those who sin against us. Tall order, some will say, but we know that with God all things are possible.

But does it mean that we must submit passively to repeated beating, harassment and other abuse? Of course not!

Society, more so the household of God has the responsibility to help prevent abuse and protect victims from harm. God is opposed to abuse so must His people. We must all subscribe to God's divine ideals that form the bases of peace in the home. All of us, must trust God for inner peace in the midst of difficult life situation, to ensure peace in the home, at all times.

## the last word

# Save the date

## SPRING DIOCESAN EVENT

The Diocese of Athabasca will host Alan Roxburgh of the Roxburgh Missional Network, **April 23-24, 2010** in Grimshaw, AB.

“How we address the issues of being the church today in the midst of huge culture change will shape us tomorrow. How we lead today cannot be how we lead tomorrow. The standard answers operating in our churches and among our leaders today can only misdirect us. Becoming vital centers of mission in our communities no longer depends on categories we’ve taken for granted. Focusing on improving worship, developing better evangelism, getting more imaginative discipleship

programs or creating a passionate spirituality will no longer get at the levels of change we face - we live in an age of the unthinkable.” ~Alan Roxburgh

Stay tuned for further details on this exciting spring event!

## CHURCH PLANTING CONFERENCE

The Diocese of Edmonton will host the Vital Church Planting – West Conference, **May 18-20, 2010**, at Taylor Seminary in Edmonton, AB.

Themed, “Church | Culture | Hope”, this church planting conference is the first of its kind in western Canada. Participants from across the Ecclesiastical Provinces of Rupert’s Land, British Columbia and

Yukon will gather to explore ways the church can meet the changing needs of society.

Guest speakers will include: 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.

Individuals can register before March 15, 2010, to receive the Early Bird rate of \$200/person. Teams of three or more persons can register for \$150/person before March 15, 2010. After March 15, fees increase by \$50/person. A special student rate of \$75 is also available.

For more information on registration and accommodations, please visit: [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com)

## St. Paul & Christianity Lecture Series

Saint Paul is one of the most influential figures in early Christianity as well as one of the most controversial. He is a remarkable figure who inspires both devotion and aversion. This lecture series explores crucial issues that relate Saint Paul to his context and place in early Christianity as well as his relevance to faith today. The lectures are free and open to the public and will communicate to interested lay persons as well as professional clergy and academics.

### Lecture 1, Jan 24: Paul and Jesus: Friends or Foes? – Michael Pahl, PhD

There is little doubt that St. Paul was a significant figure in early Christianity, largely responsible for the spread of the Christian faith beyond its Palestinian Jewish roots. Some have claimed that Paul, not Jesus, was the true founder of Christianity as it emerged from the first century. Others have claimed that Paul was simply a faithful follower of Jesus, passing on Jesus’ message to new contexts. This lecture examines the relationship of Paul’s teaching to the message of Jesus, suggesting that this relationship is more complex than either of those extremes may allow.

### Lecture 2, Jan 31: The Origins of Paul’s Gospel: Tradition or Revelation? – Michael Pahl, PhD

There is a tension in St. Paul’s writings between his claim to have received

his gospel from others as tradition (1 Corinthians 15) and his claim to have received his gospel directly from the exalted Jesus as revelation (Galatians 1). This lecture explores the origins of Paul’s gospel, suggesting a way of understanding these apparently contradictory claims which is rooted in Paul’s historical setting, his experience, and his rhetoric.

### Lecture 3, Feb 7: Paul’s Apocalyptic Gospel – Douglas Harink, PhD

Many Paul scholars today are saying that St. Paul’s message and mission are thoroughly apocalyptic. But he doesn’t write anything like the Book of Revelation, so what does that mean? In this lecture we will explore the apocalyptic character of Paul’s gospel and some of its revolutionary implications for Christian faith and life.

### Lecture 4, Feb 14: Paul’s Political Gospel – Douglas Harink, PhD

The declaration that Jesus the Messiah is Lord and Saviour, which is at the heart of St. Paul’s message, resonated deeply with the political rhetoric and loyalties of Jews and Romans alike. In this lecture we will show how Paul’s message about Jesus immediately calls forth and shapes a new political community that is nevertheless radically different from the political communities of this world. We will explore the implications for the church today.

### Lecture 5, Feb 21: St. Paul and Contemporary Thought – Myron B. Penner, PhD

There has been something of a revival of interest in St. Paul in contemporary

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philosophy as a thinker of relevance for our postmodern times. This lecture looks at Paul in light of recent philosophical uses and argues for the relevance of Paul’s for Christians today as a kind of “postmodern” thinker who is able to point the way beyond the pitfalls of modern theology.

### About the lecturers

**Michael W. Pahl**, PhD, University of Birmingham, is the author of *Discerning the ‘Word of the Lord’* (T & T Clark, 2009). He has taught New Testament studies in Canada and the UK and is currently working on several research projects in areas surrounding Paul and the New Testament.

**Douglas Harink**, PhD, University of St. Michael’s College, Toronto School of Theology, is the author of *Paul Among the Postliberals: Pauline Theology Beyond Christendom and Modernity* (Brazos, 2003) and of 1 and 2 Peter in the Brazos Theological Commentary on the Bible (2009). He is Professor of Theology at The King’s University College in Edmonton, AB, and teaches and researches in the areas of Modern and Contemporary Theology and Saint Paul.

**Rev Myron B. Penner**, PhD, University of Edinburgh, is the author of *Subjectivity and Knowledge: Self and Belief in Kierkegaard’s Thought* (Paternoster, forthcoming), the editor of *Christianity and the Postmodern Turn* (Brazos, 2005) and the co-editor of *A New Kind of Conversation* (Paternoster, 2007). He has taught philosophy and theology in the United States, Canada and the UK and is currently writing a book called *Against Apologetics: A Postmodern Critique for Baker Academic*.