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# the messenger

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

JUNE/JULY 2010

## Edmonton parishes mark 100 years of ministry



The Edmonton parishes of Good Shepherd, St. Michael and All Angels, St. Faith and St. Luke held a joint 100th anniversary service on May 23rd at All Saints' Cathedral.

by Kelly Fowler

Wrapping up a year's worth of prayer, praise, music and remembrance, four parishes in the Edmonton Diocese celebrated their Centennial with a commemorative service on the Feast of Pentecost at All Saints' Cathedral. With Bishop Jane Alexander presiding and Primate Fred Hiltz preaching, people from across the diocese gathered to mark 100 years of service for the Edmonton parishes: St. Luke's Anglican Church, St. Michael & All Angels Anglican Church, The Anglican Church of the Good Shepherd and St. Faith's Anglican Church.

"The buildings and the people have grown as the community has grown," said the Rev. Wendy Ainsworth of St. Faith's. "Our ministries have changed as the community has changed; and the people today give thanks for the people of yesterday, to prepare for the people of tomorrow. It's about developing a continuity of faith."

The four parishes lived through the ebb and flow of historical moments, technological advances and social fluctuations, and ultimately maintained a cultural preservation while bolstering community growth in the areas surrounding their buildings. From humble beginnings to present day, the churches continue to reflect the needs of the people.

In his sermon, the Primate extolled the diocese of Edmonton for its vital and healthy parish

living. The checklist of a healthy parish, he said, includes evangelism, a focus on children and youth, growing disciples, hospitality and stewardship. This balance of time, talent and measure has stood with these four parishes through the years. Archbishop Hiltz encouraged all churches to "pay attention to our context. You were put in this place to bloom...that we will become ourselves a fresh expression of the community we are called to be."

A presentation of the parish symbols demonstrated the different road the four churches have each walked over the past 100 years. Good Shepherd's signature sheep and crook represents the Lord Jesus who leads, restores, guides, comforts, protects and loves his flock, while St. Luke's butterfly signifies transformation, the remembrance of past accomplishments and the reality of present challenges. St. Michael and All Angels displayed two models of the building, reflecting on the physical presence of the church in the community, and a drawing by a Sunday School student showing the importance of the church as a family. Lastly, St. Faith's offered of a simple bowl containing a Bible, bread, a baptismal candle, and pasta - symbols of the Word, sacramental ministry and the meals shared among many over the years.

Continued on page 9.

Mainline Church: mission | future | hope



A conference with noted authors and church leaders

Brian McLaren & John Franke



October 1 & 2, 2010  
Myer Horowitz Theatre  
U of A main campus

## Mainline church

The Diocese of Edmonton will host the Mainline Church Conference, October 1 & 2, 2010, at Myer Horowitz Theatre on the University of Alberta Main Campus in Edmonton, AB.

Themed, "Mission | Future | Hope", this conference presents a rare opportunity for mainline churches across Western Canada to gather

together and explore what it means to be the Church today, and how better to participate in God's mission.

"This conference is unique because of its focus on how mainline churches can enter the missional church conversation," says the Rev Dr Myron Penner, a member of the conference organizing team. "The emphasis is on equipping churches to move from a pattern and mindset of maintaining congregations to participating actively in mission."

The keynote speakers will be: Brian McLaren, noted speaker and pastor, who has written: *A Generous Orthodoxy*, *Finding Faith*, and his most recent publication, *A New Kind of Christianity*; and John Franke, a Christian theologian, author (*Manifold Witness: The Plurality of Truth, The Character of Theology*), and professor of theology at Biblical Seminary in Hatfield, PA.

Individuals can register before September 1, 2010, to receive the Early Bird rate of \$75/person. After September 1, the rates increase to \$100/person. A special student rate of \$50 is also available. Individual sessions (morning or afternoon, Friday or Saturday) are available at a cost of \$30 per session.

For more information, please visit: [www.edmonton.anglican.org](http://www.edmonton.anglican.org) or <http://mainlinechurch-conference.eventbrite.com> or contact the Diocese of Edmonton at 780-439-7344

## Edmonton diocese



The Rev. Jonathan Connell (centre left) was ordained a priest, and the Rev. Keith Marsh (centre right) was installed as a Canon Pastor for Rural Ministry on May 2 at All Saints' Cathedral.

## Celebration service for diocese's newest priest and canon pastor

by Margaret Marschall

The Rev. Jonathan Connell was ordained a priest in the Diocese of Edmonton, and the Rev. Keith Marsh was installed as Canon Pastor of Rural Ministry on May 2, 2010 at All Saints' Cathedral. The service conducted by Bishop Jane Alexander attracted more than 200 clergy and lay worshippers.

In his homily address, Dean Neil Gordon offered words of encouragement to Connell, a deacon at Holy Trinity Riverbend, Edmonton and Marsh, Rector of St. Saviour's, Vermilion.

"Tonight you are making a promise to yourselves, to each other, to all of us, and to God, to give all that you are," the Dean said, comparing the ministerial oath to a marriage covenant.

"In return, you get to share in God's work, and in Christ's ministry in a way few Christians get to share. To be able to share in God's covenant is a wonderful thing."

The Dean spoke of the "immense privilege" it is to be a priest, recalling how humbling it was to preside over his first service of Holy Communion. At six feet five inches tall, Gordon towers over congregations, yet presiding over his first Eucharist, he says he felt very small.

Jonathan Connell was presented for the Examination of the Priesthood and the Consecration, by his wife Fiona Connell and colleague, the Rev. Dr. Myron Penner. He was then vested, anointed with chrism, and presented a Bible, chalice and paten by Bishop Jane.

After studying theology in England, Connell, 39, was ordained a deacon in 2009, and is a member of the Barnabas Initiative Team at Holy Trinity Riverbend. He is involved with many community and church planting initiatives in the Terwilligar area, where he and Fiona reside with their two young daughters. By leading fresh expressions of church, such as Messy Wednesdays (a family-oriented service featuring crafts, games and meals) Connell has helped Holy Trinity

Riverbend broaden its mission beyond Sunday worship.

Reflecting upon the Gospel reading, John 13: 31-35, in which Jesus commands his disciples to "love one another", the Dean assured Connell that he will always be surrounded in his ministry by supportive people.

"You have the support of your bishop, fellow clergy and everyone around you. Never forget that," he said, motioning toward the many clergy members who vested for the service.

Keith Marsh stood before the cathedral congregation and reaffirmed his acceptance of the Constitution and Canons of the Diocese of Edmonton and his oath of Canonical Obedience to the Bishop of Edmonton. He was then installed as Canon Pastor for Rural Ministry in the Chair of St. Francis of Assisi by Bishop Jane.

Marsh, 50, attended theological school in Nottingham, England, and was ordained a priest in Yellowknife, NWT in 1989. He is an avid outdoorsman and has served in many rural parishes in the Dioceses of the Arctic and Edmonton. He has been Rector of St. Saviour's, Vermilion and Christ Church, Mannville since 2005.

The Dean used the Greek word neos - meaning "new and fresh" - to describe Marsh's role as Canon Pastor for Rural Ministry. The diocese's commitment to identify and address the needs of rural ministry began last fall with a Rural Ministry Conference, Gordon described as, "hopeful and fruitful". Marsh will provide support to rural clergy, acting as a liaison between rural parishes and the diocese.

Music for the ordination and installation service was provided by organist and director Jeremy Spurgeon and the Cathedral Choir.

Refreshments following the service were provided by Holy Trinity Strathcona, Holy Trinity Riverbend, St. Saviour's, Vermilion and the hospitality ministries of All Saint's Cathedral.

## Marsh a mentor for rural priests

by Margaret Marschall

The Rev. Canon Keith Marsh, newly appointed Canon Pastor for Rural Ministry in the Diocese of Edmonton, recognizes that churches, vibrant and alive in Christ, can and should be the center of rural community life.

Marsh, Rector of St. Saviour's Anglican Parish in Vermilion, a town of 4,500, situated 200 kilometres east of Edmonton, was chosen by Bishop Jane Alexander to be a mentor and support to clergy and lay people engaged in rural ministry.

**"Our bishop is well aware of the immense contribution rural congregations make to the life of the diocese. My appointment is just one expression of her commitment to sustaining the life and witness of rural churches."**

For many clergy, especially for those raised and educated in the city, rural ministry can be a mystery and a challenge that they hesitate to undertake. Yet Marsh says the challenge of rural ministry has offered him the freedom to grow as an individual, while acquiring a strong sense of community. He hopes to support others as they discover what ministry beyond city lights has to offer.

Growing up in a village on the outskirts of London, he has always had a passion for rural life. As a boy he wandered the footpaths and bridleways of the area, observing and absorbing the land and its life.

The son of factory workers, he, too, seemed destined for assembly line duty. But he much preferred the outdoors, and sought construction jobs in rural settings.

"I was the only person my age that chose a rural lifestyle," he recalls.

At age 18, he was awarded a farm apprenticeship in dairy herdsman, and thought he had "gone to heaven". He was surprised and confused when, his apprenticeship successfully completed, he felt called to ordained ministry.

"I had my doubts about ministry," says the avid outdoorsman, who last year cycled from Vermilion to Kelowna (1100 kms) in just six days. "It seemed like such a desk job."

To become a minister, he would have to leave the farm for years of further training, but he was reassured by the thought that the fields were never far away.

He attended theological school in Nottingham, England, and was ordained a priest in Yellowknife, NWT in 1989. Now 50, he has ministered in rural parishes in the Dioceses of the Arctic and Edmonton. As many of those parishes were multi-point and part-time, he occasionally looked for on-farm jobs to supplement his income, just as farmers often seek off-farm work to pay their own bills.

Continued on page 9.

## Peace Thoughts - courage to be God's advocate



**Dr. Adenike  
Yesufu**

In Devil's Advocate one of my favorite movies, ably performed by Al Pacino and Keanu Reeves, Kevin Lomax lured by the seductiveness of the devil confirms that evil surely has its winning ways.

This movie always takes my thoughts to the many devil's advocates out there. Subtle or overt, they are relentless. The emergence of this modern day band is reflected in the numerous anti-god writings and literature out there, increased fascination with atheism, the acclaim for anti-religion narratives, enamor with Christianity-bashing, and the secularization process in all its forms. The anti-god books are quite popular; as soon as they are released they instantly make it onto the best sellers' list.

It is bad enough that these anti-god advocates are outside the fold; the frightening thing is that the devil also has advocates within the Body, who deny the existence of the Holy Spirit, the resurrection of Christ, and the virgin birth of Jesus.

My thoughts then wander to God's advocates. Does God need advocates? He is God. He can speak for Himself. In fact God speaks in nature, in His word and in the works of His hand. The Bible contains many advocates for God, Abraham, Moses, David, and all those prophets

of old. Jesus had His advocates in Paul, Peter, John and others.

Thankfully, there are millions of God's advocates out there. Jesus is the advocate for those of us whose names are written on the palms of His hand. In return, He wants us to be His advocates. He wants us on the highways and the byways.

God's advocates do not necessarily have to come from the pulpit, neither do they have to be to be certified. God is not a product to be packaged and sold by specialists. God is great unlike the claim of some author that He is not. God's advocates simply need to speak of His goodness, faithfulness and loving kindness.

Devil's advocates are the loudest, like empty vessels that make the most noise. God's advocates need to drown that cacophony. Devil's advocates are very vehement. God's advocates need more zeal. Devil's advocates are smart, hence they are prolific. One cannot be a good advocate with scanty or incoherent information. God's advocates need to have a deeper intense knowledge of God that comes from personal experience. Lawyers spend lots of time with their clients to know them enough to put up stoic defense for them.

Devil's advocates have an appealing fluency for the itchy ears that listen to them. God's advocates need to have the tongue of the ready writer, not some dull, insipid, and uninspiring language we at times hear from some pulpits. Remember Jesus was a master communicator. The Bible says when He spoke, the people marvelled at His words. God's advocates need a language that is

inspired, authentic, genuine, relevant and meaningful.

What motives drive devil's advocates? In this, the devil's advocates are tops. It is not about them, it is about their father, the devil. Do God's advocates aim to correct misconceptions about God? Attempt to convey His essence to humanity? Or, is it about the promotion of self that we at times witness?

Politicians use God to sell politics. If you are on our side then you are on the side of God. No wonder the devil's advocates seem to have an upper hand.

Devil's advocates never miss any opportunity to promote their master. Each day presents many opportunities. Every medium and every chance are seized.

Do God's advocates take advantage of the many formal and informal situations that present themselves; on the road, in the homes, at work, at play, anywhere and everywhere?

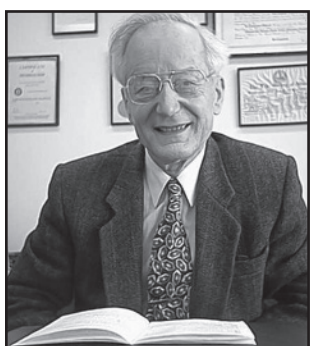
Unfortunately, at times plagued by political correctness and fear, God's advocates and even potential ones become dumb and sit it out. The Bible says dumbness is an affliction. The harvest is ripe and the laborers are few.

Are you God's advocate? The choice is an imperative option, the benefit immense, the battle is on.

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## As I See It - child's play an educational opportunity



**The Rev. Martin  
Hattersley**

The Laurier Heights neighbourhood where I lived for nearly forty years is becoming progressively more upscale.

One example of this is the much more colourful and expansive children's playground that now adjoins the Community League building, so different from the rather dowdy assortment of equipment that satisfied my children when they were growing up.

However, when I passed by there a while back, I could not but notice that some items of playground equipment that I once took for granted were conspicuous by their absence. No longer do I see a teeter-totter or the merry-go-round that used to be staples of entertainment, exercise and learning for my small children. The reason, I am sure, is to protect those same children from injury, and the City and Community League from lawsuits,

because these two items carry inherent dangers of injury if overenthusiastic use leads to someone being thrown to the ground.

Have we not gone a little bit too far? Bumps and bruises are the way that little children learn the laws by which the world around them operates. On the merry-go-round, children learn firsthand about centrifugal force, even if from time to time it involves being thrown off when one spins too fast. The teeter totter is an admirable means to demonstrate the principle of the lever, by which lighter children sitting at the extremes can balance heavier ones nearer the fulcrum. At the risk of occasionally falling to the ground, children begin to understand the basic laws of mechanics, while cooperating with one another to achieve a common end. They learn that practicing the basic rules of prudence can help them avoid having to know the practical application of First Aid.

If we are continually protecting children from all possible sources of harm, when will they ever learn responsibility and the consequences of careless conduct? They need to know how to distinguish between what

is dangerous and what is not. Admonitions from a teacher have nothing of the educational force of a physical blow to the body as the result of choosing to go beyond safe limits, and children are quick learners and remarkably resilient!

The child who does not learn from his or her bumps and bruises on the playground when very young, is quite likely to be the one to "push the limits" when older - when the toys are cars and motorcycles, or extreme and dangerous snowmobiling, and the penalty for going too far is not a mere fall onto soft sand with some consequent jarring and bruising, but a real possibility of injury and death, not only to oneself but others.

Growing up involves learning to face the bumps and bruises of life. Immaturity is precisely the situation of not having learned that lesson. We do our children no service by shielding them from controlled circumstances where they can learn prudence and achieve maturity by making their own mistakes and misjudgments, even when this involves a modicum of hurt from time to time. Nor do we promote their healthy development when we put safety ahead of exercise.

**Growing up involves  
learning to face the bumps  
and bruises of life.**

[hattersleyjm@gmail.com](mailto:hattersleyjm@gmail.com)

## bishops' corner

# Pentecost an opportunity to prioritize



**Bishop Fraser Lawton**

As I begin to write this, it is only a few days before the Monaco Grand Prix. This is one of the premier events of Formula One racing. Monaco isn't always the best in terms of racing, as it takes place on the narrow streets of Monte Carlo, and there doesn't tend to be much passing, but is a "must see." Not long ago, that proved to be a bit of a problem for me, as it begins just before 6 am our time. Sleep in or watch the race? Hmm. Thankfully, I now have PVR and can record the race and watch it when I please. It is no longer a question of commitment. It is amazing the things people will do and endure for the sake of the things they love. Just look at the parents of any child in most sports: registration fee, equipment, fundraising, road trips, hours of time, sacrificed fun. Usually these sacrifices and costs are simply considered an expression of love, made for the sake of their children. What happens when competing commitments and loves collide? Which gets the priority? The answer validates which is more important.

This really strikes home for us as Christians, or at least it ought to. I suspect we don't always conceive of our choices and

commitments in this way. Of course we love Jesus. Of course we are committed to him. It is worth pausing to evaluate that love from time to time. What does the evidence say about our lives? It is always easier to sacrifice our walk with God in favour of sports, children, work, holidays, or any other myriad of things. The tempter helps us justify this every time. The world does not value "religion" or commitment to the gospel, especially when it contrasts with its ways. It certainly doesn't order itself for our sake. Sometimes we now have to make decisions where we didn't a generation ago. Sunday mornings are no longer set aside for church. That means there is often competition for our time, money and sacrifices.

Take the time to evaluate which things get the nod in your schedule, cheque book and sacrifices. It may be time to reconsider some of these things. It is certainly not that we should avoid the world, not participate in our communities or allow ourselves or children to take part in sports. However, following Jesus may mean we choose our activities and the level of commitment to them differently. To be a Christian – a disciple – means Jesus and his family (his church) gets first place. Yes, there is a cost to follow Christ. However, the joy and grace He gives more than outweigh that. In Mark 10:28, Jesus acknowledges the sacrifice made by his disciples, but also adds a great blessing. This journey with God is far more exciting than anything the world could ever try and offer us. As we remember Pentecost, consider it an opportunity to re-evaluate your loves and to seek God's grace to live his way. He is faithful and knows our needs (Matthew 6:33), releasing His kingdom in His disciples.

+Fraser

# God's great blessings all around us



**Bishop Jane Alexander**

Dear Friends, Spring has finally sprung and signs of life and growth are all around us. I have been reflecting on a particular piece of scripture over the last little while: "See, I am doing a new thing! Now it springs up; do you not perceive it? I am making a way in the desert and streams in the wasteland." (Isaiah 43:19)

All around us there are so many moments when God is clearly showing

us the 'new things' that He is doing. He is inviting us to share in the ongoing transformation of ourselves and our society. Here in the diocese, the first Vital Church Planting Conference – West is about to begin, with over 140 registrants from all over Western Canada. There is a sense of excitement about being together and learning from one another. A new Social Justice Group is making plans to provide leadership, following up on the tremendous work and vision of the Homelessness Symposium. I am hearing about so many exciting ministries, and each day I give thanks for what God is doing in our midst.

This month I would like to share with you one of my experiences of this newness of God. Every now and then we

are fortunate to see a glimpse of a beautiful time, when promises are fulfilled and visions take solid form and shape before our eyes. On Tuesday, May 4th I went to a tiny little place in northern Ontario called Kingfisher Lake. There would be a maximum of 500 people encompassing the village. We flew in on a little 18-seater charter plane from Winnipeg – an hour-and-a-half flight away. We touched down on a gravel runway, and the elders of the village were there to greet us all.

My fellow bishops and I had gone north for the consecration of the first indigenous female bishop in the Anglican church

of Canada, Lydia Mamakwa. I knew I was going for something historic, but I had no idea just how much the day would mean for all of us. You see, God had done an amazing thing, starting with her election. At the time of her election all the candidates stood facing the wall and people lined up behind the person they felt God was calling to be their bishop. The support for Lydia was overwhelming. In the days before her consecration there was a healing service and time for prayer. An astonishing 250 people came forward for prayers. The vision for a new way of raising up indigenous ministers was in part the dream of William Winter, after whom the Dr. William Winter School of Ministry is named. Now in his nineties and very frail, William was brought forward in a reclining wheelchair to offer prayers for Lydia. She literally knelt in front of him and wept into his lap. We just knew that God was doing a new thing. As William stroked Lydia's hair and whispered prayers to her, we could sense that something amazing and healing for the whole community was happening. At the conclusion of the prayer of consecration, the community came forward and greeted their new bishop with hugs and prayers. The new bishop welcomed a long line of elderly ladies into her arms. They prayed together and you could literally see wounds being healed.

The service was over four hours long and it seemed like a heart beat. You could feel the power of the Spirit moving in that place. You could literally feel the heat of the Spirit coming off Lydia. And God did a new thing. And we were all humbled.

How many times in each of our lives have there been moments when something amazing happens? How often do those moments drift by, taken for granted perhaps, not celebrated, not seen as the gifts of God that they are? Sometimes, I imagine God shaking his head at all

the things that we don't notice, all the blessings we don't see. The glory of God is all around us, filling us with light and with life.

I encourage you all, look for the new thing that God is doing in your life, in your community, and give Him the glory.

May the fire of Christ consume all indifference to God,  
The light of Christ illumine our vision of God,  
The love of Christ enlarge our longing for God,  
The Spirit of Christ empower our service to God,  
Thanks be to God.

+Jane

## the messenger

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**September deadline:  
August 1, 2010**

Please send in your stories, ideas and photographs for the September issue by August 1, 2010.



**Award of Merit**

Primate Fred Hiltz presented David Jones with the Anglican Award of Merit during a service at Holy Trinity, Strathcona on May 23rd. The award is the Anglican Church of Canada's highest distinction, given to lay people who have contributed to the life and work of the church at the national and/or international level. Jones is Chancellor of the Diocese of Edmonton and serves as Chair of the Council of General Synod's Governance Working Committee.

Photo by Anne deVillars



## Good Shepherd 1910 tent service carries on despite snow

by Kathy Lake,

The Good Shepherd Church began worshipping in the Calder area of Edmonton in 1910. Until the congregation was able to build a church they worshipped in a tent.

In celebration of our 100th anniversary, we thought it would be unique to have one of our services in a tent and have our parishioners come dressed in 1910 attire. We rented a tent to be set up in our parking lot.

As they started setting up the tent on Saturday, May 29th it started to rain. The rain turned to snow as they finished setting up.

We hoped it would be better on Sunday, but it was still snowing with water running through the

center of the tent, and it was cold. There are quite a number of seniors in our congregation so we decided to go with "plan B" - we moved into the church.

We had a beautiful celebration with Bishop Jane leading us in Worship and the Baptism of Samantha Fortier. Bishop Jane presented our wardens with a beautiful plaque for our 100th anniversary. A number of our parishioners dressed in 1910 style, and we all enjoyed strawberry shortcake served by the ACW after the service. A great time was had by all, even though the weather did not co-operate.

*Kathy Lake is the Chair of the Good Shepherd 100th Anniversary Committee*

## Annual event raises money, awareness for inner city parish

by Kelly Fowler

St. Faith's held its annual dinner and silent auction this past month to raise awareness for both the volunteer and financial needs faced by the church.

More than 70 people from St. Faith's and the surrounding community gathered in the hall to visit, peruse silent auction items and enjoy entertainment from the jazz trio, Elphida. Theatre tickets, candy

baskets and several beautiful garden planters were just some of the items up for bid, that caused stiff competition and a flurry of activity around the bidding boards at closing time.

In the end, the event's earnings were on par with previous year's events. All money raised is put towards funding the community meals, collective kitchen and junior chef programs at St. Faith's.

## A sweet ending to May Women's Dinner at St. Faith's

by Kelly Fowler

Chocolatier Carol Logan provided a sweet finish to the May women's dinner at St. Faith's.

The ladies at the inner city parish had the opportunity to design their own speciality chocolates under Carol's expert guidance. She brought top quality Bernard Callebaut chocolate, nuts and other delights to mix and match from her shop, Carol's Quality Sweets on High Street.

"Candy makes people happy," said Carol, "With all that is wrong

in the world, it's wonderful to just make people happy, to put a smile on their faces."

With more than 30 years of candy-making under her belt, Carol whipped up a batch of warm melted chocolate in no time for the ladies to use in their personal creations. Some waited patiently for their chocolates to cool, while others nibbled as they worked.

Regulars at the women's dinner agreed this was the perfect ending to their 2009-2010 season, and they look forward to when the dinners start up again in the fall.



### The Church Mice

<http://www3.telus.net/public/jshelly>

Wow! Psalm 139:13 says, 'For Thou didst form my inward parts. Thou didst cover me in my mother's womb.'

- ASV



Yup! God thinks therefore I am.



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First Fruits Practical Art ®

## fresh expressions

## Church | Culture | Hope

## Edmonton hosts first annual Vital Church Planting West Conference



by Margaret Marshall

Culture is changing. So is church. An ever widening gap exists between mainline churches and the majority of society. Relationally, the way we think about and do church is changing. Church is transforming from the centre into which everything flows, to a seedbed from which mission flows.

Mission was on the minds of bishops, clergy and lay leaders of several denominations from across western Canada, who joined visionary church leaders at Taylor Seminary in Edmonton for the Vital Church Planting West Conference May 18-20th. Participants in the conference, co-hosted by the Diocese of Edmonton and the Wycliffe College School of Evangelism, were seeking new ways to share the good news of Christ amidst a Post-Christendom culture, where one kind of church no longer meets the spiritual needs of everyone.

An increasing number of Christian leaders advocate that a mission-shaped church is the means to reach a growing population of unchurched (people who have never been affiliated with a church body, and lack a basic understanding of the Christian faith) and dechurched (people who were at one time affiliated with a church, but who no longer have, or want to have anything to do with a church).

"We have to combat complacency, declining numbers and diminishing participation in congregational life," said the Rt. Rev. Jane Alexander, Bishop of Edmonton and a missional leader in the Anglican Church of Canada.

We, as individuals and as the church, are a work in progress that is not set in stone, Bishop Jane said during her workshop presentation on getting to know your community beyond the pew.

"The church of today in its structure and its times of worship will not be the church of tomorrow," she said, adding that change is possible, and the process of becoming a mission-shaped church is "no longer the purview of a zealous few".

John Bowen, director of the Wycliffe College Institute of Evangelism in Toronto, and a driving force behind the Vital Church Planting (VCP) conferences, says that support for new ways of doing church is growing steadily.

"When the first VCP conference was held five years ago in Toronto we had just 60 participants, Bowen said. "There are nearly 150 people, many of them bishops, at this

conference in Edmonton. We've become much more than a grassroots movement."

The Most Rev. David Ashdown, Metropolitan of Rupert's Land, told the conference that an emerging focus on mission, to be witnesses to Jesus in new and creative ways, including Fresh Expressions of church, has the full endorsement and support of the House of Bishops.

"God has called us on an incredible journey with Jesus. It's a great time to be a church," he said, stating that it is time Anglicans embraced change.

"While traditions are important, there is no point in retaining traditions that don't help us on our journey."

In his keynote address, The Rev. Canon Phil Potter, Director of Pioneer Ministry for the Diocese of Liverpool and a leading figure in Fresh Expressions of church, spoke about the emerging church and the different forms it embodies.

A mistake commonly made by Anglicans, said Potter, is shaping mission to fit an existing church, when church is in fact meant to be shaped by mission. He gave several examples of successful Fresh Expressions of church supported by his own parish, St. Mark, Haydock in the Diocese of Liverpool. St. Mark's is a cell-based church, centered around small groups or cells, that are supported and encouraged by teams of Cell Mentors and Area Pastors who oversee the whole ministry. The cells include a popular card-making group, a neighbourhood group which meets in a pub, a café church, and a

Messy Church group for families. Several cells even exist within the Merseyside Police Force, giving Christians an opportunity to talk openly about faith in their workplace.

St. Mark's, an example of a mixed economy church, is known as the "Lake and River Church". The lake represents the inherited (existing) church, while the rivers are the Fresh Expressions or new forms of church that connect with people who are not reached by the inherited church. Potter explained that it is possible for the inherited church to co-exist comfortably with the Fresh Ex-



The Most Rev. David Ashdown, Metropolitan of Rupert's Land

pression of church, and both can grow.

Fresh Expressions began as an initiative of the Archbishops of Canterbury and York and of the Methodist Church as a form of church for our changing culture, established primarily for the benefit of people who are not yet members of any church.

"The reality is that today many children don't know Jesus," Potter said.

While at first glance Fresh Expressions may not look like "church", they have the potential to become mature expressions of church shaped by the

gospel and the enduring marks of the church. Spiritual leaders within the community relay the teachings and traditions of the church, and create opportunities for the community to engage in conversations about faith, spirituality and presence of God in the world. Like the inherited church, Fresh Expressions see baptism and Holy Communion as central to the Universal church.

The idea of exploring different ways we worship; of reaching out beyond church walls, and initiating a vital church plant or a vibrant fresh expression of church can leave some feeling anxious, but mission leaders say God is already out in the community, inviting us to follow his lead.

"It is our mission to let people know that they are called by name to be Christ's own forever," said Bishop Jane "What are we waiting for?"

Gordon Hills, a member of St. Saviour's, Vermilion for 28 years, left the conference with a renewed sense of optimism.

"I would say our parish is certainly prepared to go forward with new ideas and concepts," Hills said. "Much of what this conference has done is affirm our rector's (Keith Marsh) vision for rural ministry." In an effort to grow his aging congregation, Marsh has endeavoured to build strong community ties and relationships with other churches.

St. Thomas, Sherwood Park parishioner Judy Purkis says that while there is still some angst within her congregation about moving out into the community, she senses that more and more people are ready to engage in mission, and are looking for ways to move forward.

"The conference has helped me think about ways in which I could be more missional, but it has also affirmed what I have already been doing," says Purkis. "I realize my own need to be out in the world, but in what capacity I still don't know."

More information on the Fresh Expressions movement in Canada can be found at [www.freshexpressions.ca](http://www.freshexpressions.ca). Visit [www.freshexpressions.org.uk](http://www.freshexpressions.org.uk) to learn more about Fresh Expressions in the UK. Vital Church Planting resources can be found at: [www.vitalchurchplanting.com](http://www.vitalchurchplanting.com).

**Start with the church and the mission will probably get lost. Start with the mission and it is likely that the Church will be found.**

Mission Shaped Church (2004)



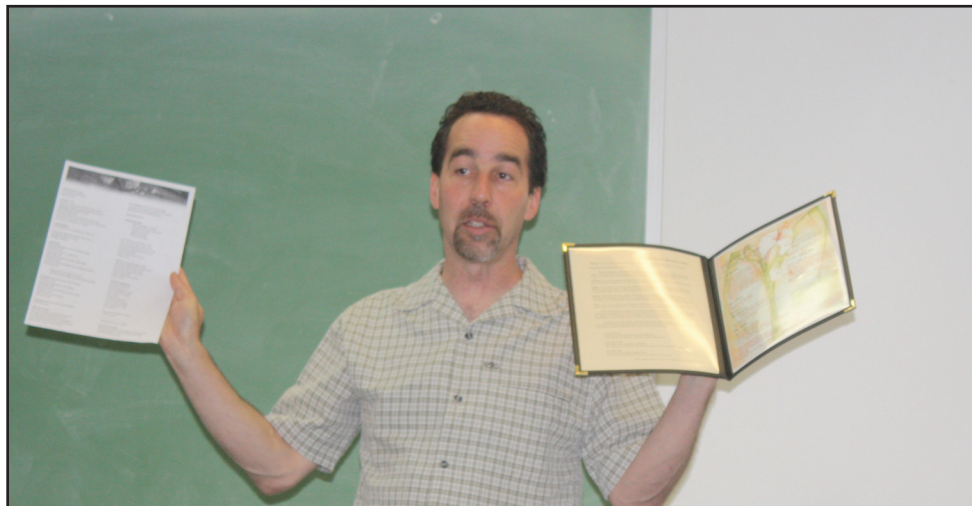
Phil Potter, Director of Pioneer Ministry for the Diocese of Liverpool

# fresh expressions



## Church | Culture | Hope

### Fresh ways of doing church presented at VCP West Conference



VCP West 2010 Workshop Leader the Rev. Jamie Howison, founding pastor of St. Benedict's Table in Winnipeg, says that while St. Benedict's Table is often labeled as a Fresh Expression of Church, "what we do liturgically is not particularly radical".

On the Fresh Expressions Canada website, St. Benedict's Table describes itself the following way: "We experience ourselves as a community of Advent spirituality: always on the hinge between the old and the new, the known and the unknown to which God is drawing us.

We are positioned within the Anglican tradition, which for us is less about denominational labels or institutional jurisdiction – though we do exist as a part of the Diocese of Rupert's Land – and more about being rooted in rich spiritual, liturgical and theological soil..."

Though St. Benedict's Table attracts worshippers of all ages, young people, many of whom are university students, find the service particularly appealing. "Young people want substance," says Howison, pictured with one of the menus designed to display service liturgy.



VCP West Conference presenter Cam Harder, Director of the Centre for Rural Community Leadership and Ministry (CircleM) in Saskatoon, advocates that fresh ministry in rural communities "begins with people". Harder says that rural parishes sometimes see themselves as poor - lacking a building, money or full-time leadership – but are actually rich in resources.

Smaller congregations are deeply rooted within their community and have connections that "present enormous possibilities for Christian mission," he says.

"When God wants something done, God provides resources," says Harder (center) leading workshop participants in an exercise to create fresh ministries using seemingly limited resources.

Mission is God's way of loving and saving the world...so mission is never our invention or choice. Lambeth Conference 1998



VCP West Conference goers were given the opportunity to participate in Standing Stones, a unique worship service, developed by All Saints' Cathedral Vicar Travis Enright, to gather Aboriginal and Non-aboriginal people and explore God in an Aboriginal Context. "We come to worship Jesus, infusing Cree symbols into Christian ceremony," says Enright, pictured in the middle of the Standing Stones circle with Sharon Pasula of the Metis Nation of Alberta.

VCP West 2010 Plenary Speaker and Workshop Presenter Harold Roscher spoke to the conference about his ministry among aboriginal people.

"Our elders have no issues with Jesus and his teachings," said Roscher, a Cree man, and Director of the Edmonton Native Healing Centre. "Many elders have a deep understanding of spirituality and model the Christian life. The challenge is getting past the institution. Some aboriginal people will not even step foot in a church."

The Native Healing Centre is a street level ministry that provides a safe haven for Edmonton's growing aboriginal population, currently numbering 52,000. The centre's vision is to develop an urban aboriginal community where, through a relationship with the Creator, hearts can be healed, and relationships can be fostered.



Fresh Future: Several new mission initiatives have recently come to fruition in the Diocese of Edmonton. The Barnabas Initiative, the Worship Room, the Project @ Holy Trinity, Messy Church, Interface Worship and Standing Stones are a few of the new mission-centered fresh expressions of church currently taking place in the diocese.



The vibrant work of Edmonton artist Julie Drew added a visual dimension to the opening worship service of the VCP West 2010 Conference. Drew has described her watercolour paintings as "an exploration of God's creation".

## church in mission

Unlocking the growth - *bringing the masses back to church*

by Margaret Marshall

Can the Diocese of Edmonton double the number of worshippers in its pews in just one day? Can it keep those worshippers coming back week after week? Back to Church Sunday Coordinator Michael Harvey believes the answer is yes.

Harvey, a Christian leadership consultant from Manchester, England, narrowly avoided the ash plume from an Icelandic volcano, and resulting English airspace closures, to conduct a whirlwind speaking tour in Canada, arriving in Edmonton on April 22nd.

"The volcano's been dormant for 170 years," Harvey told a gathering of 70 fellow Anglicans, clergy



Michael Harvey

and laity, at St. Patrick's Church in Mill Woods. "It's a bit like the Anglican Church isn't it? Sometimes we can't actually see God at work, but there's always activity going on."

For Harvey, the road to a full and vibrant church begins with Back to Church Sunday. Now the largest local-church invitational initiative in the world, Back to Church Sunday was first held in Greater Manchester, in 2004. This year Back to Church Sunday will be held on September 26th. Anglican dioceses in Canada and the UK will take part, and so will many members of the Evangelical Lutheran Church in Canada.

Last year, the Bishops of Toronto stood in full vestment outside

Union Station on a busy weekday, handing out invitations to passers-by. About 2,600 people accepted the bishops' invitations to come back to church.

Engaging his audience with his disarming brand of self-effacing humour, Harvey offered ways for Anglican congregations struggling with an aging and declining membership to unlock potential growth.

"Within the church, we have a generation of leaders who have never seen exponential growth," said Harvey. Instead we have a generation of leaders who have become managers of gentle decline.

He emphasized that he does not believe people grow churches, God does.

"God has already done the work of growing churches. It is our job to unlock the growth," he said. Back to Church Sunday, an opportunity for church-goers to invite someone they know to come with them to church, is all about Him. It's about entering

back into a relationship with God.

"It takes a very brave person to walk into a church on his or her own," says Harvey. "Yet those of us within the church are afraid to ask our friends to join us."

According to Harvey, hidden attitudes and personal mindsets are the biggest inhibitors of growth. We make decisions for others, based on our own feelings and assumptions.

"We have a fear of rejection. What if my friend thinks the service is too long? What if they don't like the music?"

Another barrier to growth, Harvey says, is our tendency to look back over our shoulders. If previous attempts to recruit new members have failed, people are reluctant to issue personal invitations again. People predict the outcome, based on past experience.

"We've already decided that it's not going to work. That's a lock on growth."

Continued on page 11.

## Missional leader challenges churches to step outside the pew

*"...the Lord appointed 72 others and sent them two by two ahead of him to every town and place where he was about to go... Go! I am sending you out like lambs among wolves. Do not take a purse or bag or sandals; and do not greet anyone on the road. When you enter a house, first say, 'Peace to this house.' ...When you enter a town and are welcomed, eat what is set before you. Heal the sick who are there and tell them, 'The kingdom of God is near you.'"*

(Luke 10:1-12)

by Kim Marceau, Peace River

How do you know what God is up to? Go out into the world, without your baggage, and listen to the stories of your community.

This was the message of Alan Roxburgh, speaking to members from across the Diocese of Athabasca for, "It's Harvest Time!" in April in Peace River.

Alan is from the Roxburgh Missional Network, based out of Vancouver. He is a pastor, teacher, writer and consultant with more than 30 years experience in church leadership, consulting and seminary education. Along with the team at Roxburgh Missional Network, he provides practical tools and resources for congregations in the areas of

leadership for missional transformation.

Alan focused on Luke 10:1-12. He believes this passage to be our call to mission – to go out into our community without our preconceived notions, and become the stranger in need of hospitality. He gave us three steps to help achieve our diocesan goal of self-evangelism – dwelling in the Word, active listening, and experimenting.

Lectio Divina – "divine listening" is an ancient form of contemplating God's word. This is the practice of dwelling in the Word. As Luke 10:1-12 was read, we listened for a word or phrase that captured our attention and made us stop. Then we shared our thoughts or questions with each other. Lectio Divina is generally a solitary exercise, but it can be done in pairs or small groups, perhaps before a Vestry meeting or part of a Bible Study.

The second step is active listening. As we listened to each other tell their experience of dwelling in the word, we realized that active listening isn't always easy. We are often planning our own response while half-heartedly listening to the other person. Sometimes we only ask a question in order to express our own response! Active listening takes practice in order to become habit.

But when we are able to do this, we may find ourselves hearing the Holy Spirit speaking in the other. When a person believes that they are truly being heard, they are more likely to communicate what is really in their heart. Alan referred to this as "listening each other into free speech".

He reminded us that God's future is often found in what we often consider the most godforsaken people and places, not necessarily in the familiar landscape of our church building.

The final aspect in this path to self-evangelism is experimenting. After we have listened to the stories of our community, we need to risk doing something out of our comfort zone. We need to be willing to try, and perhaps fail. This is how we learn. We need to ask, what might God's Spirit be inviting us to do to engage the community in the Gospel? What is God up to in my community and how can I get involved? The answer to these questions is not based on data or demo-

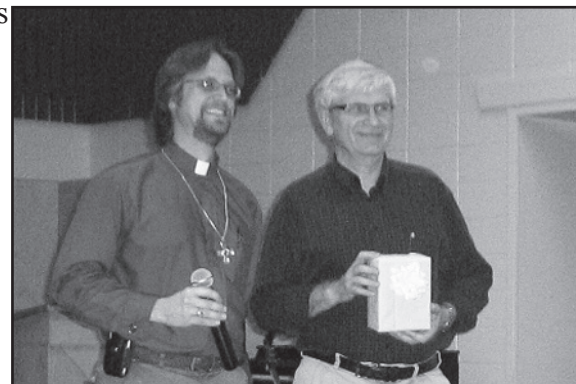
graphics; rather the answer comes from our experience of dwelling in the word and active listening. Now

is the time to step outside of the safety of our pews, and risk an experiment in the community – a simple act of reaching out to an individual or a group in a creative

way – bringing the Gospel out of the church and into the community. Now we are following the Holy Spirit, and trusting that God is with us even if our experiment appears to fail.

At the conclusion of the conference, Bishop Lawton cautioned that this weekend was merely a starting point for us. He challenged us to go back into our parishes and put into practice what we learned. Each parish is asked to share their stories and experiences at Synod this fall.

For more info on the Roxburgh Missional Network, please visit [www.roxburghmissionalnet.com](http://www.roxburghmissionalnet.com). If you would like more ideas on how to dwell, listen & experiment, please contact the dean.



Bishop Lawton thanks presenter Alan Roxburgh with a gift from the diocese.



## 30 Years of Service



Following the "Cocktails, Canapes and Casavant" finale concert, April 25th, Cathedral Organist and Music Director Jeremy Spurgeon was honoured with a surprise party marking his 30th anniversary at the Cathedral. Photo by Margaret Marshall

## Agricultural communities rich in faithfulness and generosity

Continued from page 2.

Marsh cites farming as the classic example of faith in action.

"Work the land, plant the seed and wait. Patience, persistence, hope and the ability to overcome adversity are the characteristics that sustain farm families."

Like ministry, farming faces many challenges. Rural life has been viewed as staid, insular, lacking resources and support, and without a bright future. Yet Marsh says agricultural communities are rich in faithfulness and generosity, immensely resourceful, adaptable and profoundly resilient.

"No place has had to change as much, or as fast, in the last 40 years as the farming community."

Similarly, the church also struggles to keep up with a changing way of life.

"We have to recognize that doing as we have always done is no longer going to work," he says. "With God's guidance, nobody is better equipped to recognize what we need than ourselves. Any recovery I've ever seen involved an honest, self-assessment, a review of our purpose and ways to achieve it."

Marsh believes that the courage to seek solutions, embrace diversity and work together, rather than divide over differences, is a powerful tool to build and strengthen community.

His passion for the outdoors and physical activity has enabled him

to make local connections. He is a frequent visitor to the weightroom at Lakeland College, and belongs to the swim and ski clubs. He has even led cycling training runs with firefighters attending the college's Fire Training School.

St. Saviour's has operated a hamburger booth at Vermilion's agricultural fair for over 100 years. Though the congregation is aging, they have managed to keep up the popular tradition and fundraiser with the help of young, strong firefighters.

Marsh continues to foster ecumenical unity with churches in Vermilion, partnering with other denominations to organize a Cross Walk this Easter.

"The maintenance of personal faith allied with humility in service, are keys to vibrant community life," he adds.

For Marsh, the key to successful ministry, whether in a rural or urban setting, is the ability to listen and to hear.

"The more I listen to conversations, the more I realize that the challenges facing the church, whether rural or urban, really aren't that different. Understanding the place you are in is critical. Bring no assumptions. They just get in the way. Someone once told me: 'What you show the world, the world will show you. If you show suspicion, you'll get suspicion. If you show trust, you'll get trust.' It's been a good maxim to remember."

## Encouraged by visit to diocese Primate looks ahead to next 100 years

Continued from front page.

"Every time I come here I'm encouraged by what I've experienced," said Archbishop Hiltz. He extended his thanks to Bishop Jane and the people of the Diocese of Edmonton for their recent hospitality, pausing to mark the liturgical

anniversary of Bishop Jane's consecration as bishop of Edmonton.

"There is a sense of holiness about this woman we all embrace," said Archbishop Hiltz. "Jane brings to the church a sense of confidence in the future." And with that, we look ahead with fresh expressions to the next 100 years.

## St. Stephen's Strawberry Tea



Cream or sugar? Pouring from a silver tea service, Bishop Jane helped out at the annual Spring Tea and Baked Good Sale hosted by the St. Stephen the Martyr ACW on Saturday, May 15th.

Photo by John Matthews

## Essential item donations needed for Our House

Our House Addiction Recovery, located in a larger facility at 22210 Stony Plain Road, Edmonton, is now able to reach a larger clientele.

For many years, the St. Stephen the Martyr ACW has collected essential items (toiletries, socks, etc.) and food donations for "Christmas Stockings" for Our House residents. In order to maintain and expand this important outreach program, the ACW would appreciate donations of items, or money to purchase items. The director of Our House,

Patricia Bencz, has also asked for help in providing a quilt for each resident.

Should any parish wish to contribute to this worthwhile outreach program, please contact St. Stephen's ACW members, Julie Malone (780-484-8174); or Ethel Tookey (780-477-1891). Cheque donations payable to: St. Stephen the Martyr ACW, "Our House Donation", can be mailed to Julie Malone, 8818-162 St., Edmonton AB, T5R 2M4.

**St. Luke's 100th Anniversary Service**  
The Parish of St. Luke's, 8424-95th Avenue, Edmonton, would like to invite you to its 100th anniversary celebration on Saturday, October 16th, and Sunday October 17th, 2010. A banquet will be held at 6:30 pm Saturday, and an Anniversary Eucharist Service will be held Sunday at 10 am. Celebrant will be Bishop Jane Alexander. Guest speaker will be Bishop Andrew Atagotaaluk. For more information, call (780) 466-2061.

## youth

**“And Then There Was Light” part two - *Glum defeats Black Wolf***

The following is the continuation of the story “And then there was Light” written by 14-year-old St. Mary, Edmonton parishioner, Grayson Porter.



**Grayson Porter**

Being with Blue felt good. The two buddies spent the rest of the night laughing, talking and sharing stories until, finally, Blue rested her head on Glum’s shoulder and they fell asleep.

The next day (or night whatever you want to call it) Glum awoke to find himself lying alone on the tree branch. Blue was gone and a new layer of snow was on top of him. Glum shook the snow off himself as he headed down the tree. Glum didn’t give Blue’s disappearance a second thought. She probably had to go somewhere. At least she had somewhere to go to. Glum hit the ground feet first, yawned, stretched and started walking through the winter snow. If only he was able to see things clearly like Blue. It was apparent that she could see life in a different perspective - living to the fullest.

There was a small lake in the forest that had been frozen for as long as anyone could remember. At the side of the lake was a large, sturdy rock - almost a cliff - that hung over the area of the lake. Glum sat himself down and picked up a nearby stone and stick left from the last time he’d been there. Routinely, he started rubbing the stone against the stick. Each swipe made the stick more sharp and distinguished.

Glum continued to strike the stick, hacking it with smooth, but great force until suddenly a small spark flung from the sharp stone falling into the weeds and snow. Glum stepped back in shock.

“What had just happened? What was that?” He instantly dropped to the ground, frantically combing his paws through the weeds trying to find the small little light that he had created, as he ripped apart the snow. Panting, he pressed his eye against the ground in hopes of seeing the light. Then he heard a voice. A voice he had heard somewhere before.

“Glum, come here quick. It’s important!” The voice belonged to Swift, the fastest runner in the forest Glum wasn’t exactly friends with Swift, but by the tone of his voice, something was definitely wrong. Even so, Glum wasn’t paying much attention to what he was saying.

“Hey Swift you’ll never guess what just happened! The darkness, it went away only for a second, but it went away, Swift,” Glum said excitedly. Swift furiously rolled his eyes.

“Blue’s gone!” Swift yelled, this time louder to get his attention. The words rung through Glum’s head like a bell, getting louder and louder. His mind went blank. Forgetting his recent discovery, Glum stood up, swiped the dirt off his knees, picked up his stick and started to climb down from the rock. He knew what had happened, and he knew Swift knew too. The Black Wolf had taken her.

The Black Wolf was the most feared creature in the land. It lived in the deepest and darkest part of the forest. It was a monster and it was dangerous. Blue could be easily spotted with her bright blue eyes, and was easy prey for the wolf. Glum had to save her, no matter what the risk.

“I think the wolf has her,” Swift said in a mournful tone. “I know,” Glum responded.

“Where are you going?” Swift asked, even though he knew the answer.

“I’m going to save her ...”

Swift wouldn’t let him finish. “She’s a goner Glum ... you’re a goner!”

Glum was getting impatient with Swift. He didn’t expect him to understand. “Blue is the light in the darkness!” Glum started. “Something beautiful in an ugly world! Without her this place is nothing!” He paused for a second, staring deep into the trees. Swift was silent. Glum was silent, as he walked into the forest.

As the shivering rabbit walked further into the woods, his determination withered away with each frightful step. He had never been in this area of the forest before. Glum clenched the sharpened stick in his fists, pointing it at every sound he heard. He wished the wolf would come to him, instead of tip-toeing around in the dark. He had to save Blue. There was no turning back now.

The wind was starting to pick up. It was a strange violent wind. Unnatural. As if on queue, Glum heard something that sent an instant chill trickling down his spine, making him drop his precious stick. It was the drool from the wolf’s mouth seeping through its teeth. The Black Wolf was right behind him. Glum’s body shook with Adrenaline, and he rocketed forward through the bushes. He didn’t have time to concentrate. All he could think was, “Run!” “Run!” “Run!” Glum moved like he had never moved before, weaving through the trees like a snake. Then without warning - BAM! He had charged head-first into a rather thick tree.

The wolf dived at Glum, tackling the helpless rabbit to the ground, Glum tried to pry himself away from the beast’s grip, pushing outward with his big feet, squirming with panic. Now, the snarling wolf had the frightened rabbit pinned down. While Glum wiggled against the frosty earth, his paw fell upon a sharp, edgy stone. Without a second thought, he bashed it against the side of the wolf’s face, giving Glum a chance to scramble to his feet. Glum could hear the dark animal moan, as he desperately limped away.

Suddenly Glum tripped over something. He looked down and saw those two beautiful eyes and all the memories came flooding back. Blue was lying on her side covered in a blanket of blood.

Glum fell to his knees in confusion. He had known something bad had happened since he first heard that she was missing, but it had finally hit him. He wasn’t going to save her. She wasn’t going to be alright. Somehow out of all the death and despair, her eyes still glowed, illuminating the scene.

“This can’t be happening!” Glum shouted.

He looked down, hanging his head. A tear grew in his eye and started to run down his cheek, while the wind kept whistling through the woods. This world was empty now. What was the point of living in a disgusting, ugly world like this? There wasn’t one. Glum didn’t know what to do. Maybe his name suited him now, for he was beyond just glum. He was mortified. The young rabbit felt as if he had a hole in his stomach that would never be filled.

“Ooooooh,” the wolf’s howl jolted Glum’s insides. It was coming back for him. He picked up Blue and put her over his shoulder, then started trudging deeper into the forest until he realized why it was so windy. He stopped for a second to think. He was getting close to the edge of the earth. If he went any further he would fall, but the wolf was just behind him. Glum was trapped. He stood there waiting to die. Rustling could be heard behind him. Glum listened to the haunting sound of the wolf clumsily plowing through the bushes. The beast was getting closer.

Glum held onto Blue even tighter, as the noise grew louder. The monster flew out of the darkness, and grasped the two White Rabbits in its jaw. Pain shot through Glum’s arm. Everything was happening at once. Glum prepared for the worst. as he held onto the dog’s neck for dear life. He looked up and noticed that Blue was still in the dreaded wolf’s clutches. Then the wolf was in the air again, but he was not coming back to the ground.

Glum knew that all three of them had just fallen off the face of the earth. Glum let go and flew backwards. Twisting and turning in the air, his arms flapping in the wind, trying to grab onto something. His upper body crashed against the side of the world, and he pulled himself back onto the ledge, just as he did when he climbed trees. In the distance, Glum heard the wolf’s final cry, as he and Blue fell into the sky. Glum picked himself up and walked back into the lonely forest.

Spontaneously, something warm shone on Glum’s back. Trees and bushes around him were becoming more visible. Things that Glum had never seen before were now seen. Soon the whole forest grew with beauty just like the spark from the stick. Only this time it stayed and didn’t disappear. It grew further and further. Never before had Glum experienced anything like this.

The darkness and ugliness slowly subsided. The surprised rabbit looked behind him to see the biggest, brightest light he had ever seen. He stretched out his arms to absorb the warmth.

“I’m alive!” he yelped, with a huge grin on his face, pumping his fists in JOY. Overwhelmed, Glum looked up at the light blue sky. It was bright and beautiful. It was Blue.

Glum pranced through the forest gazing at all the wonders of the world: flowers, plants, birds and colors. There was so much freedom now. so many things to look at and explore. Glum couldn’t believe it. He never wanted to sleep again.

church in mission

## “Little Seeds of Kindness” - ACW Annual held at St. Matthias

by Jeanette Flesher

On May 01, 2010, over 100 women gathered at St. Matthias Church, Edmonton, for the Annual Meeting of the Diocesan ACW.

The ladies came laden with boxes, bundles and bags of items they had made, or collected, to be distributed by the Social Action Committee. Last year 21 different organizations received these gifts of love and caring. It looks like the Committee will be busy again this year distributing the many and varied items to areas of need.

Diocesan ACWs also collected and delivered over 28,000 Campbell's soup labels to Belmead school last year. The labels were used by the school to purchase books and electronic equipment.

This has been “catch-up” time

for updating our Book of Remembrance. Thirty-four names have been entered since last year. We discussed how to honor those women who have served, but no longer have an active ACW group.

The day began with the Eucharist celebrated by our chaplain, the Reverend Coleen Lynch, and ended with Compline. During the service three new life members: Ilene Bugiak, Louise Emily Bell and Teena Cottingham, were admitted.



From left: Dodie Cripps, Sally Harrison, Marylou Stevens and Helen Shilling.

Before lunch we received greetings and encouragement from our Bishop, Jane Alexander, who is

an active ACW member.

The guest speaker was Mr. Garber from the Hope Mission. He told of the ever-

expanding work of the Mission - now serving the Edmonton area for over 80 years. Hope Mission's story of commitment to meet the needs of the community as they arise is a story much like our own.

A new form of Prayer and Badge has been adopted by the national body, hoping for unity across the country. Each of our individual groups was asked during the Business Meeting to give prayerful consideration to the new options. We will report to President Beth-Anne Exham by mid-June, so she can relay our decision to the National Meeting in the fall.

The room was filled with cards suggesting small acts of kindness that we can carry out daily, thus enriching our own lives while making the journey more pleasant for others. Packets of forget-me-not seeds awaited each person at the table, while lovely pansy centerpieces further exemplified the theme, and gave a touch of spring and “new life” to the day.

## Morinville parish raises funds for Haiti relief effort

by the Rev. Allan Bonertz

After the blessings of our Charlie Brown Christmas Tree, St. Andrew's, Morinville decided to do another project throughout the Lenten season.

We used the ideas from “Lenten Sacrifice Suggestions” to help guide us. We collected money by donating 1 cent for each year of our age on Ash Wednesday, 25 cents on the second Sunday of Lent if we played a musical instrument, and so on.

The monies raised were sent to

PWRDF and specifically designated for relief in Haiti. In total, our small congregation raised \$205.00 for the victims of the earthquake in Haiti.

We are proud of our efforts and the spirit in which everyone worked together towards meeting this goal.

Each week we continue to uplift the people of Haiti wishing them God's blessings, a coordinated relief and rebuilding effort, and return to health and prosperity, individually and as a country.



## Succeeding at Back to Church Sunday

Continued from page 8.

Harvey says rejection, which is often labeled as failure, is not always a bad thing. In fact, it can make us stronger.

“God brings struggle and failure to lead us on in life.”

How can churches, which can be institutionally unwelcoming, succeed at Back to Church Sunday?

Harvey stresses that they need to affirm their role as hosts, rather than guests. “Invitation” should be a top priority for parish councils. Spend some time discussing what welcome looks like. Perhaps coffee could be offered at the beginning of the service, rather than the end.

“How many of us invite someone over to our home for a visit, preach to them for an hour and then offer them a cup of coffee?” asks Harvey.

He adds that congregations

should plant their friendliest, most engaging members at the front door. It only takes 30 seconds for someone to decide whether they will return to a church or not.

The journey to becoming a welcoming church may also require checking old habits at the door. The Anglican “pew system” is a prime example. The attitude that: “my family has occupied this pew since the church was built,” and the practice of filling the back pews first, can be unintentionally intimidating to newcomers.

“Why do we make new people walk all the way to the front of the church to find a seat?” questions Harvey. A good host would walk with them.

Once a church has invited someone new, how does it keep that new person coming back? Harvey says the next step is to become a be-friending church, not just a friendly

church.

It takes the effort of all congregation members to notice a new person, and transform that stranger into a sister or brother.

Michael Harvey closed his presentation by challenging the Diocese of Edmonton to double its attendance on Back to Church Sunday. He will find out the results of the challenge in October, when he returns to Edmonton for the diocesan synod.

You can find out more about Back to Church Sunday at: [www.edmonton.anglican.org](http://www.edmonton.anglican.org). Back to Church Sunday kits are available at a cost of \$40 per kit (plus applicable taxes) and include a set of posters, 50 invitation/prayer cards and free shipping in Canada, from Augsburg Fortress: [www.afcanada.com/backtochurch](http://www.afcanada.com/backtochurch).

### 12 Steps to Becoming an Inviting Church

1. **Vision:** Nathan replied to the king, “Whatever you have in mind, go ahead and do it, for the Lord is with you.” 2 Samuel 7:3
2. **Modelling:** Be the change you wish to see in others.
3. **Cascading:** People are more comfortable inviting someone when their leader has personally asked them to do so.
4. **The Gift of Friendship:** Your friends will come to church because you have invited them.
5. **The Power of Story:** Find a way to weave testimonials into your worship service. Who invited you?
6. **Consider:** Who has God been preparing for invitation in my life?
7. **Practice the question:** “Would you like to come to church with me?”
8. **Pray.**
9. **Make the invitation:** Practice is the key to mastering any skill.
10. **Walk or drive to church with the person you have invited.**
11. **Introduce the person you have invited to your friends over coffee and food.**
12. **Assume they are coming the following week!**

## Young UK singers find harmony with Cathedral hosts

by Margaret Marschall

When a dark cloud of volcanic ash closed British air space in April, it opened up a radiant opportunity in hospitality ministry on the other side of the Atlantic.

A voluntary choir from Rochester Cathedral, the second oldest cathedral in England, was preparing to fly home on April 15th, having completed a 10-day tour of the Seattle area. However, word arrived that a British flight ban was in effect and the choir would be heading for Edmonton instead.

Bewildered and exhausted, all 27 members of the choir spent their first night in Edmonton in the downtown Days Inn, mere blocks from All Saints' Cathedral. Mindful of his group's tight travelling budget, and with no idea how long they would be stranded, choir director Douglas Henn-Macrae contacted All Saints' Organist Jeremy Spurgeon for help.

"Jeremy made an announcement at the 9:15 am service, the Rochester choir sang at the 11 am service, and by noon everyone had a place to stay," said Canon Barbara Burrows. Burrows, along with her husband Brian and their Goldendoodle, Zoe, welcomed two young choristers into their home.

All Saints' Assistant Curate Chelsy Stevens had recently accepted a new position in Vegreville, and was about to begin packing up her two-bedroom apartment, when she heard about the choir's predicament.

"Even though life was pretty crazy for me, I decided to put my packing on hold," said Stevens.

"We were so surprised at how quickly they found us all homes," said Beth George, one of four 17-year-old choir members, who billeted with Stevens.

"It's amazing how hospitable people have been."

Stevens camped out on her living room sofa for a week to accommodate Beth, and her friends Alice Green, Olivia Smith, and Emily Ransley.

An all-girls slumber party the first night, complete with chick-flick movies and chocolate fondue,

proved to be the perfect icebreaker activity.

None of the girls had ever been to Canada before, and all were nervous about missing upcoming exams.

"We should be writing university entrance exams this week," said Alice.

By week's end, however, the young ladies were in no rush to get home. They found their way around the city with no trouble at all, playing mini golf at West Edmonton Mall, shopping on Whyte Ave. and picnicking with other choir members in Hawrelak Park. They spent every spare moment soaking up the sun in belly shirts and short shorts.

Ever the gracious host, Stevens introduced her new roomies to five-pin bowling, and rural Alberta on a drive to her hometown of Ponoka. She also made sure they had a chance to sample high-calorie Canadian fare like, doughnuts and Double Doubles from Tim Hortons, Dairy Queen Blizzards, s'mores (roasted over the stove) and, yes, poutine.

The girls in turn, surprised Stevens with an equally fattening British supper; bangers and mash.

Stevens is thankful for the unexpected opportunity to practice hospitality ministry.

"This is a great thing to have happened to me at the end of my time at the Cathedral," she says.

"It's affirming to know that hospitality, which is so important in rural ministry, actually energizes me. It's been a really, really lovely experience."

Before heading home to Britain, members of the Rochester Choir expressed gratitude and appreciation for their new friends in Edmonton with a special Evensong service at All Saints.

"This experience has been quite surreal. If anyone had told us we'd be stuck abroad because of a volcano, we'd have told 'em, you've got to be joking," says Emily.

"We just want to thank everyone at the Cathedral for making this experience so enjoyable," adds Olivia.



Rochester Voluntary Choir members (l to r): Olivia, Alice, Emily, and Beth, with their Canadian hostess, the Rev. Chelsy Stevens.

## St. Mary's, Edgerton parish holds field blessing service

by Vera Dean

On May 16th, the congregation of St. Mary's, Edgerton (located 240 kilometres east of Edmonton) celebrated their first "Blessing of the Fields" service with prayers for the 2010 planting.

The "Blessing of the Fields" is a service held at "planting time" with appropriate prayers, litany, hymns and sermon. Some of the congregation even brought bags and jars of seeds representing their farms or gardens, for presentation and blessing.

This year, Father Dana Dean began adding to the Sunday service specific prayers related to farming

concerns, such as prayers for rain, or special needs, or for protection from disease, or farming accidents.

Then, on St. Brigit's Day (Feb 1st) he held a "Blessing of the Herds" service which was much appreciated, especially with the safe delivery of so many fine calves this year.

Later, this year we will have a Lammas Day celebration on August 1st, and of course a special "Harvest Home" when the local harvest is finished.

We will be happy to pray for any farm that wants to be included in our special agricultural mission.



Members of St. Mary's following the "Blessing of the Fields" service.

## Retrouvaille weekend to be held in Edmonton August 20-22

by Jean Carter



Described as a "lifeline for marriage", Retrouvaille helps couples through difficult times in their marriages.

Has your marriage passed through the romance stage? Retrouvaille is designed to provide the tools to help get your marriage back on track. It will give you the opportunity to rediscover each other

and examine your lives together in a new and positive way.

This program has helped thousands of couples experiencing marital difficulty at all levels.

For confidential information or to register for the program beginning with a weekend workshop in Edmonton, August 20 - 22, 2010, email [retrouvaille@shaw.ca](mailto:retrouvaille@shaw.ca), or call 780-577-1474; or visit [www.HelpOurMarriage.com](http://www.HelpOurMarriage.com)

### St. Margaret's Anniversary

On Sunday September 30th at 10 am, St. Margaret's Anglican Church of Edmonton will be celebrating their 30th anniversary. Everyone is welcome, and we would love to see some past parishioners at the celebration. There will be a barbeque and reception following the service. We are proud to have Bishop Jane Alexander presiding at the service. For more information, please contact St. Margaret's at (780) 437-7231 or [stmag@telus.net](mailto:stmag@telus.net).