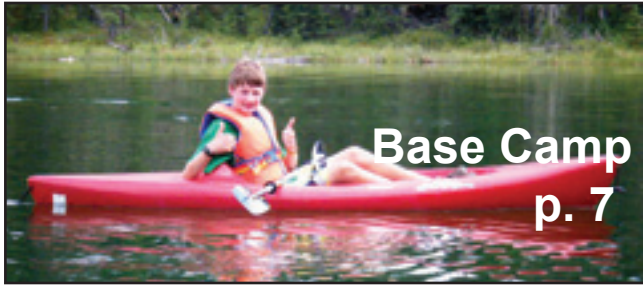




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the messenger

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

NOVEMBER 2010

All God's splendour
As September draws to a close, Edmonton's river valley bursts with colour.



Emerging Christian leaders share thoughts on love, mission *McLaren, Franke speak at Mainline Church Conference in Edmonton*

by Margaret Marshall

Influential Christian thinkers, speakers and authors Brian McLaren and John Franke shared their sought-after views on missional Christianity with a multi-denominational gathering, sponsored by the Diocese of Edmonton, October 1st and 2nd.

Leaders in the emerging church movement, McLaren and Franke brought their passion for God's church and Christ-centered mission to the Mainline Church Conference, held at the Myer Horowitz Theatre on the U of A campus.

McLaren, named by *Time* magazine as one of America's 25 most influential evangelicals, and Franke, a prominent Emerging Church theologian, facilitated a relaxed and open discussion about the challenges facing Mainline Churches (including Anglicans, United and Presbyterians) struggling to find their place in an ever-changing post Christendom world.

As a pastor who has mentored church planters and assisted in the development of many new churches, McLaren believes that the heart of mission and the key to the church's salvation is love. But Jesus' commandments to "love the Lord your God with all your heart, soul and mind", and to "love your neighbor as yourself" continue to challenge Christians.

"We have catechisms about what you should

believe," says McLaren, "but no catechisms about how to love. It's embarrassing that with 2000 years of church history behind us, we still haven't figured out how to help people be missional."

In his confessional, *A Generous Orthodoxy*, which has been called a manifesto of the emerging church conversation, McLaren outlines a Jesus and love driven orthodoxy defined by missional intent. Looking beyond the "us/them" paradigm, the orthodoxy McLaren envisions focuses on a

In the midst of our diversity, we must remain unified on this point - Jesus is the Way, the Truth, and the Life. If we fail to stand fast here everything else will be in vain and the Christian church will lose its bearings.

John Franke, *Christianity Today* December, 2009

health, "because that's how we grow. The truth we know is being reframed all the time."

Copies of Franke's latest book, *Manifold*



John Franke, left, and Brian McLaren share insight into ways Christians can think and act more missional. Photo Margaret Marshall

"we"-centered faith that draws us closer to Christ and each other.

Franke, Theologian in Residence at the First Presbyterian Church in Allentown, PA, says that questions and conversations about faith are a mark of

Witness: The Plurality of Truth, were purchased by many conference attendees. In the book, he surmises that we are dependent on one another to carry out the Gospel and mission of God.

"All are called to do their part in the mission of God in accordance with the gifting of the Spirit and with the particular social and historical circumstances in which they are situated... All are dependent on the life and witness of the others for their own health and vitality... We cannot bear this witness alone. We were never intended to do so. We need each other." (*Manifold Witness* pp. 136, 137)

"Mission, shaped by God, is at the core of all church life," Franke told the conference, adding that a shift in view from "church with a mission", to "missional church" is fundamental.

events



Bishop Jane Alexander installs Travis Enright as the Canon Missioner for Indigenous Ministry. Showing their support are Canon Enright's mother Donna Enright, right, and his uncle Oliver Constant. Photo by Doug Cowan

Canon Missioner for Indigenous Ministry installed at All Saints'

by Margaret Marshall

All Saints' Cathedral Vicar the Rev. Travis Enright was installed as Canon Missioner for Indigenous Ministry during a Choral Evensong Service on Sunday, October 3rd.

The emotionally moving service was a meld of traditional Anglican *Book of Common Prayer* (BCP) liturgy with First Nations' prayer and song.

During a moment Bishop Jane Alexander later described as "holy", the Cathedral congregation stood in silence as Michelle Nieviadomy, vocals and piano, and Harold Roscher, drum, of the Edmonton Native Healing Centre, dedicated a song to Travis.

Through his outreach and mission work, Canon Enright, a proud Cree, has helped strengthen relations between Edmonton's Inner City and First Nations communities and the Church. He currently chairs the City of Edmonton Aboriginal Affairs Committee, has facilitated Kanata/Canada discussions, and was one of the organizers of the "Remembering the Children" event, preparing Aboriginal and church leaders for the Truth and Reconciliation Commission on residential schools. Travis developed Standing Stones, a Fresh Expressions worship service, to bring together Aboriginal and non-Aboriginal people in a church environment conducive to healing and understanding.

"The time has come to move forward and release ourselves from "the bondage of failed missions," Bishop Jane said in her Homily address.

She described a "multi-coloured, multi-faceted world", which becomes a better place when "individuality, innovation, beauty and worship all come together". Yet, there is a particular group of people (Aboriginal community) who have been left out of this picture and conversation for a long time, she continued.

"The vision for us as a church is that everyone feels called and invited. No person, and the gifts they bring, is more important than another. Each person is necessary to complete the whole community."

"I believe Travis is a bridge builder. He truly believes that if one person is missing from the conversation our Christian community is not complete."

Quoting the theologian Barth, Bishop Jane called on the congregation to provide support for Canon Enright in his new ministry.

"We are all called Jesus in the eyes of the Father, and we are all called to walk alongside Travis. He doesn't have an easy road ahead of him. His invitation to come to know Christ may be greeted with openness and joy, or it may be met with suspicion and indifference."

Bishop Jane invited Travis' mother, Donna Enright, and his uncle, Oliver Constant, as well as the congregation, to participate in the laying on of hands ceremony. She then installed Travis Enright as Canon Missioner for Indigenous Ministry in the Chair of St. Jean de Brébeuf.

The new canon was moved to tears, as the standing congregation cheered and applauded loudly.



The Rev. Canon Travis Enright with his mother Donna Enright, and Bishop Jane Alexander. Travis' brightly-coloured cope features detailing by Cathedral parishioner Florence Bell (beadwork) and St. Augustine's Parkland parishioner Winnie Kennair (ribbons).

Photo Doug Cowan

B2C Sunday infused with joy and enthusiasm

by The Rev. Nick Trussell

Excitement, enthusiasm and joy were infused into the worship of many of our parishes on September 26th, Back to Church Sunday. Some have since said about this day of welcome, that it was exactly what they want church to be every Sunday - alive, full of wonder and awe. If one day of lively worship was the goal of Back to Church Sunday, then we can say it was a huge success right across the diocese.

Our diocese recorded a 135% attendance increase in one day! Most parishes saw at least a 50% increase; some even more! Success would mean one person inviting one friend and we invited over 1000 friends!

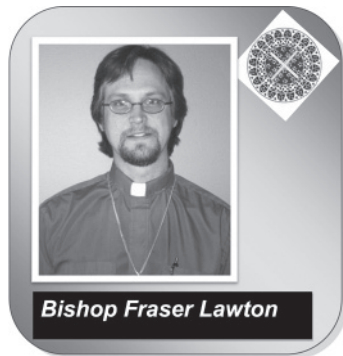
If Back to Church Sunday was about filling our churches for a day, then we can say its purpose was fulfilled. But of course, that's not the purpose. The crowds and exhilaration that many of our parishes experienced on Back to Church Sunday were the joyful result of courage and effort: individuals stepping up to the challenge to invite others to share our faith and worship.

We have good news to share; God is with us and for us. He has created us in His image, that we might know and share His love. We celebrate and encounter the good news of God in Christ every Sunday in our parishes. It is a great thing to share the joy and peace we know from God with friends, family and co-workers in worship. Every invitation is part of our participation in God's work, regardless of the response. Our invitations have helped some people discover or rediscover a faith home. For others it sparked a conversation, for others it has created questions. But for those of us in the church who made an invitation, who were welcoming, who shared our faith, it was a small part of our answer to God's call to be the Church and boast about Christ. That small step toward welcoming, sharing and proclaiming is the purpose of Back to Church Sunday, and we were very, very successful!

Continued on page 8

bishop's corner

Defining our true purpose and passion



Bishop Fraser Lawton

By the time this goes to press, both Edmonton and Athabasca will have held synods. Synods can be interesting affairs. We have the opportunity to gather together from across the diocese and to see friends again. We make decisions on canons and regulations and constitution (how we operate

together). We debate about concerns and issues of church and society. We worship together, and we eat together. We also have the opportunity to learn together, as we listen to guest speakers. At its best, synod is a meeting together of the people of the diocese to discern where God is leading us. It is an opportunity to renew our commitment to pursue Him. Somewhere in all of this is the sometimes unspoken issue of our very purpose. This can get so lost in the debates, discussion and decisions around rules, property and money.

Synods can become passionate when discussions touch on things about which we feel very strongly. It is always interesting to see which things will draw out the passion, which at times can be matters connected with the very core of what we believe. Synods can be a test of where our passions lie. It remains to be seen what these issues will be this time around. We will certainly face issues around finances

and property – sure to ignite passion! We need to be careful, though. We are not our buildings. While they hold memories and serve us well as places of worship and holiness, buildings are tools to serve the mission of the church. They themselves are not the mission.

I suspect the time is soon upon us, if not here already, to be creative in selecting places to meet and worship. It may mean radical changes. If nothing else, such questions invite us to consider our understanding of why we're here at all. The things that raise the most passion are likely good indicators of the things we hold dearest in our hearts. How wonderful it would be if discussion about how best to tell Alberta about Jesus elicited the greatest amount of passion and energy. Everything else we do – debate, resolutions, learning, managing what God has entrusted to us – is meant to serve this mission.

As we reflect upon these recent synods, I would encourage you to note what has ignited your passion; whether you were physically present at synod or not. What happens at synod should be directly linked to our purpose and our passions. Do our passions match our purpose? If not, we need to ask God to search and change our hearts. Take the time to pray for our dioceses and the mission we share. May God form our hearts and passions to match His purpose and to fill our hearts with passion for Him, and for those who so desperately need to know Jesus.

The Lord be with you,
+Fraser Athabasca

God our Father calls all his children to ministry



Bishop Jane Alexander

Dear Friends,
We have just shared time together at our 62nd synod, which followed our Mainline Church Conference in October. There has been a lot of teaching and time spent together talking about the mission and work of the church, and I have been asked more than

a few times just how this concerns the individual person in the pew.

When the church is called to mission and to ministry, it is a call to the entire body of Christ to rise up and to act. I believe that each of us, as a child of God, has a vocation, a calling, to be part of God's plan for the transformation of this world. We each accept, on a very visceral gut level, that God has hopes and dreams for us, his children. Imagine for a moment a parent who had no hope or dream of the future for their child – it is almost impossible to conceive. It is, of course, unhealthy to map out a child's life in its entirety right down to the minutiae of who that child will talk to, what they will do in life and even who they will love. But it is completely understandable to dream that the child will be healthy and happy and grow into the person all their potential promises that they could be.

How could God not have a dream for each one of us his children? It is part of the work of the church to encourage one another to grow into the image of God and to realize the great plans of God for our lives. Rowan Williams says that "in the most basic sense of all, God's call is the call to be: the vocation of creatures is to exist...to exist as themselves". I love that idea. In learning who we are and who we are called to be, we do this in relationship with others and in them we see glimpses of God's plans for the whole world.

This whole world and our own humanity become places where individuality, innovation, beauty and worship all come together. Such a view pulls us very firmly away from the idea of a church whose only desire is to make everyone into clones of some non-existent ideal, and

into a vision of the church as Christ's own body in all its fullness and beauty. A church that is multicoloured and multifaceted, and precious in the eyes of God. A vision into which we pour everything we have, everything we are, and everything we could be.

As a church at this time and in this place, we are called into prophetic ministry. Being a prophet comes with memories of other prophets through the ages whose words were not always well received. Nevertheless, we, the church of this age, are called to go to places and people to whom we may not have spoken for many years – if ever. There is baggage of past hurts, past disappointments. The invitation to come to know Christ may be greeted with a sense of openness and joy, or it may be met with suspicion or indifference. But we believe that it is God's will that his children live together, learn from each other and speak each other's languages in this life. Because our life in Christ is to be a reflection of the life to come – and witness to our belief that God's kingdom will come on earth as it is in heaven. Sometimes, as Christians we are called not necessarily to break down walls that divide us –but it might be our calling just to loosen a single brick in the wall and look through the gap and whisper 'are you there, can we talk?' The vision for us as a church is that everyone feels called and invited. No person, and the gifts they bring, is more important than another. Each person is necessary to complete the whole community.

In hearing John Franke's favourite theologian, Barth, quoted many times this past month, I was reminded of something Barth said:

"God has chosen us ALL in Christ; at the deepest level we are all called Jesus in the eyes of the Father". I remember how I felt when I first heard that, how I still feel when I read those words now: 'we are all called Jesus in the eyes of the father'. If God loves me as much as that, how could I not live my life in such a way that I become God's dream for my life? So my brothers and sisters in Christ, what is your vocation? What is your call to serve? Pray on this, and whatever your vocation may be. I pray that God will grant you the grace to pursue it.

In Christ,
+Jane

the messenger

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December deadline:
Please submit stories, ideas and photographs for the December issue by November 1, 2010.

Christian thought

Roadtrippin' with the rector - *tending God's fields*



The Rev. Chelsy Stevens

Have you ever had a conversation with someone, knowing that your discussion is certain to end with talk about the weather? Welcome to my world during harvest time. There are

plenty of things to talk about in rural Alberta, but at this time of the year, as farmers rush to harvest their crops, the weather is on everyone's mind. In fact, as I sit in my office to write, the clouds are hovering over Vegreville, the road is wet from the rain, and my first thought is: "Oh, those poor farmers, they just can't seem to catch a break."

During my road trips between Vegreville, Viking and Sedgewick, this summer, I was witness to the entire process of farming wheat and canola. In the spring, I drove past farmers on their tractors clearing stones and chunks of dirt, in preparation for planting. At the start of summer, I visited farmers whose wheat was just beginning to grow, blessed with lots of rain and sunshine. I realized there is nothing more beautiful than a bright blue sky, or a really dark grey cloudy sky,

above a blossoming field of yellow canola. Now, as I drive down Hwy 36 in the midst of harvest, I see combines travelling up and down the rows of freshly swathed fields. Harvest is a process that I've always taken for granted, but it's fascinated me over the last few months.

My interest in farming and harvesting has reminded me of 1 Corinthians 3: 6-9.

"I planted and Apollos watered, but it was God who gave the growth. It follows that the person who plants isn't anyone special, and the person who waters isn't anyone special; what matters is God who gives the growth. The person who plants and the person who waters are just the same, and each will receive this reward according to his own work. We are God's fellow-workers, you see: you are God's farm, God's building.... Everyone should take care how they build on it. Nobody can lay any foundation, you see, except the one which is laid, which is Jesus the Messiah!" (NIV)

The spiritual growth of our communities needs to be tended, just as the fields we drive past on our road trips. Planting and harvesting successful crops requires the proper equipment, labour and growing conditions. Without these things, growth may not occur. We have all been

blessed with different gifts and skills, whether it be teaching, preaching, pastoral care, music, childrens' or youth ministry, or hospitality. Our unique skills need to become part of the spiritual farming and harvest in our communities. It is with these gifts that we fertilize the soil, clear stones, plant seed, water and tend the fields and, with time, see growth. Just as canola takes time to ripen, our actions take time to reach fruition. Even the smallest act can be rewarding: from inviting a friend to come back to church, to sending a card to someone you haven't seen in a while. When you use your gifts to tend the field whose foundation is Jesus Christ, God will make them grow! I don't know about you, but that really excites me!

I encourage you (when the time comes for harvest again next year) to pray for our farmers who are out in their fields early in the morning, late into the evening. Pray for the weather to be favorable for our farmers and their crops. And I encourage you to continue to pray for yourselves and the communities that you are a part of, as you plant your own crops, tend God's fields, and are witnesses to the growth that he will make happen!!

From World Cup to the world in a wafer

by Stephen W. Martin

They come from the east and the west, the south and the north, proudly displaying the colours that reflect their distinctive origins. Marching in procession towards the place of gathering, this multitude rehearses the hymns and anthems that will greet their heroes on the most exalted stage in the world. Many in this crowd are making the pilgrimage for the first time; others mark the years by the four-year calendar of events in-between, attending as many as their resources allow. All have sacrificed significantly to make this (for most) long journey.

Under the aegis of its Catholic governing body, the Fédération Internationale de Football Association (FIFA), the greatest liturgical event on the planet takes place. In their common working (leitourgia), this gathered multitude of strangers becomes a "people". But they do more than merely watch a soccer game unfold: united by passion for their national side, they become "the twelfth man", spurring their team on to glory. If their heroes disappoint, however, they can turn ugly, an ordered unit turning to anarchy.

I was privileged to be in South Africa during the first half of this year. While there, I witnessed first hand the preparations and celebrations of this festival celebrating "the beautiful game".

But the setting for this particular World Cup was also significant. For the preparations invoked a mythology fed by the recent discovery of the earliest fossilized human remains on the Witwatersrand, mere kilometres from Soccer City - site of the opening and closing ceremonies. The World Cup motto Ke Nako ("it's time") proclaimed a new beginning - not only for South

Africa, but for the continent within the global economy. It was time for the nations to return to their point of origin, to honour their ancestry in Mother Africa. The vuvuzela (a plastic, made-in-China replica of a horn claimed by an indigenous church to issue its call to worship) was co-opted in advertisements to lend symbolic sound to this call to gather. Much maligned by those watching the events on television, the vuvuzela was transformed into an instrument creating a strange sense of communion within the stadium, a backdrop to the particular songs of each group of supporters.

But, as would be expected, the corporate forces of globalization shaped the event as well. The vuvuzela I purchased from a Cape Town street vendor had a Coca Cola logo printed on it, while FIFA acted as police force for its sponsors, most notoriously threatening with lawsuits any local company that used the World Cup to sell its products - unless that company was an official sponsor. The African "pap en vleis" vendors that normally gathered outside local soccer venues were banned - unless they were prepared to pay FIFA several thousand dollars for permission. Worst of all, the only beer for sale inside the stadia was Budweiser.

Drawing an analogy with soccer is neither facetious, nor an attempt to be merely "relevant" given the fact that the World Cup is still strong in

our memory. Gatherings such as the World Cup invoke such passion, and resonate so deeply with us, because they point to the way God has created us.

Long before the first soccer ball was kicked, the great African theologian St. Augustine wrote that human beings are created for communion, though there are two radically different kinds of communion. Each is based on love, and each transforms a "multitude" into a "people". The multitude gathered at the World Cup (and

virtually through satellite TV and the internet) is indeed a gathering of reconciliation whereby the many become one body.

But it differs in its fundamental direction from that gathering called "church".

In becoming a people, individual persons have to put some of their differences aside and unite under one banner: that of the nation. This, however, only suppresses their differences. They re-emerge after the tournament is over. Moreover, the nation is but one of many nations, a section of humanity. By contrast, the liturgy that we call "Christian worship" creates a radically new people. But this 'radically new people' is not merely a part of humanity; it represents the destiny of the human race as a whole. This destiny is communion, as I've suggested. But it's a communion manifest in the exchange of gifts.



Continued on page 8

AI consultant gives positive guidance to parishes

by Margaret Marschall

The recent appointment of Paul Nahirney as Diocesan Consultant on Appreciative Inquiry has given parishes working to secure a viable future a new source of support and optimism.

Nahirney, a member of Christ Church, Edmonton, has been helping the parishes of St. Faith's, St. Peter's, and St. Stephen's, Edmonton, and Immanuel, Wetaskiwin, adapt to change and grow as congregations through a process focused on positive thinking.

Currently enrolled in a D. Min. program in Congregational Renewal and Development offered by Seabury Western Theological Seminary/Church Divinity School of the Pacific, Nahirney chose to write his thesis on Appreciative Inquiry



Diocesan Appreciative Inquiry Consultant Paul Nahirney

(AI) – an organization development philosophy that focuses on the positive dynamics identified by a parish. Parish renewal is based on identifying what has worked and what is working versus what is not.

“People are energized by focusing on what’s going right, not what’s gone wrong,” Nahirney says. “The belief is that every group has more going for it than issues or problems to be resolved. So why not keep the focus on what is working?”

The AI approach to parish renewal involves four stages.

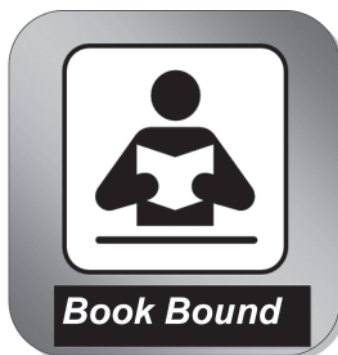
During the first stage of “discovery” congregations are asked to identify the best of what is; what gives life? They’re asked to talk about their own spiritual journey and involvement with the parish. In the second stage, parishes are asked to “dream” about what God is calling us to do.

Where do you see your parish by the year 2015? The “design” stage gives congregations an opportunity to define what their ideal parish would look like. They decide what type of leadership and structure are needed to build the parish they envision. During the final “destiny” stage parishes learn how to empower themselves, working with their circumstances to move toward their desired state.

While Nahirney has used the AI approach to help secular organizations achieve renewal and growth, this is the first time he has introduced the process to parishes. He says one of the great things about the AI process is that it gives all members of a congregation a chance to participate. His hope is that it will lead to the “reinvigorated involvement” of the entire parish.

The parishes Nahirney is currently leading through the Appreciative Inquiry process are expected to complete the four stages by December. It will then be up to parishioners to decide how best to implement their findings.

Prize-winning author dissects postmodern atheism



Absence of Mind: The Dispelling of Inwardness from the Modern Myth of the Self, by Marilynne Robinson. *The Terry Lectures*. New Haven and London: Yale UP, 2010. 135 pp. ISBN 978-0-300-14518-2.

by Clytemnestra Prothero

These essays, from lectures delivered at Yale “on religion in the light of science and philosophy” under the auspices of the Dwight Harrington Terry Foundation, welcome Marilynne Robinson to a roster of notable thinkers and writers including Paul Tillich, Erich Fromm, John Dewey, Jacques Maritain, Carl Hung, Paul Ricoeur, Hans Kung, John Polkinghorne, Terry Eagleton, et al.

To most readers, however she is likely known already as the author of a Pulitzer prize novel, *Gilead*. Some will have already encountered her, perhaps, as an essayist in *The Death of Adam*, making trenchant, “contrarian” observations on varieties of academic cant-and tender reflections on the experience of reading and hearing scripture in worship.

The essays in *Absence of Mind* are altogether a stiffer challenge, made worthwhile for me not just by my general agreement with her position, (always exhilarating) but also by the fact that her careful and rigorous and learned arguments are punctuated by sentences with the rhetorical snap and tang of a three-olive martini.

Robinson takes the position in these essays, that the current champions of postmodern atheism are indulging in something quite different from the rigorously scientific thinking to which they lay claim. Their “parascientific” attitude (her term) is just another version of late 19th-century positivism, not at all scientific in its insistence on a closed paradigm of knowledge and its contempt, in the face of observation and history, for all attempts at transcendence, or the human impulse to “see around the edges” of systems, or laws, or paradigms that claim to represent reality in its permanent completeness.

I was much taken too with Robinson’s observation that these “despisers of religion” target those expressions of the religious impulse - those faiths - that imply an anthropology or theory of what it is to be human, those in effect that ask (even if they can’t answer except provisionally): “What is man that thou art mindful of him?”

Her contention lends weight to the suspicion that what is targeted in the New Atheism is not so much a vision of the

divine, as a vision of the human: “Whoever controls the definition of mind controls the definition of humankind itself, and culture and history. ... What we are, what human beings are as individuals and in the categories we assign to them - our assumptions and conclusions on these subjects have had enormous consequences, which were by no means reliably good.” And she declares her

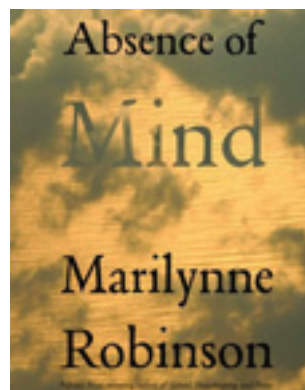
own “bias”: “I believe it is only prudent to make a very high estimate of human nature, first of all in order to contain the worst impulses of human nature and then to liberate its best impulses.”

If she is right—then her comment on the mutual incompatibility of the various “definitions of mind” that undergird the arguments of New Atheism: “We have been optimized by competition and environment, we are shaped by economic forces and means of production, we are inheritors of a primal guilt, we are molded by

experiences of frustration and reinforcement. These are all assertions that have shaped modern thought. But they are not to be reconciled with one another” (emphasis mine). And she is very funny at the expense of theorizing that reduces all human impulses toward truth, beauty, and wonder to the mere business of “attracting mates.”

In short, a voice of - all at once - great erudition and refreshing common sense, deploring the dualistic sleight of hand by which “the ethereality of the mind/soul as spirit” is brought down “to the reality of the mind/brain as a lump of meat” and suggesting instead that “If complex life is the marvel we all say it is ... then meat is, so to speak, that marvel in its incarnate form. ... If the mind is the activity of the brain, this means only that the brain is capable of such lofty and astonishing things that their expression has been given the names mind, and soul, and spirit.”

A voice of measured and reticent hopefulness, finding testimony to the glory of God not only in the wonders of the heavens, but in the wonders of the human.



A voice of measured and reticent hopefulness...

youth ministry

Youth Daze conference a spirit-filled weekend

by Taylor Beaudry

St. Thomas, Fort McMurray Youth Group

On September 3, 2010, Bishop Fraser Lawton welcomed 13 youth and their leaders from across the Athabasca diocese to the first diocesan youth conference. The spirit-filled weekend kicked off with an excellent meal (a common occurrence throughout the conference) prepared by the All Saints' parishioners, and a night of fellowship, worship, prayer, and crafts.

The conference only got better as the weekend went on. The youth played some crazy

games, built relationships with each other, drew closer to God, and learned more about His truths. A discussion encouraging youth (and everyone else in attendance) to never settle and to never be satisfied was very motivational. The weekend was a spiritually refreshing experience that left everybody wanting more.

Thank you to all the people who made the conference possible, especially All Saints' church. Thank-you to Bishop Fraser for taking the time to come and minister to us and thanks be to God for meeting us there.



Lay Reader Danya Lawton, Bishop Fraser Lawton and the Rev. Greg Lynn.

Young Anglicans connect at All Saints' Church, Athabasca

by Mary Gislason

What a privilege it was for All Saints' Church, Athabasca, to host the Diocese of Athabasca Youth Conference, September 3-5, 2010.

How wondrous it was to sit on the sidelines on Saturday, September 4th, and listen to Bishop Fraser Lawton's extraordinary Bible teachings and his discussions with an energized, attentive and appreciative youth group. These teachings were followed by interesting music and singing, which was also a highlight of the Youth and Bishop's Sermon Service, held the next day. Fun and fellowship in worship were reflected in the positive, cheerful faces of the youth.

Young people from across the Athabasca diocese enjoyed food and lodging, lovingly supplied by members of All Saints'. The well-mannered youth and their chaperones cleaned up after themselves well; a neat pile of sleeping bags the only evidence they had slept in the church hall.

It was quite an occasion to see young people from different parts of the diocese positively connect with one another, the bishop and members of our congregation. The conference inspired youth from different parishes to come together; a goal the diocese will continue to work toward. The youth of today have much to offer our changing society, and we are prepared to listen.

Thanks be to God.

Ask & Imagine program a life-changing experience

by Devon Goldie

This summer I had the incredible opportunity to go to the Ask & Imagine program in London, ON (thanks to the financial support of both my parish and the diocese).

Ask & Imagine is a two-week intensive Anglican/Lutheran leadership program that takes place every August at Huron University College. For 15 days, I lived in intentional community (in one house) with 18 other teenagers from across Canada. Six adult mentors lived in a house beside us, and supported us on our personal journeys.

In a classroom setting, we learned about everything from theology, to personality types, to world religions and more. We explored practical topics such as, games facilitation, theatre and how to lead workshops by 'doing'. Throughout the program, I participated in all sorts of fun activities. We went on a high ropes course, saw the theatre production *Roots Among The Rocks*, engaged in personal reflection during a silent retreat day and to top it all off, participated in and served as part of the leadership team at CLAY (Canadian Lu-

It's crazy, but I suddenly see God everywhere I look!

theran and Anglican Youth gathering). As a team we led activities all throughout the gathering.

Our group of 18 was split into four smaller groups to create workshops that we taught at CLAY. Our group gave a presentation on forgiveness, while the other groups spoke about time management, material possessions and permission to fail. We discussed the importance of forgiveness and different tools to help forgive. Afterwards, many people thanked us and told us

what they learned. It was such a rewarding experience! I was able to share a part of myself with people, and many of them shared back. I also had the amazing opportunity to read the Gospel at the Sunday morning service, on stage, to everyone at CLAY.

My favourite part of the program was Bible study, led by the Rev. Canon Bill Cliff! He taught at Ask & Imagine and was the keynote speaker at CLAY. I ended up seeing him speak over 10 times. He completely changed my perspective on Christianity! He taught me how to really enjoy the Bible, and how best to tackle it as a younger person.



Devon Goldie (glasses) on a pioneer village wagon ride with a few of her Ask & Imagine friends.

Everything in my life now seems to relate to what I learned at Ask & Imagine. It's crazy, but I suddenly see God everywhere I look! I'll never forget what I learned this summer. I feel like I've grown so much in my faith and potential to be a leader. I can't wait to put this education to use in my life!

youth ministry

Youth group beautifies neighbouring business with wall mural

by Tisha Raj

St. Paul's, Edmonton Youth Group

Service projects are a great way to cultivate civic consciousness and foster community relationships. When an Edmonton business owner looked for a creative solution to mask graffiti sprayed on the side of his garden centre, youth at neighbouring St. Paul's Anglican Church were happy to lend a hand.

Eager to make a difference in the community, members of St. Paul's Youth Group volunteered to paint a beautiful wall mural at Apache Seeds, located at 149th Street and 101 Avenue. The youth had previous experience with neighbourhood beautification projects. In June, many had taken part in the Community Action Project (CAP) to clean up Stony Plain Road.

With the help of Sharon Chapman of Capital City Clean Up and Wendy Kinsman of Jasper Place Revitalization; the young people were put in touch with Apache Seeds' owner Jerry Close,



St. Paul's youth hard at work on the mural at Apache Seeds.

who was delighted with the idea of a mural. Kris Friesen, a local artist who has had several of his works commissioned by the City of Edmonton, was asked to come up with the design and supervise the creation of the mural.

On August 10th, 11 young people (the youngest being 11) and a garden centre employee painted from 10 am until 4:30 pm, under the guidance of Friesen. Passing motorists honked encouragement to the young artists working on

the wall which faces busy 149th Street. Many passersby also stopped to admire and ask about the project, which they said indeed brightened up the place.

An Apache Seeds' employee made a superb lunch, and refreshments were aplenty for all volunteers. It was incredible to watch the white-washed walls (Kris had done some prep work over the weekend) slowly transform into a beautiful garden of flowers, pumpkins, sunflowers and other plants. As a finishing touch, the artists' handprints and signatures, and the logos of Apache Seeds, St. Paul's Anglican Church, Capital City Clean Up, The City of Edmonton and City TV were added to the wall.

Overall, the project was a success. It fostered a sense of community, and got people enthused to work together to beautify their neighbourhood. The youth from St. Paul's really are proud of their achievement and it was a fun day for them. It was a first time for almost all of them to be involved in a mural project. We, at St. Paul's definitely look forward to other great community partnerships in the future.

Base Campers square-dance, kayak, hike and horseback ride

by Mark Armstrong

Director, Pine Bay Base Camp

It was mid-summer and the weather was hot! Early on a July Sunday morning, Base Campers (including six brave souls coming for the first time) boarded the yellow dragon bus in Edmonton, – destination: Switzer Park, north of Hinton. More than three hours later, we arrived! After unpacking the bus and unloading the canoes, our first task was to set up our tents; four tents for 18 campers, with an incredible view of Pine Bay. Nearby, 11 staff members finished pitching their own tents, just before the first rain shower.

The rain did not dampen spirits that first day, or later in the week during our 'Olympic Games'. To the slight disappointment of several campers, there would be no sleeping under the stars this year. Clouds and rain would have made sleeping outside a very cold, not to mention wet, experience.

Base Camp opened with Eucharist, a few crafts and games in the afternoon, and a campfire to close the evening. Campers soon fell into a daily rhythm. We would gather for morning worship before starting each day with a hearty breakfast, prepared by Linda Dean and Don Franks. After cleanup, we broke up into small groups. Father Tom Dean introduced a movie, *Chariots of Fire*. The movie chronicles the faith and challenges of Eric Liddell, an Olympic athlete in 1924. Campers watched the movie in daily installments, and were given an opportunity to discuss some of the themes and issues. Campers also practiced their canoeing skills in preparation for our later trips.

Our first outing was a hike to Moberly Look-out. We only made one wrong turn before finding the correct road! Greg Rose drives the yellow

dragon as well in reverse, as he does forward. There were lots of mosquitoes to greet us when we got to the top of Moberly, but the view was spectacular! We signed a guest book, and found the names of base campers from 1999. From the clear vantage point of a weather station we could see that threatening clouds were quickly closing in and we hurried back down the hiking trail. We made it back to the bus just in time for everyone to stay dry.

Other adventures included a hike/canoe trip to Kelly's Bathtub and a canoe/kayak journey down Jarvis Creek. Only one canoe flipped while going over a beaver dam - always remember to keep low in the boat! We made two trips to Hinton for showers and swim time, and went horseback riding at Entrance Ranch. (One rider's horse sent her for a ride through the air into a small tree, but she clambered back on!)

Mid-week we were joined by visitors from the Yellowhead Square Dance Club for a hoe-down in the cookshack. Everyone had a chance to square dance, and enjoy the demonstrations

put on by the experienced pairs.

Campfires closed out our evenings. Memorable campfire moments include superb skits under the direction of 'E-Man', featuring a rapping genie named Raph, and Eduardo, as the 'Cat who came back', "Just So" stories by Laura, and some 'roof-raising' songs. On account of rain, one of our campfires even took place in the cookhouse. Though we had the occasional rain shower, campers still had many opportunities to paddle sit-upon kayaks and go "canoeing" in the afternoons. Throughout the week, campers were taught alternatives to violence, using a Quaker approach to dealing with conflict; skills they were encouraged to practice at camp and in their lives in general.

Our week of outdoor fun and Christian education ended too quickly. Saturday morning Base Campers packed up their tents, and encouraged the director to take an unexpected swim. We then shared a closing Eucharist before boarding the bus for home. We made a brief stop in Hinton for a pizza lunch and awards ceremony.

Proudly attired in their new *Chariots of Fire* t-shirts, campers returned to the city with mixed emotions: sad to leave new friends, yet happy to get back into their own beds for some well-earned and much-needed, rest. For more information about summer camp, including pictures from Base Camp and Hastings Lake Bible Camp, please visit the diocesan website at:

www.edmonton.anglican.org/youth/Camps/camps.htm



Pine Bay Base Camp 2010.



St. Catherine's Building Committee Members (L to R): The Rev. Joyce Mellor, Bruce Best, Mary Louise Downer, Bob McLeod, Joan Carter, Stuart Graham, (missing Noel Lemay).

Prayer Walk for Peace Lest We Forget



On November 11, 2010 at 7 pm, local churches will gather at City Hall in downtown Edmonton for a public prayer walk for peace. Participants will carry candles as they proceed from City Hall to the Gandhi statue at the Stanley A. Milner Library. From the library, the participants will go to Canada Place ending up at the War Memorial on Jasper Avenue.

Prior to the walk, people are welcome to join together for a Prayer Service at McDougall United Church (10025 – 101 Street) at 6 pm. This interdenominational service will focus on remembrance, reflection and prayer for all victims of war.

The prayer service and prayer walk are sponsored by Mennonite Central Committee – Alberta and is organized by Holyrood Mennonite Church along with Edmonton Quakers, First Mennonite Church and Lendrum Mennonite Brethren Church. All are welcome to the Prayer Service and the Prayer Walk for Peace. For more information, contact Scott Key at (780) 435-9960 or scott,key@kingsu.ca.

St. Catherine's Edson begins enhancement project

St. Catherine's, Edson held a Sod Turning Ceremony, on September 15th, to mark the beginning of Phase One of the parish's three-stage building enhancement project. The ceremony was followed by refreshments and the regular Wednesday Evening Eucharist.

A little over three years ago, St. Catherine's musician, Mary Louise

Downer, proposed an addition to the present church building to house a proper bathroom, kitchenette and multipurpose room for meetings, Sunday school and outreach to the community.

A Building Committee was established and plans were drawn up for the proposed addition, which included a large hall, industrial

kitchen, rector's office and bathrooms.

The project will be completed in three phases. In three years, the parish has raised \$90,000. This money, combined with a matching grant from the Government of Alberta's Community Facility Enhancement Program, has enabled the parish to proceed with Phase One. The

Project should be finished by March 2011, just in time for the parish's Centennial Home Coming Weekend, May 20-22, 2011.

St. Catherine's is looking forward to having extra space to house its burgeoning Sunday School, Vestry Meetings and outreach events.

World Cup event no comparison to God's "great gathering"

Continued from page 4

This is why the Eucharist is the closest we come on earth to heaven: by participating in it - which involves not only eating and drinking, but offering the gifts God has given us that we might receive the greatest Gift of all - we anticipate that great gathering at the consummation of history. This gathering makes the World Cup pale in comparison. It is not be for the best, the richest, or the most powerful. It is for those who have yielded all they have in gratitude to the one who gave him-

self unreservedly to share his life with the world.

The Eucharist makes us more present to each other than satellite TV or the internet ever can. By taking this most basic sustenance - bread - we commune with the fullness of the Body of Christ: a multitude called out of every nation, language, tribe, and people (Revelation 7:9), a multitude spanning past, present, and future.

In the wafer of the Eucharist we see the world made new, made whole: as theologian William Cavanaugh puts it: "the world in a

wafer."

The World Cup was a tremendous event, focusing the world's attention for 30 days on a single stage. Christians can rightly celebrate the festival of skills displayed there. These are good things, even gifts. But Christians also know that

the World Cup is a parable, a pointer to the new world they celebrate every Sunday "until he comes".

Dr. Stephen W. Martin is Associate Professor of Theology at The King's University College. He worships at Holy Trinity, Old Strathcona.

B2C Sunday one small step - Advent invitations available on website

Continued from page 2

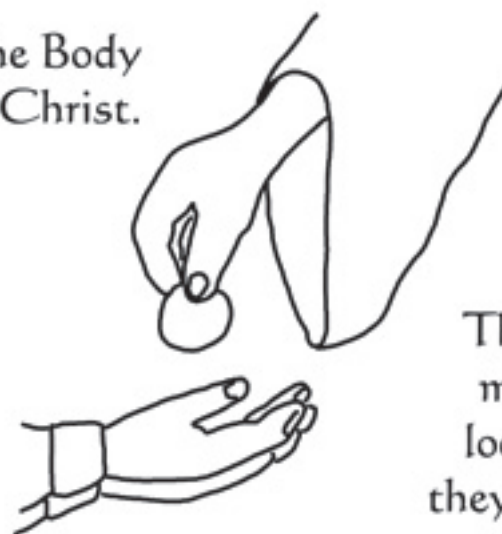
Back to Church Sunday was successful and the blessings are still being counted by both our guests and our parishes. However, God's call is not just for one day. Back to Church Sunday was one small step of many small steps, as parishes continue to welcome, to celebrate and find new ways to share and proclaim Christ. Simple invitations throughout the year will keep us stepping in the right direction.

Keeping our goal in mind, invitations for Advent can be found on the diocesan website: www.edmonton.anglican.org.

Thank you, God for your many blessings, for family and friends, for the life and love of Christ. Help us to invite others to join us in rejoicing, because your redemption is drawing near. Continue to bless your Church and lead it to be a blessing to the world, through Jesus Christ our Lord. Amen.

The Church Mice <http://www3.telus.net/public/jshelly>

The Body of Christ.



Their finances must be bad, look how little they get for lunch.

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First Fruits Practical Art®

in perspective

Java and Jesus - meeting people where they are

by the Rev. Joseph Walker

Everyone's grandpa used to go to school "uphill both ways". Somewhere along the way I started to understand a bit of geography, and realized this could not be the case. Really, it could only be uphill one way.

Nowhere is this law of geography more evident than when going from the church to the local coffee shop. Part of being incarnational is realizing that it is easier for me to go to the café, than it is for the café to come to the church. It is an easy thing for me to walk to the café and write my sermons, converse with the staff and regular clientele, and bring Christ into the conversations and relationships I have developed there. For many of the people I have gotten to know there, it would be an uphill journey for them to come

to church. And so being incarnational means doing what Jesus did. We leave the confines of our buildings, our territory, and we go and

be among people in their territory. I think the Message paraphrase captures

some of this in its rendering of John 1: the Word became flesh and "moved into the neighborhood". For the church, it means imitating again that first action of Jesus – leaving where we are and intentionally going among the people with whom we hope to share the good news.

What I have discovered in this process is an unusual feature of Kingdom geography. The distance

between the church and any other place is quite different, depending upon whether you start from the church or from the "somewhere else".

To put it another way: it takes about 10 minutes to go from St. Timothy's to the Second Cup on 149th, but it can take up to a year to go from the Second Cup to St. Timothy's.

Let me give just a few examples. At our recent Vacation Bible Camp, the evening manager from the café played St. Paul in our daily Bible skits; one of the regulars at the café accepted a personal invitation to join us for "Back to Church

Sunday", and is asking how he might help out and participate in our parish life. And strange as it may sound, even as I began to write this little article (at my usual table, laptop in hand), someone approached me and shared a story of their recent separation and divorce. This person knew my name, and I can only suppose that someone else in that place had given them the heads up that if you needed to talk, you could find Joe here on Fridays.

Being incarnational means we recognize that it is easier to bring God's good news out into the world, than it is to wait for the world to find its way to the church. It means loving the way Jesus loved: first leaving where we are and going out to meet the needs of people. Remember, it is only uphill one way.

"Being incarnational means we recognize that it is easier to bring God's good news out into the world, than it is to wait for the world to find its way to the church."

All Saints' rector ponders meaning of incarnational

by the Rev. Sean Devlin

What does it mean to be incarnational?

A call that is heard increasingly in the church today is that we as Christians must strive to be "incarnational." But what does being incarnational mean? There are a number of definitions for this currently making the rounds, and not all of them agree. So what to do when asked to define it yet again? And how to do it succinctly?

I had no ideas. I needed first to pray. A lot. I asked God to inspire me, to fill me with his spirit and give me the words to write. Soon there

came a flood. Too many words. But eventually I began to think about the relationship between being inspired and being inspirational: how being inspired means being filled with inspiration, with God's spirit, and how being inspirational means having a share in that inspiration and sharing of it.

Likewise, I thought, perhaps being "incarnational" might be defined as "having a share in the Incarnation and sharing of it."

"The Incarnation, of course, is the central event of our history..."

The Incarnation, of course, is the central event of our history: that God became flesh in the person of Jesus Christ and lived among us (John

1:14).

Fully human and fully divine, Jesus shared our human life and lived it perfectly, thereby giving us an example of how we should live as human beings, while at the same time offering all humanity a share in his divine life, the life eternal, should we choose to believe in him and give our lives over to his care and instruction. As Jesus shared our life, so may we share his. This is having a share in the Incarnation.

Those who choose to share life with Jesus are empowered by him and charged with a mission: we are to share the new life we share with him with others. This we are to do by teaching others about him and by striving to live as he lived, as servants to others, thereby bringing the Good News and the Gospel into

all the places we are. This is sharing of the Incarnation.

Finally, with whom are we to share of the Incarnation? Whom to serve? The answer to these questions is: everyone. Not just with others who are already Christians or with people we think might one day become Christians, or with our friends or families, or people we like or know well. Yes, with these people, but with everyone else, too.

God became incarnate for the whole world and because he loved the whole world (John 3:16).

Thus we, like Paul, must strive to share with and serve all people and "become all things to all people, that I might by all means save some. I do it all for the sake of the gospel, so that I may share in its blessings" (1 Corinthians 9:22-23).

Ten tips for effective parish communication

Editor's Note: This article was originally published in the September, 2010 issue of The Anglican, the newspaper of the Diocese of Toronto. It is re-printed here, with the permission of Stuart Mann, Editor of The Anglican.

by Marilyn Kluyskens

In today's information-driven world, where everything you wanted to know is only a few clicks away on Google, communication is more important than ever. Effective parish communication may

represent the difference between a congregation that is dwindling or one that is flourishing and growing.

Do you want to plant the seeds for a strong and ever-expanding community? Think about how you are getting your message across. At its core, communication is as simple as a message being sent, received and understood. And that is exactly what makes it challenging. Here are 10 tips for developing effective communication strategies:

1) Your church image becomes your identity. This so-called brand-

ing is a combination of your style, design, name, logo, and language that will set you apart. People get to know you by your branding and need to see you at least seven times before they consider visiting your church. Make sure your branding is congruent with the character of your parish.

2) Know your audience. Examine the demographics in your current community and the audience you want to tap in to. Think about age, gender, economic status, sexuality, culture and education, and use

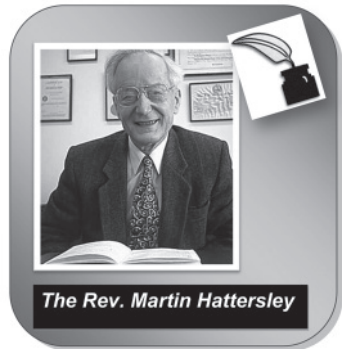
this information to communicate in ways that will attract this audience.

3) People have different learning styles and preferences for taking in and processing information. Being aware of these differences and communicating your message in different styles will help you connect with everybody. For example, you could use a combination of images, verbal communication, text, and demonstrating things to get your message across.

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opinions

As I See It - *time we re-think corrupt banking system*



The Rev. Martin Hattersley

A few weeks ago, I completed a project that has taken me the best part of a year.

Last summer, I answered the website appeal of a Ph.D student in Switzerland, asking for

someone to help him translate a book from Latin.

The student's thesis subject was usury, and the book was a commentary by Father Daniel Concina of the College of Preachers, dated 1746, expounding on "Vix Pervenit", a recent Encyclical of Pope Benedict XIV dealing with the subject. Where Benedict was blessedly brief and to the point (and the Vatican provided a translation of his words), Father Concina was anything but.

Nevertheless, the subject is of extreme relevance in our present day world of banking, borrowing, personal and national debt. I felt that not many people besides myself would have the background in theology, economics and Latin to be able to handle this, so I volunteered and have laboured with the project on to its conclusion.

Usury, as defined not only by the Pope, but by Plato, Aristotle, Aquinas and a whole host of Catholic writers, is the demand for payment of any sum in excess of the amount originally advanced in a loan for consumption. That is, a

loan where the original article loaned, whether foodstuff or money, will not be returned, but instead, something of equivalent value will be paid later on to the lender. If I rent a car, and pay for the use until I return the identical car, usury is not involved. I pay for the value I have received, and the renter has during that time gone without. However, if I lend money, and ask for more and different units of money when the debt is repaid, this is usury, a form of theft sinful and criminal, even by Roman law.

Is this simply hair-splitting? At the time of the Reformation Calvin definitely thought so, and ruled that moderate charges for the lending of money, particularly for purposes of trade, were legitimate. Calvinism, with its tolerance of usury, became prevalent in the Low Countries of Belgium and Holland, in East Anglia (including Boston, Lincolnshire, from where the pilgrim fathers set sail to America) and in the Presbyterian Church of Scotland, home of Adam Smith, founder of modern capitalist economics. Calvinism has become in fact the basis of the whole modern day monopoly of money creation through banking, the foundation of present day capitalism, and the gloomy Puritan theology of full employment, hell fire and an unforgiving God, waiting to pounce on the least of the sinner's mistakes.

So, why should such a system be condemned? Concina's argument is that money is

by nature sterile. Whereas farms are productive, and renting vehicles provides value, the person who rents money is, in fact, renting a ticket to a value, which will be provided, not by him, but by some other member of the public at large who provides the product for which the money will be exchanged. The banker creates this money by providing credit in the form of a loan of credit dollars, whose value is based on public belief in their soundness: the physical value is provided by the public at large, whose own dollars lose value by the inflation of the money supply when this credit comes into being. Banking is, in fact, a subtle manner by which both banker and borrower gain at the expense of the public, evident in the continual loss in value of the dollar and so, too, of our savings and investments over many years.

As a retiree living on the aforesaid savings and investments, that point certainly resonates with me! And in a world where indecent bonuses are paid particularly to bankers in the United States, bailed out at public expense and described as being "too big to fail", while half the world's population survives on less than two dollars per day, surely the time has come for some re-thinking of the whole process by which money comes into being. Perhaps it is time for public action.

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Peace Thoughts *Spirituality and sexuality - God's gifts to humanity*



Dr. Adenike Yesufu

I was watching again *The Thorn Birds*, by Colleen McCullough, featuring Richard Chamberlain's excellent performance as Father Ralph.

Many people see this movie as a love story. But I see a priest's intense struggle with his spirituality (his love for God), and his sexuality (his human passion). There is no doubt that Father Ralph loves his God more than the woman he desires. As a young priest, his struggle began the day he set eyes on Meggie, who became his protégé, and continued until the day he died a Cardinal. Even though this story is fictional, it represents the sexual struggles that many Christians face.

Homosexuality and bisexuality are not the only sexual issues confronting Christians. Homosexuals claim that their sexual orientation should not prevent them from fully serving God, and therefore they should be ordained by the Church.

Young Christians are dealing with the problem of premarital sex, with abstinence being touted as unrealistic.

Unmarried adults are dealing with issues of sex in their intimate relationships, while not married, which the Bible calls fornication.

Some celibate priests are struggling with their vows, claiming that they can marry and still be able to serve God effectively. Jesus said that some people become eunuch for the sake of the kingdom.

The Bible talks about the merit of being single, but does single-by-choice also mean celibate-by-choice? I do not know, for God also says it is not good for man to be alone.

Married Christians, including men of God struggling with the laws of attraction, are drawn into extra marital affairs, which the Bible calls adultery and which has become pervasive even in Christian circles. Studies show that both men and women, some of whom may be Christians, are equally engaged in this practice, with the workplace providing the most fertile ground for affairs.

Many Christians are dealing with the issues of divorce. Although God said that he hates divorce, He grants some concessions. Christians constitute a sizeable portion of the 50% of all marriages ending in divorce. Christians justify divorce, turning away from their marital commitment of "til death do us part", when there appears to be no love left in their marriages and, of course, if there is violence. Divorce has become an acceptable option when husband and wife can no longer tolerate each other's shortcomings.

Christians are struggling with the idea of remarriage. There are Christians who are se-

rial monogamists. The Bible says that a woman is bound by law as long as her husband lives. Remarriage can only occur when the divorced spouse dies. But then the Bibles says that it is better to marry than to burn.

Some Christians are dealing with the issue of polygamy, which is contrary to the Church's position of one man one wife, because their culture supports and accepts the practice. What happens to a polygamous man who becomes a Christian? Traditionally, the Church has urged them to divorce the women and keep one, but which one?

Elderly couples often wonder if it is Christian and holy to have sex at an advanced age. 'Does God approve?' they ask. But Abraham was 100-years-old and Sarah was 90-years-old when they were blessed with Isaac.

Sexuality issues are thorny for many Christians. Sexuality and spirituality are God's gifts to humanity. St. Augustine says that our hearts are restless until they find rest in God. Paul drew attention to the perennial struggle between the flesh and the spirit. If sex is God's idea, as Earl Paulk suggests in the title of his book, why is there so much confusion about it among His creation? Just a thought! But what should be done about these various struggles? It is complicated. I think only God has the answer. Maybe Christians should pray: Lord make me chaste, but not yet!

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parish life

Coming Together on Back to Church Sunday



On "Back to Church Sunday" the parishes of St. Faith's and St. Stephen the Martyr, Edmonton, came together to share in a pot-luck meal. The church hall was filled to capacity. As the two congregations celebrated together the diversity of the Anglican way, an abundance of food was enjoyed by all.

A Prayer for Pooch



From left: The Rev. Susan Oliver, Rector, and the Rev. Eileen Conway, Honorary Assistant, St. George's, Edmonton, bless Sue's dog, Isaiah, during a Blessing of the Animals Service held on Sunday, October 3rd at Belgravia Park. Photo by Canon Barbara Burrows

God is Good All the Time



"God is Good All the Time" was the theme of Vacation Bible School (VBS) held August 23-26th at St. Paul's Anglican Church, Boyle. The songs, games, crafts and snacks offered each day, reflected a different Scripture reading. The children who attended VBS and the adults who put it all together had a wonderful time and are already talking about next year. The joy on the children's faces was a sight to behold. Photo by Jo Sedgwick

Endless options for parishioners to spread the Good News

Continued from page 9

4) Pick and choose. Explore alternative channels of communication such as newsletters, brochures, signs, handouts, booklets, audio tapes, website, and so on. Evaluate the fit of each instrument for your community. Keep in mind that what you are saying reflects your community. Are you keeping up with the trends?

5) When you design something for your church (a brochure, poster, or a sign), use proper typography. Fonts should always support your message. Always put your key message in sans-serif or serif fonts such as Arial, Helvetica or Times New Roman. Try to limit experimenting

with creative fonts such as Comic Sans, as they will distract the reader from your message. Have logos, styles, fonts and other resources available so other groups in your church can follow your church branding.

6) Send out regular email newsletters to stay in touch with regular church visitors and your extended network of friends. Keep it brief and start with an attractive message and subject line. The average user spends only 51 seconds reading email newsletters, so it is quality, not quantity that counts.

7) Make a habit of taking photos at events. Photos that show action, caring, and people having fun will attract people. Make sure

to zoom in and have a clear subject. Does this photo make me wish I was there? Use photos to enrich your communications.

8) It's 2010. Everybody will check your website, either to learn something about you before their first visit to your church, or to validate the information they received in church. Canada is one of the countries with the most Internet users. Almost 90 per cent of the population has access to the Internet and this number will only go up. Keep your website up to date; it shows that you are an active parish!

9) Really listen to your audience. Take the time to talk to people to find out what they want. Talk to your existing congregation but

also to your potential congregation. What do they need from you? Try something new and follow change in your communication.

10) Make someone responsible for communication. This could be a warden or a congregation member, or even a team. Organize regular meetings and formulate goals to improve your communications step by step. This will help you ensure that communications is getting the attention it deserves.

Marilyn Kluykens is the deputy people's warden at St. John, West Toronto and is responsible for communications at St. John's.

Like a tiny mustard seed, the beginnings of this musical ministry were small, humble and very simple.

Without an organist to provide worship music, parishioners at St. John the Evangelist, in Cold Lake had resorted to “canned accompaniment”. Then, one Sunday, a lady (Brenda) brought her guitar to church and sang one hymn during Holy Communion. Before long, another musician (Rodney) joined in. A short while later, another lady (Gwen), chimed that she, too, could sing and play guitar, and brought her instrument

“Worship the Lord with gladness; come before him with joyful songs.”
Psalm 100:2

to church the next Sunday.

Soon the trio was practicing in one another’s homes. They began singing more praise songs in church, supplemented by the canned music. Eventually, their rector, the musically-gifted Rev. Bill Patterson, decided that he wanted to play as well. No longer able to strum with his right hand, he bought a left-handed guitar and taught himself to play.

Today, the music for church, even funeral services, is provided by a talented quartet. We are certain that Christ is excited as we are about this little ministry.

Mustard Seed Quartet



Rural church dedicates windows to God’s glory

by the Rev. Joan Schellenberger

About 70 people crowded into the little Anglican church in McLennan on July 4, 2010 for a service, officiated by Bishop Fraser Lawton, dedicating nine stained glass windows to the glory of God.

Repaired and restored in 2007, St. Paul’s is a heritage church in a tiny rural community. The community came together to raise funds to purchase windows that depict the stories of the Bible and God’s relationship with his people. Illustrated in the windows are stories from creation to resurrection, and the sacraments of Holy Baptism and Holy Communion.

Our hope is that people will see aspects of God reflected in these windows, and realize that He is

ever-present in their lives. Often we think about Biblical stories, failing to realize the significance of what they tell us about God’s relationship with his people generation after generation. He is the same yesterday, today and tomorrow.

It is strange to think that stained glass is created with bits of broken glass fired together to produce a work of art. As we ‘ooh and aah’ at the finished product, there is a realization that God does the same thing with us. He takes the broken pieces of our lives, fires them with His love and makes us into His beautiful stained glass. Perhaps the next time we look at a stained glass window, we too, may see God and his handiwork in our lives.



St. James’ bids farewell to longtime organist

by Inez and Craig Melin

Over 30 years ago, St. James Anglican Church in Peace River was blessed with parishioner and musician Marion Weber.

At the time no one anticipated that Marion would be our organist for so many years. She played over 5000 hymns and spent hundreds of hours practicing. One of her favorite hymns is “The New Commandment”. The words of the song remind us to ‘Love one another’ and they could be heard during communion on many occasions.

Marion played her last hymn on the pipe organ at St. James on September 5, 2010. After the church service she was presented with roses and many thanks and blessings.

Marion and her husband Vern operated a funeral home in Peace River. They are well known and will be missed by the community. St. James wishes them all the best as they start another chapter in their life in Edmonton. Thank you for your many years of service. God Bless you both!



Dean Iain Luke and St. James’ Cathedral Choir present longtime organist Marion Weber with a bouquet of roses.