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# the messenger

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

MARCH 2010

## Cathedral pipe organ restored to original splendour

By Harold A. Sellers

Visitors to All Saints', the cathedral church of the Diocese of Edmonton, are impressed by its remarkable pipe organ.

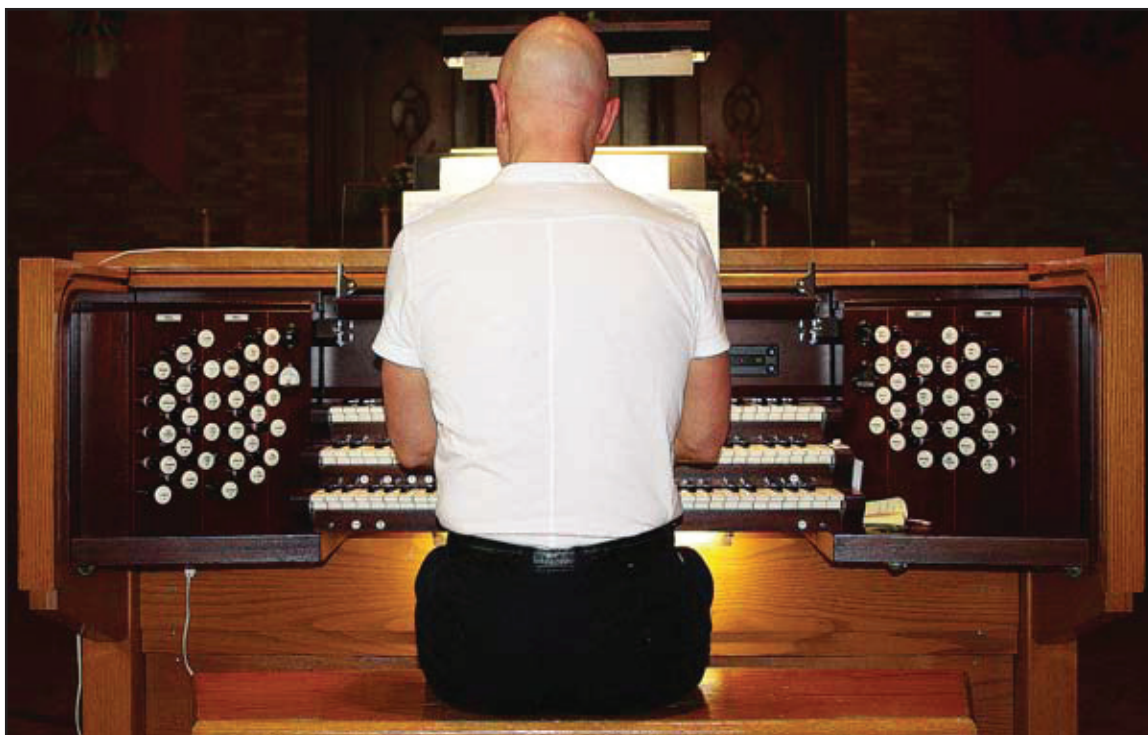
Initially installed at All Saints' in 1959, the organ has only recently undergone a massive restoration. This remarkable instrument was built by Casavant Frères of St. Hyacinthe, Quebec, at an approximate original cost of \$38,000.

Jeremy Spurgeon, organist and music director at All Saints' for more than 29 years, says work just completed on the Cathedral organ should be referred to as a

"restoration" project. While the instrument had been regularly serviced and tuned every year - as often as twice in a twelve-month period - this is the first time in 50 years it has been completely restored.

With great conviction, Jeremy points out that the Cathedral is extremely fortunate to have an organ of such high calibre.

"The expertise of Casavant in building this instrument has meant that it has lasted 50 years without restoration," he says. "One would usually expect a lifetime of about 30 years under



Cathedral parishioners on Sunday, December 20, 2009. Ringing applause from the congregation attested to the restoration's complete success.

On February 5, Spurgeon again demonstrated his and the organ's exceptional capabilities, during the first concert in the "Canapés, Cocktails and Casavant" series, a benefit for the Cathedral Organ Restoration Project. The performance featured, Fantasia and Fugue in G Major by J.S. Bach; Vaughan Williams' Rhapsody in C Sharp Minor by Herbert

Howells, and the First Movement of the Sonata in G by Sir Edward Elgar. At the time of print, details were yet to be finalized for the second concert to be held March 5. However, the grand finale on April 25 promises to be spectacular, for accompanying Spurgeon on the organ, will be a professional brass quintet comprised of members from the Edmonton Symphony Orchestra.

Organ technician Stephen Miller worked on the restoration project in the Cathedral, as well as in his own workshop in Calgary. Additional facets of the \$140,000 restoration were completed by Casavant Frères in St. Hyacinthe, Quebec. At last count, some \$88,000 has been raised for restoration costs.

Spurgeon highlighted the remarkable colour and brilliance of the fully restored instrument for

Tickets for the final "Canapés, Cocktails and Casavant" concert on April 25 are \$30 each. They can be purchased through the Synod Office by calling (780) 439-7344.



Doug Cowan

Steven Miller works on the organ console.

### New life for an old organ work that was done

- Fifty years of dust cleaned from all pipes, flues, reeds and other components
- Entire instrument re-voiced, resulting in a clearer, cleaner, brighter sound
- All leather components serviced or replaced to enhance durability and flexibility
- Console completely refurbished. All three keyboards and stops cleaned and reinstalled.

- Once stationary console can now be easily disconnected and wheeled from back of chancel to a more visible position between the choir stalls for special concerts and recitals
- New console ("solid state") completely re-wired, and previous pneumatic mechanisms - all valves, tubes and bellows - replaced
- Installation of a new 32-foot pedal stop provides greater depth and resonance without adding extra pipes





Prophetic painter Lori Youngman creates a whirlwind on canvas, during the *Revelation* "Throne Room" service.



The rafters of St. Paul's Church were festooned with 1000 feet of fabric for the "Revelation" Epiphany service.



Hundreds of rocks line "The Bread of Life" communion path.

## Worship artisans highlight "Throne Room" series at St. Paul's, Edmonton

By, Margaret Marschall

As a congregation praises the Lord to the rhythm of a live band, artist Lori Youngman focuses intently on a large black canvas, a paintbrush poised in her hand. Soon, as the Holy Spirit begins to reveal itself, she will cover the canvas in a whirlwind of bright colour. By the end of the worship service, she will have transformed the bare canvas into a multi-dimensional art piece, conveying a divine message.

Youngman, a prophetic painter, was one of several worship artisans taking part in the service, *Revelation: a Celebration of Epiphany*, at St. Paul Anglican Church, Edmonton in January. "Revelation" is part of the "Throne Room" series of celebratory services developed by Interface Worship to mark high points in the church year.

Interface Worship is an alternative worship experience, facilitated by St. Paul parishioner, Jim Robertson. Robertson's first Interface service was "Altarwalk", a devotional exercise designed for the 2004 National Conference of the Christian Dance Fellowship of Canada. Altarwalk has since been displayed in Anglican, Baptist and Lutheran churches, as well as the Prairie Bible Institute.

According to Robertson, Interface Worship incorporates ancient elements, rituals, symbolism and visual imagery to enhance the balance between the theological (what we believe) and spiritual (how we live) aspects of Christian life.

"Spirituality needs theological grounding, and theology needs the breath of life that spirituality can give it," he says.

For the "Revelation" service, the rafters of the church were festooned with a thousand feet of purple, blue and scarlet fabric - the colours traditionally displayed in Jewish tabernacles. The Throne Room Series draws on second temple Jewish theology, and elements of temple symbolism are incorporated into Throne Room services.

Just as traditional Anglican worship follows an order of service - beginning with the Gathering of the Community, followed by the Word and Sacrament and concluding with the Dispersal into Mission - so too does Interface Worship. However, it is the innovative way in which worship is expressed during an Interface service that makes it unique.

"We take liturgy seriously, but we view it as a framework, not as a blueprint," Robertson says.

The concept of a rotating celebrant - the person up front at any given moment leading the service - is an interesting element of Interface Worship. Furthermore, worship artisans such as Lori Youngman and poet Mark Polet, have creative license to speak out at any time during the service, whenever the spirit so moves them. Just as Youngman begins the service with a bare canvas, Polet often begins with a blank sheet of paper. Over the course of the evening, he will compose several poems, which are shared with the congregation.

Interface Worship homilies, such as the one given by lay person Peter Barlow during the Epiphany service, are intended to be brief proclamations or devotions. As he gives the homily, Barlow invites worshippers to "reflect on the miracle of God incarnate. God himself coming and dwelling within us."

The homily is preceded by an Altarwalk Meditation period. During this time worshippers are encouraged to visit devotional stations designed to invoke prayer and meditation. Art supplies and easels are set out for those who wish to express themselves artistically. People are also invited to visit the chapel, where they can cast a pebble and launch a candle into the reflecting pool.

"We want to stir worshippers' hearts with the service, and to leave them with a lot of personal space to discern and appropriate God's message," says Robertson.

See *Interface Worship* pg. 57



## St. Mary Abbots' parishioner pens church history

By, Margaret Marschall

On April 23, 1911, a moving farewell service for Vicar William L. Seymour Dallas was held at St. Mary Abbots in Kensington, London, England. The Rev. W.L.S. Dallas, had answered an appeal from the Archbishops of Canterbury and York for men to work in western Canada, and was about to strike out for the wilds of Alberta.

The inspirational story of Dallas, St. Mary Abbots Kensington's "Priest on Service Abroad", and the role he played in establishing the Paddle River Mission, is told in a new book by St. Mary Abbots, Barrhead parishioner, Rita Milne.

The idea to write, *Here I Am – The History of the Anglican Church in and Around Barrhead, AB*, came to Milne during prayerful meditation. She and two other parishioners were trying to decide how they could honour the 90th anniversary of St. Mary Abbots, Barrhead in 2002.

Though Milne is very active in parish life, currently serving on

vestry as Rector's Warden, she did not consider herself a writer, and certainly had no plans for a book. However, God had a plan for her, and heeding his call, Milne embraced her new literary mission.

"I had my doubts at first," she says. "But I knew this was God's work, and once I was on the path, I had to keep going."

While researching the book, which includes background on St. Peter's, Lac La Nonne, the first Anglican mission house in the diocese, and several churches in the surrounding area, she discovered a wonderful source of information in letters between St. Mary Abbots, Barrhead and the London church for which it was named.

The book began to take shape as Milne corresponded with Robert Cook, archivist for St. Mary Abbots, Kensington, and enlisted family and friends to help her pour over historical documents in local archives and museums.

While Milne conducted interviews, and gathered material, her daughter Jody Round, co-author of

the book, spent hours typing up her mother's handwritten notes, and scanning documents and photographs into the computer.

Milne organized her findings into several sections including: "Character and Challenging Conditions of the Community", "Clergy", "Churches" and "Congregation".

For the "Congregation" section, Milne personally interviewed hundreds of parishioners, former and present, in Canada and in England. During these conversations, when Anglicans opened their hearts to her, she realized God was using the book as a tool to reach out to others.

"People really wanted to talk about their church, and what it means to them. I listened as they shared their stories of sorrow and joy, pain and healing, separation and community, need and fulfillment and especially of the absence or presence of God in their lives," she writes in the introduction to the book.

Almost everyone interviewed by Milne knew of yet another person she needed to speak with, or make

mention of in the book.

"Each time I'd talk with someone, they'd say 'Do you know my aunt so and so? She needs to be in the book, too.'" Determined not to leave anyone out of the book, she includes a list of the people for whom she had little information, but were affiliated with the seven churches in the Barrhead district.

See Barrhead Book pg. 5



## As I See It - Christian church slow to progress

A report reached me from a contact who had been traveling in Asia, who was surprised



THE REV. MARTIN HATTERSLEY

how little progress the Christian church had made in such places as Japan, Thailand, Malaysia and even India, in spite of many years of missionary effort. Local religions such as Shinto, Buddhism or Hinduism continued to be well established and observed, usually with noticeably more fervor than is shown for Christianity in Western countries.

Two explanations were given for this. One was the profound reverence the people in those areas had for their ancestors and their customs, making it a difficult matter to become dissatisfied and change.

The second point was more unsettling. While many of the folks he had met had in fact read the Bible, and were acquainted with the life and teachings of Jesus and thought highly of them, the actual lifestyle

of the Westerners they met was so different from that of Jesus and his teachings that Christianity had very little attraction for them at all. As was said to one evangelist, "What you do drowns what you say."

Think of it from the point of view of the original inhabitants of some of those lands for a moment. Spaniards and Portuguese colonized Latin America, and in so doing, brought in the Roman Church, destroyed the Aztec and Incan civilizations, and plundered enormous quantities of New World gold.

The United States fostered the slave trade until as little as 150 years ago, discriminated against blacks, exterminated some Indian tribes, and again, became owners of the vast majority of southern North America without so much as a "by your leave."

Aboriginal Canadians initially cooperated and entered into treaties with the white man, but were herded into reserves, sometimes losing these under dubious circumstances, were infected - perhaps deliberately - with the white man's diseases, forbidden to bring up their own children using their own languages - all of these things done by a nation

claiming to be Christian.

"Christian" nations of Europe in the late 1800's engaged in a scramble to colonize Africa and take possession of natural resources that they still enjoy: Britain took up the "white man's burden" to rule one quarter of the surface of the world.

Now we have the United States, whose President has been awarded a Peace Prize, ramping up undeclared wars, subverting democratic governments with programs of "aid" to their opposition, engaging in covert operations and assassinations, all under a not very plausible excuse of self-defense.

And the economic institutions fostered by the West, the World Bank and the International Monetary Fund, continue to wreck the economies of developing countries through interest charges on their loans, so creating a world enjoyed by a super rich minority, while enormous numbers even in their own lands live in poverty, starvation, debt and desperation.

The answer to this situation is not far to find, Although Europe and the North American Continent still nominally call themselves Christian,

the God worshipped by the majority, and often even their churches, is not the Christian God, but Mamon, the God of money. Can we be surprised then, that parts of Latin America and much of the Middle East are in open revolt against Western policies, and Islam is proving a formidable foe to Capitalism, while Christianity cowers in the corner, torn between two philosophies, having sacrificed its traditional ban on the charging of interest - something that Muslims still respect - in favour of usury and the profits of speculation.

We are approaching the season of Lent, season of self examination, when we remember Christ's fasting in the wilderness, resisting the temptations of wealth, power and fame. For too long, the Church has been content to press its members for ever increasing donations from their limited funds, to deal with the devastation so caused. Is it not time for the Church to also consider striking at the Satanic roots of the system that leads to such distress, and follow Our Lord in throwing the moneychangers out of the Temple?

hattersleyjm@gmail.com



## bishop's corner

### Community asked to pray on the twelfth day



**Bishop Jane Alexander**

Dear Friends,  
**L**ike so many of you, I have been deeply saddened by the accounts of the extent of the disaster in Haiti. To date, the death toll from the earthquake has reached 200,000 men,

women and children.

We pray to God to walk with His children in Haiti and to continue to show us ways we can help our brothers and sisters. There has been an incredible outpouring of support across the diocese, and I thank God for the generosity of spirit and the fervent prayer that we have seen.

A young person connected to the Taizé community in France has suggested that on the 12th day of each month for a full year following the earthquake, churches, communities and families have a time of prayer, to continue to uphold that country as it struggles to rebuild. The rainy season in Haiti is approaching, and the hurricane season is only four months away. We need to continue to wrap this country in prayer.

I extend that invitation to all of you in your homes, and perhaps in your parishes, to hold particular times of prayer, or vigils of prayer, on the 12th day of each month. We have seen the devastation in Haiti,

and we know it will take the country years to repair and rebuild. Bishop Pierre Dumas, president of Catholic Charities of Haiti stated:

*"I think our love and how we deal with this crisis will help us enhance our humanity, to be more generous, open and available to others, because the symbolic forms of living together have been destroyed. All the symbols that united us: the cathedral, the presidential palace, ministries, schools, religious communities and many other places have collapsed. Now we must build again to live together. We must do so in a way that eliminates bias and discrimination and that breeds trust. We must do so in a way that fosters solidarity and open-mindedness. I think that this event offers us the opportunity to rebuild our country in a different way and to understand the bond that unites us."*

As we walk together through our own Lenten journeys, in our prayers let us remember our brothers and sisters in Haiti. Let us show by our prayers and actions, that they are not walking alone. That even after the first rush of support of publicity is over we will continue to uphold them in Christ.

*God our hope, we entrust to you the victims of the earthquake in Haiti. Dismayed by the incomprehensible suffering of the innocent, we ask you to inspire the hearts of those who are trying to provide the aid which is so indispensable. We know how deep the faith of the Haitian people is. Strengthen the downhearted; console those who are weeping; send your Spirit of compassion on this people which has been so sorely tried. AMEN*

**+Jane**

## Cathedral Taize worshippers pray Haitian people regain sense of home

By, **The Rev. Chelsy Stevens**

**I**recently attended a conference on homelessness. A student from the University hosting the conference put together a documentary on home. She asked for a definition of home, and the answers to her question were broad. Some defined home as the shelter they come to after work. Others defined home as the people that greet them when they walk in the door of the house. Home. It's something that we have been blessed with whether it is a shelter, or a family that loves us.

During this conference, my mind focused on the people of Haiti who had, within moments, become homeless. Not only did they lose their physical shelters, but also the loved ones who were their definition of home. It made me, and some of my colleagues, want to help. And so, on Sunday, January 17, the community of the Cathedral gathered with others from the diocese to offer our prayers and worship to the people in Haiti through a Taizé service. The community focused on healing through scripture readings; specifically the Beatitudes, through silent prayer and reflection, through communal prayers and reflection, and through song. It was very apparent during this hour-long service that the Spirit was present in our worship.

Unable to actively help, it had been hard for me to watch the news and updates on Haiti without feeling like I was ignoring the situation. It was through the faith and love of the individuals gathered in prayer, that God helped me realize that my prayers and love were enough. What a comfort to know God was present, and would always be present. Though we are not always able to help in an active, physical way, we can turn to God, who hears our prayers and our petitions, taking care of us and the people around us. I pray that the community of the diocese will continue to actively hold our brothers and sisters in Haiti in prayer, and to help them realize the love God has for them. Through God's love, I pray that they may feel a sense of home.



## the messenger

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**April deadline:**  
**March 1, 2010**  
 Please send in your stories, ideas and photographs for the April issue by March 1, 2010.



## Writer embarks on second phase of book ministry

**Barrhead Book cont. from pg. 3**

Milne talks about the “Beginnings” of the church in Chapter 3, and was inspired by the story of The Rev. William Dallas, St. Mary Abbots’ first incumbent. Riding his chocolate-coloured horse “Canterbury” - often to exhaustion - the ambitious, young priest ploughed through mud holes and bush to reach his services.

By the time he returned to England in 1915, to serve in World War I, Dallas had introduced Christian education to the schools and initiated the building of several churches, including St. Mary Abbots. He had also left his mark on rural Alberta

by establishing the first school district in the Barrhead area, as well as the first cooperative society and store.

Of the many interesting photographs in the book, Milne was particularly taken by a black and white picture of an early church picnic at Lac La Nonne. The ladies in the photograph, wearing fine hats and lovely dresses, are depicted sipping from fine china tea cups, appearing as though they have just come from high street London.

Many of St. Mary Abbots, Barrhead’s first parishioners were widows with young children, coaxed over to Canada from England by Dallas’ exuberant description of

the new country, which he called a “land of opportunity” and a wonderful place to raise children”.

When Milne first took on the “little” history book project, her intentions were to make it “short, sweet and done.” However, as the 90th anniversary of St. Mary Abbots came and went, she realized her work, which she had come to refer to as, “the ministry of the book”, had only just begun. By the time she completed the book it had grown into an impressive collection of more than 600 pages of memories, stories and photographs.

*Here I Am*, featuring the artwork of St. Mary Abbots’ member Ruth McGillivray on the cover, was

published in December, 2009, seven years after Milne first set out to tell the story of her church. She says her friends and family were surprised and delighted, when she finally exclaimed: “Here it is.”

Milne has now embarked on the second phase of the “ministry of the book”. She has been busily promoting and personally distributing the book over the last few months.

More than 100 copies of *Here I Am* have already sold. Proceeds from the book will be used for St. Mary Abbots’ centennial celebrations in 2012.

To order your copy for \$45, please email Rita Milne at: [jrmilne@telus.net](mailto:jrmilne@telus.net).

## Next Interface service Rending of the Veil to be held Holy Saturday

**Worship cont. from pg. 2**

Following Altarwalk Meditation, worshippers are invited to share their feelings and observances with the rest of the congregation.

A special communion ritual is created for each Interface Worship service. At the Epiphany service, worshippers are invited to travel a winding path through a forest of abundant provision, while reflecting on the goodness of God. Marking the path are hundreds of rocks, resembling manna, set atop fabric-draped pedestals. The path leads to the High Altar, where celebrant Pastor Roy Dickson offers worshippers the “Bread of Life”.

After the closing liturgy, band leader Kathleen Pate invites the congregation to stay and sing God’s

praises for as long as they wish. It is difficult to pre-determine the length of Interface services, due to their impromptu nature.

Robertson considers Interface Worship to be his vocational calling.

“It’s been a wonderful privilege to be involved in crafting worship for our living God, and to create places and spaces for others to worship,” he says.

The next service in the “Throne Room” series, will be the *Rending of the Veil* to be held Holy Saturday, April 3, at St. Paul’s Anglican Church.

For more information about Interface Worship, please contact Jim Robertson at [interfaceworship@gmail.com](mailto:interfaceworship@gmail.com); or visit: [www.altarwalk.wordpress.com](http://www.altarwalk.wordpress.com).



Jonah Dunch and Laura Hebert paint at an art station during the meditation portion of the Interface Epiphany service.

*The Diocese of Edmonton Invites You To Celebrate  
The 100th Anniversaries  
of  
St. Faith’s, Edmonton  
St. Michael & All Angels’, Edmonton  
The Church of the Good Shepherd, Edmonton  
and  
St. Luke’s, Edmonton  
on  
The Feast of Pentecost  
May 23rd, 2010, 7:00 pm  
at  
All Saint’s Cathedral, Edmonton  
Celebrant: The Rt. Rev. Jane Alexander  
Preacher: The Most Rev. Fred Hiltz  
Clergy are asked to Vest (Red)  
Reception to follow*

### The Church Mice



Maybe it would work better if they blessed each other before they got sick.



## Chaplain reflects on World's Religions summit

By, Pastor Rick Chapman

As I settled back into the comfort of my seat, the gigantic 747 winged us over the vast Pacific Ocean visible some thousands of feet below.

We had left Melbourne Australia three hours earlier in the brightness of a noon-day sun. Now as we surfed the International Date Line, we plunged into a darkening night. I had left behind the land of didgeridoos, koala and kangaroos, and now had time to reflect on the seven wonderful days spent at the "Parliament of the World's Religions" in Melbourne Australia, December 3-9, 2009.

Representatives of Edmonton's churches and indigenous community had come to the parliament to present the workshop, "Edmonton's Experience of Reconciliation with Indigenous People." Fifteen hundred workshops had been submitted to the parliament's advisory. Edmonton's workshop was one of only 350 presentations selected.

The Parliament of the World's Religions, held every five years, attracts more than 5000 people of every faith and nation. The specific focus of the Melbourne Conference, was the invitation to indigenous

peoples of the world, especially the aboriginals of Australia, to offer their tradition, ceremony and wisdom.

Key issues addressed by the Parliament included: Intra Religious Dialogue, Social Cohesion / Reconciliation in Village and City, Women in Leadership, Human Rights and Peace Building. Exciting times!

A team representing the "Kanata: Canada – Return to Right Relations" gathering, held recently in Edmonton, was sent to the parliament.

The "Kanata: Canada" gatherings brought together aboriginal and non aboriginal elders, clergy, and community leaders encouraging an open dialogue that began the important work of reconciliation and healing between the aboriginal and non aboriginal communities.

The team was sponsored by the United Church Presbytery, and the Inter Church Inter Faith Committee, along with grants from the Edmonton Interfaith Centre, the Anglican Diocese of Edmonton, the City of Edmonton and the Inner City Pastoral Ministry,

Lewis Cardinal, community leader, educator and Aboriginal Elder; the Rev. Travis Enright, Ab-

original Liaison for the Diocese of Edmonton; and the Rev. Rick Chapman, Pastor – Inner City Pastoral Ministry; were sent to Melbourne to offer Edmonton's experience of reconciliation with indigenous peoples.

The Edmonton delegation's workshop featured the music, prayer and ceremony of both the aboriginal and Christian traditions. In the context of the aboriginal "talking circle", and utilizing the Medicine Wheel, the call for reconciliation was offered.

The Edmonton experience of aboriginal and non aboriginal relations was addressed from the four directions.

From the East, Lewis spoke of pre-contact and the life and values of indigenous people living in a land they named Kanata - a Cree word meaning sacred land.

From the South, Rev. Travis spoke of the concept of Treaty. In the mind of the aboriginal leaders Treaty was understood as sacred covenant. In the minds of the Europeans, the concept of Treaty was understood as a court settlement.

From the West, Pastor Rick spoke of assimilation and the use of Residential Schools to change the language and lifestyle of the

First Nations people. Adding to this presentation Alvin, a Residential School survivor, shared of his experience during his youth at the Residential School in Port Alberni.

Finally, from the North, Jamie Scott, a United Church national leader, shared of the work and ministry of the Truth and Reconciliation Commission and the United Church's efforts to offer meaningful opportunities of sharing and support in the areas of healing and reconciliation across Canada.

Workshop participants from many parts of the world, with tears and a new resolve, covenanted together to build opportunities for divided communities to reconcile and heal. We ended with a handshake of reconciliation one with another.

While many are calling for peace, we see the world still very much divided; animosities inherited from our ancestors. Edmonton's experience of reconciliation with Indigenous Peoples was offered as one model to encourage and explore reconciliation and healing!

I reflected on our Lord's words in Matthews Gospel, "Blessed are the peace makers for they shall be called the children of God!"



An Aboriginal Australian welcomes delegates to the Parliament of World's Religions.



Front row (l to r): Lewis Cardinal, community leader and educator; The Rev. Rick Chapman, Inner City Pastoral Ministry Chaplain; and The Rev. Travis Enright, Aboriginal Liaison Officer, Diocese of Edmonton; represented the "Kanata: Canada" gatherings at the world parliament.



## Anglican community

# Labyrinth Prayer Walk raises \$1,400 for Haiti

By, Deb Stevens

**O**n January 30, 2010 a Labyrinth Walk for Haiti's Earthquake Recovery was held at St. Mary's Anglican Church in Ponoka. The event brought in \$1,400 for the PWRDF Haiti Earthquake Fund, which included a \$500 donation from St. Mary's ACW.

The labyrinth has been an important part of my life since I began taking my children to Sorrento Centre, where I first discovered it.

Unlike a maze, where you experience dead ends, riddles to solve, and the feeling of being lost, a labyrinth has one path that is meant to guide you. It is a walking meditation that offers the walker a temporary timeout from the ordinary, and an opportunity to discover something about themselves and God. Many walk it with specific intentions. But whether you are seeking comfort, healing, guidance, peace, purpose or are searching for God, the labyrinth is open to everyone.

The inspiration for this event came out of a sense of helplessness. I think it is fair to say that most people who have been watching the news these past few weeks have been wondering what they can do to help. I found myself turning the news off because the headlines and pictures became too much to bear. But I didn't want to hide my head in the sand either. I, like many others, chose a relief organization that I trusted and wrote out a check. But

the helpless feeling remained. "How can we help from so far away?" I think if we were given the chance we would all get on a plane and go to help, but we can't.

***'All I could do was weep as I thought about what this community had done, and how lucky I was to be able to witness God's magic at work.'***

- Deb Stevens

I have been working with the Labyrinth for over a year, setting it up weekly for the community and the church, and thought it would be a great opportunity for the community to gather together in prayer and support. Walking the labyrinth would give us an opportunity to hold up our brothers and sisters across the world in prayer, and to find some sense of peace from the stresses that the news carries...one step at a time.

With the support of my Parish family and friends, I decided to hold a 12-hour Labyrinth Walk. My prayer was that there would be someone on the Labyrinth every minute of the 12 hours praying for the people in Haiti. So, the event was advertised on the radio, newspaper and in the Synod Scene.

On January 30th people came from the community and surrounding areas. The youngest walker was two, and the oldest was 93. The "Chicken Louie Bus Tour" brought

a busload of folks from Alix. People came from other churches, some were regular labyrinth walkers and others had never been in a church before. But one thing was clear: everyone who came to the Labyrinth had Haiti on their minds.

Instructions and guidance were given to those who had never walked a labyrinth before. Finger labyrinths were available to those who could not walk. Written prayers for Haiti were provided prior to the walk to help the walkers set the intention for this special journey. Then the doors were opened to the sacredness of the Labyrinth. Calmness and peace were evident in the room and on the faces of those who had walked. What an amazing opportunity to see God's hand at work.

I made a point of being the last walker on the labyrinth. When I was finished all I could do was stand and watch the flickering of the candles surrounding the Labyrinth that had not yet burned out. I didn't want them to go out. It was 9:20 pm and I realized that Haiti had been held up in prayer for 12 hours and 20 minutes and that the Labyrinth had indeed been walked the entire time. All I could do was weep as I thought about what this community had done, and how lucky I was to be able to witness God's magic at work.

Please email Deb Stevens at [dsteve@telusplanet.net](mailto:dsteve@telusplanet.net) for more information about Labyrinth Prayer Walks.



93-year-old St. Mary, Ponoka parishioner, Ann Ferguson, using the Finger Labyrinth.



Prayer Walk Labyrinth



Jasmine Franklin/Ponoka News

The Rev. Chelsy Stevens, right, walks the Prayer Labyrinth at St. Mary's, Ponoka, in support of Haiti's earthquake victims.



## Bishop Jane makes bail



By, The Rev. Kevin Kraglund

What better way to experience warmth on a cold, January evening than with friends, family and chilli! On Saturday, January 30th St. Matthias Anglican Church in Edmonton hosted a Country Western Chili Cook-off. It was truly a hootin' hollerin' good time! In the words of one parishioner,

"I haven't seen our hall this full for a parish function since its grand opening!"

We were very blessed to have Bishop Jane Alexander and her husband, Tim, join us for this most memorable night. However, much to Bishop Jane's surprise, her welcome was accompanied by a charge, and she was escorted to the St. Matt's County Jail. Her charge: "Not duly praying for the success of our Edmonton Oilers!" Her bail was set at \$200, and designated for the Bishop's Discretionary Fund. In response to the Bishop's bail, those present stepped up to the plate with a sum of \$250!

During the course of the evening, 16 pots of chilli were available for sampling. The dishes were very creatively named: "Chili Chili, Bang Bang", "Moose Mountain Mayhem", "Cognitive Concoction", "Blazing

Saddles", "Corner Gas & Ruby" and "Wooly's Wild West Warm-Up". These pots – submitted by parishioners and families of St. Matthias – ranged from mild to hot, and from vegan to meat-lover.

After everyone had ample opportunity to sample the chili, ballots were cast for a "People's Choice" winner. Four judges were also appointed to determine which pot was deemed to be the most savoury. The judges: Tim Alexander, Martin Hattersley, Faith Watson and Bruce Simpson. Antacid was readily available, should any of the judges experience discomfort!!

Having satisfied our stomachs, we blasted into our evening entertainment, which included former Klondike Kitty Deb Cook and Wayne Russell from the Edmonton District Square Dance Association (EDSDA). It was a pleasure to hear Deb sing some favourite Saloon songs from the late 1800's and early 1900's. Wayne and members of the EDSDA then demonstrated some dance moves to get everyone moving.

This event was made possible chiefly by the organizational knowhow of two key parishioners; Heidi Schulz and David Sanson, and the Saint Matthias Men's Group. The many parishioners who contributed their time, talent and treasure to making this event so successful, further exemplified the, "many hands make light work" mindset, typical of the St. Matthias congregation.

This event has followed a string of several other successful events for St. Matthias, including an English Fish 'n Chips Night with Edmonton Oilers on PPV, a Caribbean themed celebration complete with dancers and professional steel-pan drummer, a comedy night with Christian comedian Matt Day, and the Annual Ken Fossey Memorial Golf Tournament.

At St. Matthias, there is a growing and deepening sense of what it means to live in community. Such events deepen relationships with one another, and extend Christian hospitality to those who enter through our doors for the first time. In the words of Saint Paul to the Romans, each of us is called to, "share with the Lord's people who are in need. Practice hospitality." - Romans 12:13

## Coming Events

- The Good Shepherd Anglican Church in Edmonton is celebrating its 100 anniversary. We are holding a "Return to Our Roots" Service on May 30, 2010 at 10:30 am. The service this day will be held in a tent as it was in 1910. It will be located in our Church parking lot (15495 Castle Downs Road). We encourage everyone attending to dress as if it was 1910. We would also like to extend an invitation to everyone that has attended services at the Good Shepherd. Please watch further announcements for our other celebrations in October, 2010. For further information please contact Kathy Lake at 780-456-1181.
- The Worship Room: Benedictine Spirituality for Everyday People is a university and young adult gathering on Sunday nights at St. George, 11733-87 Avenue, Edmonton. Please join the Rev. Susan Oliver at 6 pm for a community dinner, and at 7 pm for worship. This is a great opportunity to meet people your own age, share a meal with friends and go deeper with God. For more information, check out: [www.anglicanstudentministry.ca](http://www.anglicanstudentministry.ca); or email Sue at [gikhyi@gmail.com](mailto:gikhyi@gmail.com).
- Join us at St. Augustine Anglican, 6110 Fulton Road, Edmonton, for our series, "New Eyes, New View: Homelessness" - an interesting look at this current issue, using photography, poetry, storytelling and film. The series runs for 5 Tuesdays, beginning February 23. Each session starts at 7 pm. For more information, call 780-466-5532

## Edmonton Retrouvaille weekend planned for March

By, Charles & Jean Carter

Please permit us to introduce Retrouvaille – an international Christian peer marriage ministry that has been active in Edmonton since 1998. We have been associated with this ministry since 2002, are Post Talk facilitators, and are currently serving as deputy community coordinators.

We know that there are hurting couples and troubled marriages all around us. We know the devastating effect this has on the couples, their children, their extended families, their community and society as a whole. We know that Retrouvaille helps couples. And lastly, we know that the couples on the Weekend have the desire to stay together because they are willing to commit to the Retrouvaille Weekend and the twelve Post Weekend Sessions.

During a Retrouvaille Weekend, couples

learn to truly communicate with and to one another – perhaps for the first time in their marriage. They share feelings and hopes and dreams. Retrouvaille teaches a unique method of communication that is safe, loving and positive. They learn how to build a "safe haven" for one another's hearts.

During twelve Post Weekend Sessions, couples continue to explore and exchange thoughts and feelings with one another. They also learn a safe and loving way to resolve conflict. Following the Retrouvaille Program couples are then encouraged to continue their Retrouvaille Experience by attending monthly CORE gatherings.

We, in Edmonton, have facilitated two Weekends a year since our first Weekend in October, 1998. We have had well over 800 couples from all over Alberta, other provinces and even from

the US attend these weekends. In 2008, due to increasing numbers of couples wanting to attend these weekends we increased our weekends from two to three per year.

Edmonton has an Ecumenical Retrouvaille Community. Although Retrouvaille was founded by the Catholic Church, couples from all races, creeds and colors are welcome. Retrouvaille is a self supporting, charitable organization. No couple is turned away for lack of funds.

The next Retrouvaille Weekend will be held in Edmonton, March 19-21, 2010. For information, email Charles and Jean Carter at [retrouvaille@shaw.ca](mailto:retrouvaille@shaw.ca), or visit [www.HelpOurMarriage.com](http://www.HelpOurMarriage.com).