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# the messenger

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

OCTOBER 2010



## Tea time at Holy Trinity

Holy Trinity, Old Strathcona parishioner and Fringe volunteer, Darlene Kunitz, serves tea and freshly-baked scones to David and Liz Cooper, and twins Naomi and Liam Hodge-Cooper in the Green Room Tea House, Saturday, August 21st. Seventy volunteers from several Anglican parishes in Edmonton, donated their time and talents to help serve the arts community during the Edmonton International Fringe Festival, August 12-22, 2010. Holy Trinity was a Bring Your Own Venue (BYOV) for five productions, catering to theatre patrons with a concession booth, lemonade stand and tea house. **See Fringe page 8.**



## Beyond Back to Church Sunday - *small steps toward change*

by the Rev. Nick Trussell

By now each parish in the Diocese of Edmonton will have greeted new people, or friends they just haven't seen in awhile, as they welcomed those who responded "yes" to their "Back to Church Sunday" invitation. Many parishes in the diocese will have experienced the powerful presence of the Spirit during worship on September 26th. Singing loudly, praying joyfully, and smiling endlessly we felt energized and enthused as we welcomed our friends, new and old, into worship.

Back to Church Sunday has been a blessing to thousands of churches worldwide, bringing countless people back to their faith. For others, it has

been the first step toward a relationship with Christ. But there is more to Back to Church Sunday than one special day of welcome, and the people we invited. It is also about us, and how we choose to share and express our faith. Back to Church Sunday challenges everyone to take the "smallest step in evangelism"; to invite someone you know to something you love; to

invite a friend to church.

We might wonder where has this smallest step in evangelism taken us and where will it lead? We hope it has moved us out of our pews and out of our churches. We hope it has moved our faith out of our private and personal lives, into our relationships and actions. We hope it will lead to many more small steps as we become Disciples of Christ in a Church that proclaims Christ's Good News. These might seem like grand overstatements for one small step.

But it is a series of these small inviting, welcoming, sharing, praying, caring and worshipping steps, which builds a habit of sharing our faith, and fosters an evangelistic character.

We tend to make evangelism into something bigger and scarier than it really needs to be. In actuality, it is more evident and effective in small moments in our relationships. Evangelism is not about convincing or proving, or converting. It is about honest sharing and conversations. Evangelism is not about having all the answers,

**We tend to make evangelism into something bigger and scarier than it really needs to be.**

*The Rev. Nick Trussell*

or leading people to Christ. It is about faithfully endeavoring to follow Christ together. We get to participate in God's work through the Spirit by taking the "smallest steps".

Back to Church Sunday brought people back to church, but, perhaps more importantly, it has left us with the challenge to take our faith - our journey with Christ - beyond the sanctuary into our streets and into our relationships. Back to Church Sunday is our first small step towards big change.

To keep those small steps before us, the Diocese will provide parishes with the opportunity to invite and welcome friends old and new to join them in worship at Thanksgiving. The hope is for individuals to invite someone they know to join them in giving thanks to God. No doubt, for some this may seem like an intimidating task. But this is about sharing who you are, your authentic faithful self with someone you know.

Expect to see more information, prayers and invitations for Thanksgiving on the Diocesan website (<http://edmonton.anglican.org>). If you have any questions, or for more information, please contact me, the Rev. Nick Trussell, at: [n.trussell@edmonton.anglican.ca](mailto:n.trussell@edmonton.anglican.ca), or by phone at 780-439-7344.

## perspectives

### Living a life of gratitude: difficult yet liberating

by the Rev. Alexandra Meek Sharman

Several months ago I started to notice a nasty pattern in my life. In almost every conversation I had with friends, or family, or other clergy, I was complaining about something. Sometimes my complaints were small ones about the weather or the roads, and sometimes they were much bigger, but no matter the size they were always there.

Suddenly I realized that it was easier for me to have a conversation that was built on dissatisfaction, than to have one about anything positive. I was deeply disturbed, so I made a decision to curb my complaining. But it was tough, and still is tough, because the truth is it is really easy to complain.

In her book, *Radical Gratitude*, Mary Jo Leddy invites her reader to ponder gratitude as the most radical attitude of life. What would it look like if we were to live lives of gratitude?

Leddy isn't suggesting we simply pay lip service to things that make us happy every once in awhile, but that we actually allow our lives to be transformed by gratitude. Gratitude, she says, begins when we stop taking life for granted. When we remember that we were created by God and for God it is a lot easier to put the rest of our life into perspective.

We live in one of the safest, most affluent countries in the world, but our culture is built on being dissatisfied. In every advertisement we are

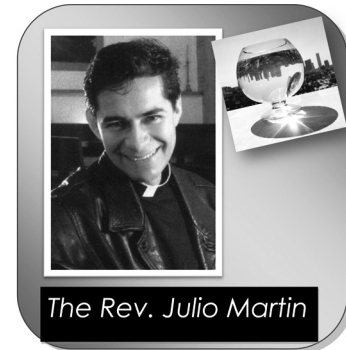
sold the idea that what we have is too old and that we deserve something better. We are taught that to be happy, we need to have just a little bit more. A little bit more money, a better job, a better car or a second car. And the campaigns target every demographic – there is just as much pressure to move 'up' from a starter home, as there is to retire in the luxury you have 'earned'. We have been trained to think that when we have more we will be happy. The truth is: when we do get more, there is always more to be had.

What will happen if we refuse to live life controlled by this desire for more? What will happen if we stop agreeing to the lie that we don't have enough and instead live lives of gratitude? What will our world look like if we stop being consumers in every area of our lives (including our spiritual lives)? It's almost too exciting to think about! Consider how attentive and content we will be, if not always worried about what we do not have. How much more time, and money, and energy will we then have to share with our families and neighbours?

To live a life of gratitude is difficult because, as it is when we follow Jesus, it goes against what we are taught culturally. But how liberating it would be! Let us stop taking life for granted and stop allowing ourselves to be perpetually dissatisfied. We have been abundantly blessed by God and so we have been called to share that blessing with others.



### A mari usque ad mare - God the creator saviour and redeemer



"Whoever does not love does not know God, because God is love." 1 John 4.8

In his latest publication, *The Grand Design*, renowned astrophysicist Stephen Hawking

reaffirmed his conviction that one does not need God to explain the universe. According to Hawking: the 1992 discovery of a planet orbiting a star outside our solar system "makes the coincidences of our planetary conditions - the single Sun, the lucky combination of Earth-Sun distance and solar mass - far less remarkable, and far less compelling as evidence that the Earth was carefully designed just to please us human beings."

Hawking does not deny God's existence, but he clearly believes that God did not create the universe or humanity. He says that physics is close to explaining the mysteries of the universe, the laws that rule everything; a discovery paramount to understanding God's mind. How will we as Christians respond to Hawking's latest pronouncement?

The Rev. John Polkinghorne, an astrophysicist (winner of John Templeton's award for sciences and religion) and canon priest at Liverpool Cathedral, proposes that the fabric of the universe is a creation of God's mind and that science, in fact, can now be used to explain the feasibility of resurrection. Polkinghorne suggests that God can reconstitute the molecular structure of each one of us (cloning) to rebuild our body, and reload our memories and feelings into our new brains. Our memories and feelings are somehow stored in the fabric of the universe that is God's mind. The capability to retrieve stored memories is the basis for the movie *Artificial Intelligence*. This modern day version of *Pinocchio* features a robot-child with a conscience, who is aided in his search for his human mother (long dead) by super evolutionised androids. The androids have cloned his mother, and use super-advanced technology to retrieve and restore her memories from the space-time continuum. She is resurrected; although only for one day.

I figure God won't need a DNA sample or technology for that matter to resurrect us. He already has a record of our memories, feelings, dreams, hopes and molecular structure in His own mind (I'd say heart). Hawking may never be able to understand God's mind, but we as Christians should endeavor to make sure everyone around us has the opportunity to personally know Him and have a meaningful relationship with He who is love. We may not be astrophysicists, but as Christians we should reaffirm our own conviction that God is our redeemer and saviour and not just the author of physical laws.

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### Canon Greene returns to Fairview for 50th anniversary of Dunvegan Bridge

by Betty MacArthur

Several thousand folk turned out for the 50th anniversary of the completion of the Dunvegan Bridge, located 25 kilometres southwest of the town of Fairview, on August 28, 2010.

Half a century ago, the opening of the bridge drew a crowd of 10,000 Peace Country residents. Prior to construction of the bridge travellers had to wait for a ferry to take them across the mighty Peace River. The ferry only operated from about seven o'clock in the morning until 11 o'clock in the evening, and did not run at all in the winter. The ability to cross any time of the day or night, year-round was certainly a reason to celebrate.

Canon R.S.H. Greene was Rector of St. Helen's Anglican Church in Fairview in 1960, and was one of the dignitaries who attended the opening of the bridge. He returned to Fairview

with his wife Marion to take part in the 50th anniversary celebrations.

Speaking at the afternoon ceremony, Canon Greene looked back to 1959, when he drove his family, including three children, from Toronto to take up his post at St. Helen's. The family missed the last ferry of the day and had to spend the night with friends in Spirit River.

Canon Greene celebrated the Holy Eucharist at St. Helen's Church on August 29th. In his

sermon, based on the parable of the good Samaritan, he recounted stories of the good Samaritans he had met during his six years as a priest in Fairview.

Among the former parishioners who returned for the celebration were Carl and Muriel Huff - now residing in Westlock.

"I would not have missed it for anything," said Muriel. "We had a wonderful time."



Canon Greene speaking at the 50th anniversary of the Dunvegan Bridge in Fairview, August, 28th.

# bishop's corner

## Rising to the challenge: sharing our faith



Bishop Jane Alexander

Dear Friends,  
As I write this article for *The Messenger*, I am aware that we will have just celebrated some time together in the diocese at the Mainline Church Conference, and I am hoping that our efforts at Back

to Church Sunday will also have given us a reason to rejoice.

We are now busily preparing for our 62nd Synod. The theme for our synod is: "Look Around...the Fields are Ripe for Harvesting", thoughts from the end of Jesus' encounter with the woman at the well in the fourth chapter of John's gospel. Our synod carries on with the challenge to be a diocese moving from "maintenance to mission", which was the charge of our 2008 synod.

So much has happened in the last two years that I feel we are rising to that challenge. Across the whole of the Anglican Communion people have been encouraged to embrace God's mission and more fully commit to being the church we are called to be at this time.

This does not mean to throw out everything that is old, or to abandon the tradition, but to look around and see the new ventures to which we are called. We are to seek those who are lost in our communities, and look for new ways to invite people into relationship with Christ.

It is my prayer that we will more fully become what the Archbishop of Canterbury calls a "mixed

economy" diocese, where new and old expressions of what it means to be church are equally valued and celebrated.

A new sense of urgency is evident in many parishes as we allow ourselves to be excited about the church. The Spirit is calling us to grow and to change. The beauty of this call is that it is personal – it is for each and every one of us. The simplicity of the premise of Back to Church Sunday was that each one of us was encouraged to invite someone we already know to something we love; invite our friend to our church.

Although change is never easy and can be painful, I believe that the diocese is rising to the challenge. Together we are asking just how we are called to be the church, to be Christ's own body in this place.

I pray that every single one of us will find the courage and the will to talk to those we know about Jesus. To share our faith with the same ease and fluency that we share recommendations for a good book, a movie or a restaurant.

After all, our faith and the promises of God will outlast any earthly experience and bring us more fully into our place as the beloved children of God.

+Jane

*Father, pour out your Spirit upon your people, and grant us:  
a new vision for your glory  
a new faithfulness to your word,  
a new consecration to your service,  
that your love may grow among us, and your Kingdom come.*

*Through Jesus Christ our Lord. Amen.  
Diocese of Bunbury: Australia*

## Cowboy bishop blazed trails in young diocese



by Kathryn Ivany

I would suspect that with a little thought most Anglicans could name the first Bishop of Edmonton.

H. Allen Gray, the cowboy bishop, was popular in his time, and served on many community projects outside of the church

(scouting, public school trustee, sports) His legacy in Edmonton is remembered in a school and a long term care facility, which carry his name. There is a stained glass window (the main one over the altar) dedicated to him and his wife, Deaconess Georgina (nee) Wibby, in All Saints' Cathedral as well. Besides, everyone can remember those who came first.

But who, besides the chancellor of the diocese and the archivist, are familiar with the second Bishop of Edmonton? Arthur Edward Burgett (strong 'g' sound) was elected the second Bishop of Edmonton in 1931. He was familiar with many in the diocese, having worked for years as a special commissary of Bishop Gray in charge of fund raising for the diocese, and especially for the episcopal fund which supported the bishop. He travelled extensively throughout Canada and England to raise monies for the diocese. Beyond that, he was an able administrator.

Although the number of clergy in the diocese remained small, and during the Depression, the parishes' ability to support them declined, the number of

modest churches and vicarages continued to grow in rural areas and the capital city. Camp Kapasiwin was purchased during Bishop Burgett's episcopacy and the Sunday School by Post program was instituted. Burgett remained bishop until the end of 1940 when he resigned due to ill health. The diocese was on firm footing thanks to his able handling.

Now who can name his successor?

For more information on the Bishops of Edmonton, please refer to the Diocesan webpage ([www.edmonton.anglican.org](http://www.edmonton.anglican.org)).

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

Finally, I am all set.  
Everything is absolutely perfect.

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### the messenger

*The Messenger* is published under the authority of the Dioceses of Athabasca and Edmonton. Opinions expressed in *The Messenger* are not necessarily those of the editor or publisher.

*The Messenger* is a section of the *Anglican Journal*, published 10 times a year (no issues July and August) and printed and mailed by Bowes Publishing, London, ON.

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

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**circulation** ~ Anyone listed on parish rolls within the dioceses of Athabasca and Edmonton is eligible to receive *The Anglican Journal* and *The Messenger*. For all circulation inquiries, including address changes, new subscriptions and cancellations, please call the Circulation Department at (416) 924-9199, ext. 302, email [circulation@national.anglican.ca](mailto:circulation@national.anglican.ca) or write to the Circulation Department, Anglican Journal, 80 Hayden Street, Toronto, ON, M4Y 3G2.

**subscription donation** ~ To help cover production and distribution costs, an annual donation of \$10 is suggested. Please send donations to the Dioceses of Athabasca or Edmonton, c/o The Messenger.

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

## mission

## Youth leader feeds hungry, loves unloved in Burundi, Africa

by **Lauren Milner**

*Youth Social Justice Advocate  
Diocese of Edmonton*

The amazing thing about being in a relationship with Jesus is that He brings about things in your life that you would have never expected. It makes the rollercoaster of life much more curvy and exhilarating, often scary, and most definitely thrilling and exciting.

This summer - after promising my bank account and myself that I would lay off international travel for at least a year after my last excursion to Kenya - I accepted a summer position at Edmonton Youth for Christ (YFC). My new boss at YFC, Bill Rice, offered me the opportunity to go to Burundi. While the adventurous travel bug inside me jumped for joy, I was apprehensive about the cost, and told my boss I'd have to think about it.

One week later, I met with Bishop Jane to discuss my new position as Youth Social Justice Advocate for the Diocese. During our meeting she mentioned the diocese's partnership (which I was unaware of) with the Diocese of Buyé in Burundi, Africa. I knew it was a "God-thing" and committed to Bill at once!

Our staff flew around like busy bees getting ready for the fast-approaching trip. On July 29th we departed on a three-day plane ride to Burun-

di: a tiny African country referred to as the heart of Africa for its shape and location in the centre of the continent. Burundi is not easy to spot on a map, but it is situated right below Rwanda.

We filled our two short weeks in Burundi with projects that reflected the values Christ teaches in the Bible.

We worked with orphans and widows, fed the hungry and loved the unloved. It was an amazing and humbling experience for our whole team.

Prior to leaving for Burundi, arrangements had been made for me to meet with the Bishop of Buyé Sixbert Macumi for a firsthand look at some of the mission projects in our partner diocese. I did not know a lot about Bishop Sixbert and was apprehensive about meeting him. However, when we finally met, he put me completely at ease with his bubbly spirit and loving nature. It was a blessing to sit down and talk with such a joyful person, and to have the opportunity to pray for him and the work he is doing. Our meeting was brief, due to our hectic schedules.



**Bishop Sixbert Macumi and Lauren Milner.**

I was able to spend one morning in Ngozi - a city in the center of the Buyé diocese. There I was introduced to a pastor from a local church. My gracious host took the time to drive me around to the cathedral, the seminary school, the youth centre, a secondary school and an HIV/AIDS clinic under construction. It was a unique look at life from a different perspective, and I must have asked 100 questions.

I realized that there are many similarities with our church and the church in Burundi, but also many differences. The people there have an amazing spirit and vision for their little country. I was inspired daily as I went about African life with a never-ending smile on my face.

Please pray for the country of Burundi and the Diocese of Buyé. Our brothers and sisters in Christ are working towards reconciliation, overcoming the challenges of a recent civil war, as they face the everyday obstacles of living life in a poverty-stricken country.

## Young adults bring smiles and HOPE to children of the Arctic

by **Tisha Raj**

The Young Adults Bible Study (YABS) of St. Paul's Anglican Church recently partnered with On Eagles Wings (an ecumenical ministry that specializes in sending missionaries to the North) for a mission trip to the Arctic. The team consisted of Philippa (Pip) Yorke, Delyle Polet & Tisha Raj from St. Paul's, and Roger Plouffe from On Eagles Wings.

Our team prepared to run a two-week Summer Bible School (SBS), June 25th-July 9th, using the summer theme of H.O.P.E -Having (God Given) Options Present Everyday. This curriculum is aimed at helping children discover God's hope, while learning to trust Jesus.

For the first week, we were on the peninsula of Tuktoyaktuk, Northwest Territories. Our team was stationed in the Roman Catholic Mission House. Our Bible school sessions, held during the day, were attended by approximately 20 kids, aged three to 15 years old. It was a great learning experience for the team from St. Paul's, as it was our first time teaching children with Fetal Alcohol Syndrome' (FAS). Fortunately, our experienced and wise team leader Roger was along to help us find ways to teach and minimize environmental distractions; and to educate us about the Northern culture.

Canada Day was a highlight for the team. We got to celebrate with the community in Tuk by watching various competitions, such as tea smoking, bannock making, fish cutting & goose plucking. Delyle was invited to play bass guitar with the local band, and Pip received more than an Arctic toe dip when she and her canoeing partner

tipped over into the cold Arctic Ocean. On that day, our team felt accepted by the community, as they invited us to take part in the various activities that went on.

We spent our second week of SBS in Inuvik, without Roger, who was needed by another team in the north. In Inuvik, we were based in the Anglican Church of the Ascension. Due to the lifestyle of the people here, we ran our SBS in the evenings, and it was attended by approximately 23 children. Holding SBS in the evenings worked well, as more parent volunteers were able to help keep things running smoothly.

The three of us will never forget our theme song, "I Hope", sung to the tune of "Hi-Ho" from Snow White & the Seven Dwarfs. We will always remember the countless times we heard the kid's say: "Pack Me! Pack Me!" (piggyback rides); being eaten alive by mosquitoes & living to tell the tale; the way the children communicate using facial expressions, the quiet nature of the elders in the North; and just the boisterous children who loved the attention they got from us.

Ironically, Pip, who was apprehensive about the trip, thinking she had forgotten how to interact with children, was labelled the "kid-magnet". The kids always flocked to her with big smiles on their faces. Delyle was our "music man". He was literally the "Pied Piper of the North", except with a guitar. Roger was our expert guide for all things northern, and I kept us organized and on track.

This mission was truly a reflection of answered prayers. At times we were uncertain if the trip would be a success: finances were strained,

sickness threatened the mission; and making connections up north seemed impossible.

In the end, it was clear this was a God-led mission. We were truly blessed and supported through prayer, and monetary and supply (craft) donations. God definitely gave us H.O.P.E in our lives, and in the lives of the children in the North.



**Tisha Raj and a summer Bible school student.**



**The YABS Team at the Inuvik Airport.**

# happenings

## New Priest in Mission sees Edmonton as a place to grow in faith

by Margaret Marschall

The newest member of the Diocese of Edmonton Synod Office team does not shy away from change: he embraces it.



The Rev. Nick Trussell

Good thing, because in the last few months life has been full of changes for the Rev. Nick Trussell. Nick married his best friend Stephanie on July 23rd, and the couple hardly had time to settle into

their new life together in Trenton, ON, before it came time to pack their bags and head west.

Nick began his job as Priest in Mission in the Edmonton diocese on September 1st, and turned 30 the next week. He is on loan from the Diocese of Ontario, while Stephanie pursues her master's degree in speech pathology at the University of Alberta.

"It's wonderful to be in Edmonton," says Nick. "I've only been in the diocese for a week and already I've met priests who are willing to rise up to a challenge and try new things; inviting people to know and love Christ the way we do."

Nick is a graduate of the Wycliffe College School of Theology in Toronto. Since coming to

Edmonton he has been reunited with many of his former classmates, also serving in the diocese.

"In a way it's been like coming home," he says referring to the number of people he knows here.

Until September, Nick had called Trenton, ON home. He was ordained a priest on November 18, 2007 at St. George's Cathedral, Kingston. Before coming to Edmonton he served as part of a team ministering to the Anglican Churches of Quinte West. The Quinte West area encompasses St. George's, Trenton; Christ Church, Glen Miller; and Holy Trinity, Frankford; originally three individual parishes that now share staff, ministry and resources. Nick says the act of bringing together three distinct parishes was both challenging and rewarding.

"We had to ask ourselves how can we retain individual parish identities and traditions, while offering a variety of expressions of faith, in different ways to suit more people."

As an undergraduate at Wilfrid Laurier University in Waterloo, Nick studied physics, computers and philosophy; education he recently applied to designing a new web site for the Ontario diocese.

Nick served on Executive Council for the Diocese of Ontario for three years, and as a member of the Evangelism Committee, he helped organize a Fresh Expressions Vision Day. The

vision day invited churches to come together to think differently about what church could look like.

"The most exciting challenge facing church today is finding new ways to deliver the Gospel message, which is always relevant, everywhere. The biggest gift of Fresh Expressions is that there is no cookie cutter mold."

As Priest in Mission in the Edmonton diocese, Nick will focus on ways to carry the Back to Church Sunday invitational initiative beyond September 26th into the Thanksgiving, Advent and Christmas seasons.

"The work doesn't end with handing out invitations," Nick says. "We need to create awareness about what's happening inside our churches, and find ways to authentically invite people to share our faith. We need to ask ourselves why we go to church, and what we want our friends to experience there."

He will also work alongside the Barnabas Initiative ministry, helping parishes realize their potential and dream about their futures.

"I'm really happy to be here, because I think this is where I need to be to grow in my ministry and faith," he says.

Questions about Back to Church Sunday: Nick is the person to ask. Send him an email at [n.trussell@edmonton.anglican.org](mailto:n.trussell@edmonton.anglican.org) or call him at the Synod Office at 780-439-7344.

## Roadtrippin' with the rector - Christ revealed at Hastings Lake



The Rev. Chelsy Stevens

The week of August 8-13th, 68 children between the ages of 8 and 12, gathered with duffel bags, swimsuits and sleeping bags in tow, to enjoy a fun and faith-filled week of camp at Hastings

Lake Lutheran Bible Camp.

I, too, had the opportunity to participate in the camp as Support Staff Resource Leader a.k.a. Chaplain of Kidz Kamp II. Hastings Lake camp - founded in 1938 to provide an outdoor setting for Christian education, renewal, and fellowship - is located between Tofield and Edmonton, so it made for a great road trip!!!

Activities for the week were based on the Church Calendar, beginning at Advent and finishing up with Pentecost. Gathering together, the camp community learned how Christ is revealed to us through the seasons we celebrate and commemorate every year.

Each day began with breakfast and chores, followed by chapel led by Senior Counsellors. Chapel worship services included prayer, music (led by a live music team), a skit introducing the theme of the day, and a short more detailed talk about the theme.

After Chapel, campers ventured off in nine Quest groups for Quest Time Bible Study. Each

Quest group was led by a Senior Counsellor and a SIT (Servant In Training). Campers had opportunities to ask questions about God, and about faith.

On Thursday, it is tradition at Hastings Lake that the campers get an hour to try and "Stump the Pastor." Immediately following chapel on Thursday, I sat with all of the male campers followed by the female campers an hour later; and they had at me with their questions. I often forget, what great questions young people have, and must admit, that I was stumped once or twice.

The experience made me realize I often try to sugarcoat the gospel, avoiding the uncomfortable topics about hell and evil.



The kids didn't let me get away with it, and forced me to be honest with them. It was a great learning experience for us all.

In addition to Quest Time, days were jam-packed with swimming, canoeing, archery, arts and crafts, outdoor sports, wide games, camp-



fires, a re-enactment of the Passion Play by the staff members, a carnival, including: slip n' slide, water chugging contests, face-painting, target shooting, ball throwing and more, as well as evening devotions and TONES OF FOOD!! There was never a dull moment at Hastings!!

Seventeen of the campers were Anglican. I was so proud to see them embrace the experience - open to meeting new friends at a new camp with new schedules, and new rules. The first day I arrived, I was extremely excited to see experienced campers, taking the Anglican campers and other new campers under their wings, briefing them on life at Hastings. It was a great testament to how partnership between different denominations is Good News.

There was no doubt that the Holy Spirit was at work at Hastings Lake this summer, as new friendships were formed between campers and staff members. Christ was indeed revealed to us this week through our experiences, our prayer, and our companionship. I'm looking forward to many more summers where we can partner with the Lutheran Church and make Christ known through education, renewal and fellowship together. I ask you to keep the ministry of Hastings Lake Bible Camp in your prayers, as they continue to glorify God in their summer programs!!

If you are interested in applying or attending Hastings Lake Lutheran Bible Camp, please visit their website at <http://www.hastingslake.com/>.

## opinions

*Peace Thoughts - blameless before man and God*

Dr. Adenike Yesufu

**D**euteronomy 18:13 says you shall be blameless before your God.

Ephesians 1:4 indicates that we should be holy and without blame before Him. 2 Peter

3:14 asks us to be diligent to be found without spot and blameless. Paul to Timothy demands that bishops and deacons be blameless.

Reading these passages in the Bible, my thoughts veered to what it means to be blameless. John Calvin says blameless means to be free from any notorious fault. The dictionary describes it as without guilt, censure or reproach meaning to be perfect. No one is perfect except God. 1 Corinthians 1:8 tells us that it is Christ who will confirm us and make us blameless in the end. This means we cannot declare ourselves blameless, we will be judged blameless by another.

Blameless before God requires that like David in Psalm 51, we confess our sins to God and ask to be thoroughly washed and cleansed. In Isaiah God says that if our sins are like scarlet and red as crimson they shall be made as white as snow. The Book of Revelation indicates that those in heaven will be judged blameless before

God. Does it mean that they have never sinned? Of course not! It means that God forgave them and granted them righteousness.

In 2 Corinthians 8:21, Paul says that we must provide honorable things in the sight of the Lord and in the sight of men. This means that there should be no question about our integrity or upright character. We must be mindful of our behavior before God and before each other.

To me to be blameless before God is less challenging than to be blameless before men. We live in a world where we are not always forgiving of each other, where seals of approval are not readily given to deserving people, where people are not always kind and gracious to each other, where we are very critical of each other, judge each other harshly, condemn each other, discriminate against one another, oppress each other, bear false witness against one another, deny each other's rights, covet one another, put each other's relationships asunder, kill each other, where self promotion is virtuous, where the golden rule for some is do unto others what you can't stand them doing unto you. Who can survive all this without God's grace?

In Acts 24:16 Paul says he tries his best to be blameless before God and before men. Did he succeed? I would say, yes, before God. But before men, we only need to look at the various persecutions that he suffered. God described Job in 2:3 as upright, one who feared Him, shunned

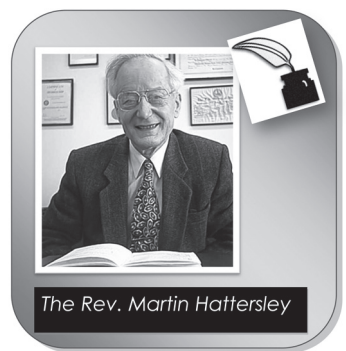
evil, and above all blameless. Job did some introspection and in 9:21 adjudged himself blameless. But Job was not spared by his friends. They did not declare him blameless. They accused him of secret sins that turned God against him.

Blameless before men is tricky. To be deemed blameless before others is not just dependent on their perception of us. It is equally dependent on our actions. It requires input from us, part of which is pursuing peace. Are we blameless in the way we deal with people? Do we relate to people with integrity of hearts? When people hurt us, do we reach out to them or do we look for an opportunity for payback, because revenge is sweet. Do we make efforts to mend broken relationships? Or do we say good riddance to bad rubbish?

How often do we violate our values and take advantage of others and situations? All too often people are presented with options that they know are not right, not appropriate, not ethical and at times downright evil, but alluring all the same - seductively tempting choices that are seemingly irresistible.

We may not always succeed at being judged blameless by others: our peers, friends, family members, workplace colleagues, church members and neighbors. But we may want to be deemed to have tried. There is profound peace for the one who strives to be blameless before God and before man.

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*As I See It - taking a Christian stance against unethical behaviour*

The Rev. Martin Hattersley

**A** recent magazine article caught my eye. Written in French in the Mensa magazine, MC2, by a Montreal psychologist, it had been filed in my pile of "things to review later", but

its message was worth waiting for.

In the article entitled, "Manipulators", the writer pointed out that a number of her clients were normal people, who experienced psychological symptoms of depression and confusion, not from any defect in their own makeup, but as the result of deliberate victimization by others in their environment. These unhappy bullies, to whom she gave the label of "Manipulators", were actually the disturbed ones.

Manipulators are those individuals whose self image is so poor that they ruthlessly and unfeelingly establish their own self esteem by presenting an artificial image of infallibility and perfection. They deliberately put the blame for everything that threatens that fabricated image on someone else. They maintain a front of perfection and charm, all the time skillfully sabotaging the wellbeing of anyone who gets, or could get, in their way.

They prey on gentlemanly victims, less likely to perceive the destructive war that is being

waged against them. In the end, the manipulator's victims begin to wonder what is wrong with them. Joy and success seem to have vanished from their lives, and their health, both physical and mental, is suffering.

A few times in my life, I have recognized (too late) that I have been victim of a manipulator. Two of those cases involved other lawyers behaving unethically. The most serious instance of manipulation was an innocent law practice partnership. I bless my family doctor at the time, who described my partner as a "crook", and warned me to get out of the situation immediately, for the sake of my health and sanity.

The manipulative type seems particularly attracted to politics, where the "image" of omniscience and perfection is all important to secure voter support. Those in power, go to great lengths to project an untarnished image, controlling news flow and supporter opinion with "spin", and disarming by denigration or expulsion whistleblowers and other potential challengers. The Governor General is replaced, the director of Statistics Canada resigns, Omar Khadr is left to the tender mercies of United States military justice, Helen Guergis is inexplicably expelled from her party and relegated to the back benches. Various ombudsmen whose views differ from

management do not have their contracts renewed. In Edmonton, it is Guy Boutillier who loses his position as a Conservative MLA, for asking why our provincial government has failed to keep a promise to his constituents, and the Wild Rose Party is denied funding on a doubtful technicality. In many countries other than Canada the same situation prevails, usually with much more violence. In Myanmar the democratically-elected opposition leader remains under house arrest, while elections are called without her. In Cuba,

China, Iran and many other places, the jails have their share of political prisoners. And so on.

So what does a Christian do in such a situation? There are many heroes in the Bible who give us an

example. Joseph, David, Daniel, Jesus and Paul are just to name a few. All exemplify loyalty, non-violence, truth telling and adhering to principles, while experiencing unjust persecution and imprisonment. Mahatma Gandhi, Nelson Mandela, and Martin Luther King - all of whom have done time in jail - are three outstanding examples of such behaviour in the past century. None of these men has led an easy life, but their example has led to ultimate victory - a better world for us all. They have shown us a constructive and effective path to confront evil non-violently.

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**They (manipulators) prey on gentlemanly victims, less likely to perceive the destructive war that is being waged against them.**

# Christian community

## Writer finds solace in simplicity in France's Taizé community

by Cheryl Boulet

Have you ever been drawn to a place, not really knowing the reason why, only to discover when you get there that it is even more than you had imagined?

The Taizé community in France was that place for me. I felt drawn there after a visit by one of the brothers to Edmonton in February 2007. I had been attending evening prayer in the Taizé style for a few years but it wasn't until the visit that I realized that I needed to go. So I boarded a plane and went to a tiny village in the French countryside.

The Taizé community has just celebrated their 70th anniversary. It was founded at the beginning of the Second World War by Brother Roger. Since the beginning Taizé has been a place of quiet, simplicity, and hospitality. Over



The welcome gate at Taizé in France.

the years thousands of young and old have found their way to this little community. Most are searching, trying to find meaning in this ever-changing world. Taizé primarily provides an

opportunity for young people (17 to 29 years), as well as a limited number of "the over 30 crowd" like myself, to come together and discuss their thoughts, concerns, fears, and the hopes of their journey with Christ through group discussions, prayer three times a day, and simple music.

My experience at Taizé is difficult to put into words. I was spiritually moved by so many things. Friday evening prayer, I believe, was my favourite service. It involved prayers around the cross at the end of the service and it was an opportunity for each

person to bring their petitions before the Lord. A large cross was placed on blocks on the floor

with candles. There were hundreds of mostly young people patiently, deliberately, prayerfully, and without hesitation, waiting their turn to come before the cross. While waiting, the others around the church were singing softly. It brought tears to many eyes and it was an extremely humbling experience for me.

For me to see so many young people coming together to share their faith with each other was wonderful. I had the opportunity to join some of the discussions they were having, sharing their thoughts, experiences, and expectations. It was a joy. A common thread of Taizé is that it doesn't matter what Christian tradition you come from, you just come to pray and share, and there are no expectations or criticisms.

I found so much hope at Taizé for our faith, for our young people and for my own faith journey. The simplicity of the community spoke to me. Whether it was during the silent prayer, singing the simple songs or in doing simple chores, I realized that my faith should be simple and not complex. So I will take joy in silent prayer, in singing simple songs, in doing simple chores. I will try to do it with joy and it will definitely be to the glory of God.

## Grave plots for sale at Christ Church Poplar Lake Cemetery

by John Matthews

The sale of the first new grave plot at Christ Church Cemetery Poplar Lake (commonly known as Poplar Lake Cemetery) in August, was a major milestone in the restoration project started in the summer of 2006. This historic pioneer cemetery, located at 195th Avenue and 82nd Street, is under the care and operation of the Anglican Parish of the Good Shepherd in Castle Downs.

Provincial authorities gave their sanction to the sale of new grave plots last autumn. After developing operating procedures and regulations, and surveying the new plots, we started selling cremation plots in August. Plans are in place to sell regular burial plots in the near future. Cremation plots, half the size of a normal plot, sell for \$400. Full-size coffin plots will sell for \$800. The cremation plots can accommodate several buried urns, and are highly suitable for a "family" multi-generation, burial and memorial area.

Two years ago, *The Messenger* published an article describing efforts to restore this historic pioneer cemetery. Messenger readers responded generously, and we received much information from descendents of those buried there, and the Poplar Lake pioneer community. Even more information was forthcoming following news coverage on the restoration project by the *St. Albert Gazette*, *Global TV*, and *The Edmonton Journal* in August 2009.

Tips from the public have led us to identify two addition burials in the cemetery. One was an infant, William Latimer, who died of a severe

scalding in the kitchen in 1909. His nephew, 'Willy' Latimer, phoned us after the *St. Albert Gazette* article. He also identified his gravestone, a base only with "Latimer" on it (the top part has not survived). That branch of the Latimer family eventually farmed on north 127th Street until their property was sold as the site for the Youth Detention Centre.

The other find, Norman Fielders, was discovered in the All Saints' Cathedral parish register of deaths. The online database of World War One soldiers, found on the National Archives of Canada website, is an invaluable research tool.

From the database we learned that he had served in World War One. We applied for complete files for each soldier associated with the parish. Norman's file told us that he was sent home to Canada and discharged from the army in Calgary, May 19, 1918. His mother died on the 15th of May, 1918, and he may have not have had the chance to see her before she died. He was unfit for further military service because of kidney failure, but the file gave no indication of where he was buried. Research in the All Saints' parish register produced an "eureka" moment. He died on October 29th and was buried by the Bishop

of Edmonton on the 30th at the Christ Church Cemetery! His name will be added to the Fielders family memorial stone.

As a logical follow up to our research in late summer 2009, all surviving headstones have been placed beside the large pink granite Fielders family memorial. Eventually, replacement markers for those graves which have none will be placed in the same area.

Recently, due to the Anthony Henday ring road project, 195th Avenue has been widened and 82nd Street has been rerouted to east, rather than west of the cemetery. Sturgeon

County has also purchased a portion of the north end of the cemetery for the Henday project. Part of the revenue from that sale was reinvested into the cemetery by the diocese, and used to purchase of a heavy duty tractor mower to assist with grounds improvements and maintenance. We intend to retain some of the "country" look of the grounds, while upgrading the appearance of the turf groundcover.

Extensive information on the cemetery, including the purchase of plots, is posted on the Good Shepherd website, [www.goodshepanglican.org/PoplarLake.htm](http://www.goodshepanglican.org/PoplarLake.htm).



Good Shepherd parishioner Glen Gogol uses a new heavy duty tractor mower to begin long-overdue grounds maintenance at Christ Church Cemetery Poplar Lake.

**St. Luke's, Edmonton Centennial**  
October 16 & 17, 2010  
Celebrant: Bishop Jane Alexander  
Preacher: Bishop Andrew Atagotaaluk

**St. Faith's, Edmonton Centennial**  
October 24, 2010 @ 1 pm  
Reception to Follow

**Marriage Encounter Fall Weekend**  
November 5-7, 2010  
Providence Renewal Centre  
[www.edmonton.anglican.org](http://www.edmonton.anglican.org)

## Church caters to diverse theatre audience

by the Rev. Thomas Brauer

How does a church attract and engage a diverse theatre crowd yearning for cultural stimulation? Just ask Holy Trinity, Old Strathcona who has, for the second straight year, partnered with The Project (an arts initiative of the Anglican Diocese of Edmonton) to successfully serve the Edmonton International Fringe Festival. With over 400,000 participants, and 160 unique productions, the second largest Fringe Festival in the world was again an excellent opportunity for the southside Edmonton congregation to provide Christian-centered community service.

Those who attend the Edmonton Fringe (or Fringers as they are more commonly known) are seeking joy and fulfillment through theatre and performances. The route, then, for engaging this unique community of people is to work to bless what is good and best about the festival environment, and to seek to serve that goodness, and those who participate in it.

It was evident from the start of our planning, that Holy Trinity Anglican Church wanted, with absolute conviction, to serve the patrons and performers of the Fringe in the richest way we could. Mindful of our gifts and limitations, we focused our energy on the patrons and the performers who accepted our invitation to use Holy Trinity as a Bring Your Own Venue (BYOV).

We set aside the temptation to serve ourselves, and focused on serving the community: welcoming, encouraging and supporting the festival and those who take joy in it. Our hope was to provide for both patrons and artists a place of peace in the midst of a very active and dynamic 10-day festival. To do this, we broke our activities into two categories: show time, and non-show time.

When we were not offering a performance

at the church, we offered places for nourishment and rest. We created the Green Room Tea House (which offered the best scones ever, and a sit-down break); Father Tom's Lemonade Stand (which provided a quick thirst-quencher and a chat); and solace (for those looking for deep quiet, and a contemplative space).

Our show time activities centered around support for the performers and performances. We supplied the volunteers for the box office, ushering and security, and we also operated a concession stand: fully stocked and staffed. We transformed our upper hall into a comfortable green room for the actors, providing them with refreshments and relaxation.

The volunteers that helped during the Fringe project were not only gracious in their service to the artists and patrons, but in serving each other, as well. If things were slow in one area, volunteers would help out in another area in need of an extra pair of hands. New volunteers were encouraged and welcomed to the team. While Holy Trinity Anglican Church was the venue, and the primary supplier of volunteers, we also had volunteers from four other churches in the diocese: St. Thomas, Sherwood Park; St. Augustine, Edmonton; Christ Church, Edmonton; and All Saints Cathedral, Edmonton. We were grateful for their enthusiasm and assistance throughout.

While the ethos of the Fringe Project was always one of community service, not self-service, we did earn recognition for our efforts and hard work. SEE magazine named us one of the top 10 "hot" venues at the Fringe, and were mentioned by several media outlets as an excellent and generous venue.

This year, we accommodated three performance companies, up from three last year. We have already been approached to be a Fringe



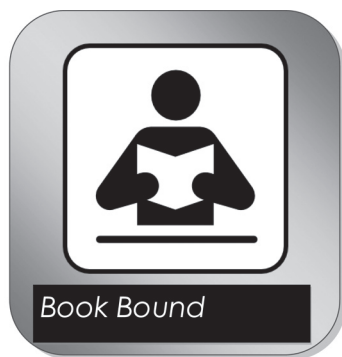
Adrian and Johanna Peetoom sell tickets before a matinee performance of *Crimson Yak*.



Cast members of *After*, *The Crimson Yak*, and *The PreTenors* (l to r) welcome patrons to their hold-over performances at Holy Trinity following the 2010 Fringe Festival. Photo by Thomas Brauer

venue again next year, and three year-round companies have submitted requests to be based out of Holy Trinity. As an added bonus, since the festival wrapped up in August, we have welcomed many Fringers to our Sunday worship.

## "News from the Un-Uploadable Worlds": a review



*Cities of Refuge*, by Michael Helm. Toronto: McClelland & Stewart, 2010. 400 pp. ISBN 13:978-0-7710-4039-9.

by Clytemnestra Prothero

I was introduced to this novel by a review by Mary Jo Leddy in the *Literary Review of Canada*.

Leddy draws attention to how thoughtfully Helm unpacks the minute-by-minute private costs of refugee sponsorship and refugee advocacy – not just the publicized moments of triumph (citizenship status, economic self-sufficiency) and tragedy (deportation and "disappearance"), but the ongoing struggle of both refugee claimants and sponsor-advocates to understand, to trust, and to respond helpfully to each other, in spite of ambiguity, incoherence, deception, and self-deception.

The original cities of refuge—as we may

remember from Sunday School lessons—were designated in Israel so that people who had "killed without enmity and were [nevertheless] subject to the laws of blood vengeance" could live in them in safety. (The twentieth-century Jewish Scholar Emmanuel Levinas has observed that in the modern world all cities are cities of refuge). In our time, advocates for refugee claimants struggle to prove that their clients are genuinely targets of vengeance or other oppression—but the more difficult task is to prove that their clients are not complicit in the violence and cruelty from which they seek protection—that they did not participate or that their participation was involuntary, forced upon them.

But satisfying the authorities doesn't solve everything. As one of Helm's characters observes:

*"Take a thousand people in dire circumstances ... We take them in, a kind of miracle to them, and support them only enough until they begin to see that they can't really escape their past here, and many can't ever have a future. And so they*

*begin to rot. Or we reject them and send them running, with no hope even of basic security. Even if by some sheer luck they get ahead ... even then they're still not safe."*

Helm, a prize-winning novelist and essayist who teaches at York University, has the gift of writing clearly about situations where nothing is clear for long, in spite of the characters' efforts to remember, to imagine, to research, and even to just plain snoop in search of some truth they can trust.

I thought this might be a good read for people who have taken on refugee-sponsorship projects because it articulates some truths that we may not be comfortable telling. And it is – because it's a good read on its own terms as a novel – not just a moral fable.

But it also took me by surprise. What I did not expect in this often grim context were razor-sharp glimpses of faith and ministry, sometimes melancholy, sometimes hilarious: "We need to bring people news from the un-uploadable worlds. The historical, the private, the spiritual."

