



the messenger

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

APRIL 2011

Sharing our abundance "Building Life" Project will send essential medical supplies to partner diocese in Burundi, Africa

by the Rev. Quinn Strikwerda
Rector, St. Augustine's Parkland
Spruce Grove

What would good news look like for the people of Buye Diocese? This very pertinent question was posed to me by Bishop Jane as I sat in her office one morning last autumn. As many people know (and many, I suspect, don't) our diocese entered a formal partnership with the Diocese of Buye, which is centred on the city of Ngozi in northern Burundi. Part of the joint statement, signed by Bishop Jane and Bishop Sixbert Macumi of Buye in May of 2009, reads: 'We pray that God will bless this partnership...and will use it to make us more effective in our sharing of the good news.' So the question of how we can best share God's goodness and abundance with our sisters and brothers in Buye is a good one.

In a country that has, according to the website CIA Factbook, an estimated per capita GDP of only \$300; where about 1 in 15 adults are HIV positive; and where 68% of the population live below the poverty line, it seems there is much that we can share that would be considered very good news indeed. Through the "Give Hope, Give a Net" campaign a very good start was made (see February's Messenger). Even now there are people sleeping in net-covered beds without fear of contracting malaria, thanks to the generosity of the people of the Diocese of Edmonton. If that's not good news, I don't know what is!



Following up on the "Give a Net" project, it gives me great pleasure to announce the launch of the "Building Life" project for the Lent/Easter season 2011.

Medical technology in our society advances at a rapid rate. A Non-Governmental Organization (NGO) based in Saskatoon called "Food for the Hungry Canada" or "FH Canada" partners with medical wholesalers and stockpiles brand new or very gently used medical equipment and supplies. This equipment may be obsolete in our Canadian health care system, but is still perfectly useful for enhancing health and saving lives. FH Canada ships containers full of these

supplies all over the world. For more info visit them at: www.FHCanada.org.

We have entered an agreement with FH Canada to send a 40-foot container (picture a railcar) of medical supplies to Burundi's capital Bujumbura, where it will be sent on to Ngozi for distribution. The cost to us as a diocese is only about \$13,000 Cdn to send an estimated \$450,000 worth of medical equipment and supplies! This Lent we are asking parishes and individuals together to raise the \$13,000 to send the container. This is a relatively simple way for us as a diocese to once again show the depths of our love for our brothers and sisters in Christ in Buye, so please give generously and start planning some fun fundraising events in your parish today! Donations for the "Building



Life" project can be sent directly to the Synod Office.

Please ensure checks are marked for "Burundi/Medical Supplies" in the memo line.

Plans are currently in the works for a small team from Edmonton, which will include some health care professionals, to travel to Buye to meet the container, help get it unpacked and the equipment set up, strengthen personal relationships between the people of Buye and Edmonton, and assess next steps in our evolving diocesan partnership. Will we establish prayer partnerships between individual parishes and

I came that they may have life, and have it abundantly. John 10:10b

Christians? Will we build schools or health care centres? Will we support micro-loan projects? Who knows where the Spirit will lead us as we further expand and enrich our relationship with our partner diocese.

We know that whatever direction we take, it will be life-giving, and that with the Holy Spirit the sky is the limit of what we can imagine possible. Continue to keep the people of the Diocese of Buye, and the Buye Medical Container project in your prayers. May you have a holy Lent and a blessed Easter!

MAY 26, 27, 28 EDMONTON the Anglican Diocese of Edmonton present the Wycliffe College Institute of Evangelism

VITAL CHURCH PLANTING CONFERENCE WEST 2011

Irish CHURCH

TAKE ANOTHER LOOK

2 amazing speakers, 8 fantastic workshops, 3 inspiring days
Early bird and team rates available

www.vitalchurchplanting.com www.edmonton.anglican.org
1-877-494-8890 or (780) 439-7344

news

'Kiwi Spirit' blossoms in NZ earthquake aftermath

Christchurch, New Zealand shook violently on February 22nd. Hundreds of lives were lost when buildings that had sustained major damage in a quake five months earlier crumbled. The venerable All Saints' Anglican Cathedral, a 130-year-old landmark in the city's downtown, was so severely damaged that parts of it, including the spire, collapsed into rubble. But God's presence was there and members of the diocesan synod office, their leader Bishop Victoria Matthews (Bishop of Edmonton from 1997-2007) and the Cathedral staff escaped injury.

Ironically, the natural disaster that tore open the ground beneath Christchurch has drawn Anglicans in New Zealand and around the world closer together. As you will read in the following report from the Diocese of Christchurch, a new hope and vision for the church has risen from the ruins.



Signs produced for the Anglican Diocese of Christchurch welcome residents into churches and parish halls for prayer and fellowship.

Catastrophic damage to more than 25 Christchurch area church buildings by the 4 September and 22 February earthquakes has meant that historic stone churches cannot be used for worship, vicarages are uninhabitable, and parish halls have been rendered unusable. Such destruction has forced parishes into parish halls, church parking lots, other neighbourhood churches, nearby school yards, city parks, and community centres for worship.

In addressing the ways that parishes can continue to operate as the Diocese of Christchurch moves into autumn, Bishop Victoria Matthews has written: "At this time when so many churches are searching for space to worship and hold meetings and set

up an office, due to the frightful damage that has been sustained, I ask our Anglican parishes to outdo one another in generosity and hospitality... Please do everything possible to assist another church, Anglican or another denomination, to get back on its feet."

In this the bishop is simply expressing a value that many New Zealanders already hold dear. The "Kiwi spirit" of pitching in to help a community in need has blossomed in the ways that the churches have made new connections in their neighbourhoods, combating the threat of isolation for people who have lost basic services like power, water, and sewage.

As a way of supporting local residents, several congregations have included pot-luck meals or community barbecues following Sunday morning worship, while some others have opened drop-in cafés - their hospitality no small feat when water has to be carried in and power supplied by a generator. Churches with sufficient facilities have given their parish halls for use as Civil Defense headquarters or earthquake relief centres.

Rural congregations and communities spontaneously gathered substantial contributions of food and supplies for suburbs that were hard-hit by the February quake. These collections have been distributed by Civil Defense, the Red Cross, Salvation Army, and ad hoc groups of citizens who simply wanted to help.

The Youth Advisor for our diocese is organizing teams to run children's activities in local parks in communities where schools are presently unable to open. More than 2000 university students and young adults who have been organised through a Facebook group dubbed the Student Volunteer Army have helped to shovel up over 100,000 tonnes of silt from liquefaction on streets and private properties, as well as sourcing food and distributing it to neighbourhoods in need.

Our diocese is also blessed to have a number of priests who served as chaplains to the police, local fire brigades, and the University of Canterbury, as well as local hospitals. These people have been invaluable in one-on-one ministry to rescue workers, security, and safety personnel in the central city.

With estimates as high as 70,000 residents having left a city of 350,000

at least temporarily, many outlying rural communities have experienced an unprecedented influx of families, and schools have had to cope with sudden increases in enrolment. One parish is busy preparing "welcome bags" for approximately 120 new pupils at nine elementary schools in its district. Another parish has welcomed 20 "refugee families" into their community, helping them to settle into new homes and new schools.

With the likely demolition of some 10,000 homes and the compromised viability of the land in several suburbs for rebuilding, Christchurch may well need to expand outwards and create new suburbs for its citizens. This possibility presents the church with a fascinating opportunity to evangelize, plant new churches, and develop a vision of community that will continue to bring hope and new life in an uncertain world.



Volunteers at a local church sort and pack food supplies for the eastern suburbs of Christchurch, hardest hit by the 22 February earthquake.



Knox Presbyterian Church, which withstood major damage in the September quake, has been reduced to a shell by the shallower, more destructive 22 February quake.

How Can You Help?
Please continue to pray for our brothers and sisters in the Diocese of Christchurch. Cheque donations can be sent to the Diocese of Edmonton, marked "Christchurch Earthquake Relief". Please mail donations to: The Synod Office, 10035-103 Street Edmonton AB T5J 0X5.

Men's and Women's 2011 Cursillo Weekends planned for June

"The weekend was such a wonderful experience, I wanted to live in "Cursillo Land" for the remainder of my days. Where else can you sing praises to God, be prayed for continually, and feel His Holy Spirit dwelling in you?"

Deborah Shandro, Cursillo 2001

by **Cliff Cottingham**

Cursillo Men's Weekend 2011 Lay Director

Christ's power to ease our burdens and God's steadfast love for each and every one of us will be central to the Men's and Women's 2011 Cursillo Weekends, planned for June 2-5, and June 9-12 respectively, at the Star of the North Retreat Centre in St. Albert.

"Cursillo" is a Spanish word meaning "short course" and a Cursillo Weekend is a short course in Christian renewal, open to both lay and clergy members of the diocese. The Cursillo Weekends are intended to lead people to a deeper and vibrant faith, expressed in their family, work, recreation and parish life.

To meet this goal, the whole weekend is structured a bit like one great prayer - com-

posed of worship, song, fellowship and a series of talks. Clergy and lay members draw on their own experiences and journey in faith to speak on a number of faith topics. Each talk is followed by small-group discussions. As well, there are opportunities for personal reflection and personal commitment through Eucharist, Morning Prayer and Compline worship services. Each and every person who attends the weekend will have a different experience, be it a first-time attendee, or one who attends as a speaker.

For 2011 Women's Weekend Lay Director Susan Daniel, attending an Edmonton Cursillo weekend in March 2001 was a life-changing experience.

"It was a weekend that began a process of change in my life," says Susan. "I entered the weekend as a Christian that recently had returned to attending church on a regular basis. I had wandered for years - searching for meaning, purpose and direction. This wandering took me down many roads and these roads eventually led me back to Christianity, St. John's Anglican Church in Onoway, and to Cursillo."

During that weekend 10 years ago, Susan says, "I was aware of a stirring - of God calling me. I felt called to examine the direction that I had allowed life to take me, and to begin to adjust to the direction God created me for. I believe that God creates us with purpose, and over the weekend I became aware of being called to look at that. I became aware that the path I was walking was not one that I was travelling on my own, but in community with the Body of Christ, and with Christ at my side as my God, leader, teacher, and my friend. For me, the Cursillo weekend began a shift from burdened to comforted, from trapped to freedom; from heavy to light; from hopeless to expectant!"

The theme of the women's weekend will be a Bible passage intended to lead Cursillo participants

from the burden and weight they carry to the freedom and friendship with Christ that is available to them. Walking with Christ at their side, weekend participants will have the opportunity to deepen their relationship with Christ, as well as the Body of Christ on earth.

Men's Weekend 2011 Lay Director Cliff Cottingham says he was "a Christian going through the motions" when he attended his Cursillo Weekend in 2006.

"I attended the weekend not knowing what to expect," says Cliff. "I discovered that a true Christian is one committed to action to further our Lord's Kingdom here on earth. In the weeks and months following the weekend, the real meaning of a Christian life began to sink in and I realized that I needed to make a real commitment to Christ."

Realizing that a Christian life is "a journey with bumps and challenges along the road, which can be overcome by relying on our Lord," Cliff came to understand "the true love and forgiveness that our Lord has for each and every one of us". He also gained "a realization of the true love and friendship that ex-

ists from one Christian to another".

The Bible passage chosen as the theme of the men's

weekend will illustrate God's unwavering love for each of us.

If you are looking to deepen your faith or to spend a bit of time away with God, Cursillo might be for you. To attend a Cursillo Weekend, registrants need to be sponsored by a person who has already attended Cursillo. If you don't know who to ask, please ask your parish priest, 2011 Cursillo Spiritual Director the Rev. Nick Trussell or anyone in your congregation who has attended Cursillo. Registrants are asked to fill out an application form that includes sections to be completed by a sponsor and parish priest.

For more information, please visit the Diocese of Edmonton Cursillo website at: www.edmontoncursillo.ca/.

"Cursillo has become a spiritual discipline for me. I am now more intentional about Christian piety (drawing closer to God), focused study, and action (both individual and corporate)."

Terry Gushuliak, Cursillo 1991

"Attending Cursillo didn't just put fresh gas in my Christian tank - it added a couple of booster rockets! I became enlivened (woken from the dead, some might say)..."

David Holehouse, Cursillo 1998

The Cursillo movement (Piety-Study-Action) is an integral part in deepening my faith, and staying close to my Father. It is in that, that I can 'Live Loved' and bear fruit..."

Jean Aylard, Cursillo # 5, March 1993

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.

Please address all editorial materials to one of the following:

Athabasca Editor - Peter Clarke
PO Box 41
High Prairie, AB, T0G 1E0
seens@telus.net

Edmonton Editor - Margaret Marschall
The Messenger
Diocese of Edmonton
10035-103 Street
Edmonton, AB, T5J 0X5
anglicanmessenger@gmail.com

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.

Parish events are advertised free of charge in the newspaper. Display advertising for commercial parties is available in accordance with our ethics and advertising policies. Please contact either editor for more details.

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 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.

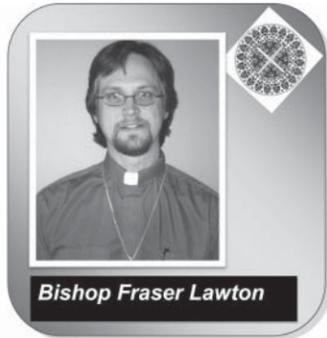
The Messenger is available on-line at www.edmonton.anglican.org

May deadline

Please submit stories, ideas and photographs for the May issue by:
April 1, 2011

Bishops' corner

Resurrection brings hope to our everyday lives



Bishop Fraser Lawton

April is such a beautiful month as we begin to – hopefully – experience spring and finally see the departure of the winter. The Athabasca River will break and the waters will flow

freely. It is a time of hope and new growth. Often we think of it as a new start.

Easter is sometimes held in this same context: the coming of light, cheer and the sense of a new start. It would be such a tragedy to leave this great Christian celebration with this mere sentiment. Indeed, it has been the chief Christian feast and celebration since Jesus rose from the grave. But, it is not merely a “Christian observance”. Jesus’ resurrection offers something to every person: hope of salvation. Jesus’ resurrection has universal ramifications. It is because Jesus is alive that we are able to be reconciled with God. We gather on Easter day to rejoice together. This can be a powerful and exciting experience. In our Christian calendar, we continue this “party” on

through the day of Pentecost.

What, though, is the impact of Easter on our day-to-day lives? Most importantly, what does it mean to you and I that Jesus is alive? Those who walk as Christians live their lives in the company of God Himself and are required to look deeper than a typical “Sunday morning” or “Bible study” response to this question.

In speaking to the Romans about Jesus, sin, death and justification, Paul said: “...much more surely will those who receive the abundance of grace and the free gift of righteousness exercise dominion in life through the one man, Jesus Christ.” (Romans 5:17b, NRSV). “Dominion in life” is a powerful expression. That Jesus is alive means we may experience freedom in every aspect of our lives. It means we may experience healing, whether physical, spiritual or emotional. We don’t have to be bound by things that have happened to us, things someone has said to us or things we’ve done or said to ourselves. It means we have God’s promises released for us. It means that when we pray we are not simply

Blessed be the God and Father of our Lord Jesus Christ! By his great mercy he has given us a new birth into a living hope through the resurrection of Jesus Christ from the dead,

1 Peter 1:3

giving voice to hopes or wishes, but are actually speaking to the One Person who can change everything.

More than that, He invites us to walk in the power and presence of His kingdom in our daily lives. Because He is alive, He continues to do all the things He did during his time on earth through his children. Christianity is no mere philosophical/religious program. It is a relationship.

I hope each of you is able to take a bit of time and consider what it means that Jesus is alive. What does that mean for the rest of this day and for each thing you face? So, too, may we be reminded that Jesus died and rose for all people.

He is still the hope for every person. Just as the fact he is alive changes everything for us, it changes everything for anyone who will embrace him. May you know the power of the risen Christ this day and always.

**The Lord be with you,
+Fraser**

Give thanks for a spirit refreshed, a faith revived



Bishop Jane Alexander

Dear friends,
As you read this we are heading through the holiest part of our Christian year. We come to walk with our Lord through the days of his Passion and into the blessedness of

His Resurrection. In just a few short weeks our hearts will be able to sing ‘Alleluia’. On Ash Wednesday this year I recalled words of the poet Christina Rossetti:

*My life is like a frozen thing,
No bud nor greenness can I see:
Yet rise it shall--the sap of Spring;
O Jesus, rise in me.*

I hope that through our Lenten disciplines of prayer, fasting, almsgiving, and study we have taken full advantage of this time to enrich our spiritual lives and grown ever closer to God. Personally, I know that there have been a succession of endings of small, unnecessary, things in my life that had become burdensome to me to carry around. This ‘greening’ of the church year, this Lenten Spring has brought new growth and new life in me and I hope that it is the same for you my brothers and sisters.

So now in a fresher spirit we are prepared to enter the absolute joy and mystery of Jesus’ resurrection. I hope to see many of you during this Easter season. Let us take the refreshment of our spirits as a gift of God and place ourselves in the service of the church. We have worked together in easily identifiable ways on the Homeless-

ness Initiative, the Christchurch Appeal and the Burundi Appeal. Those are all large things to do. What will be the smaller Eastertide gifts in our communities? Where can we look for signs of new life in our congregations and in ourselves?

I was re-reading a wonderful and classic book by Michael Ramsey over the last few weeks - *The Christian Priest Today*. May I offer three things for us all to work on in our Resurrection lives. He speaks from 40 years as a priest to say (and I am paraphrasing):

1) Pray to be renewed in the sense of wonder quietly realizing what a wonderful thing it is to share in the eucharist, what a wonderful thing it is that you are set where you are set in Christ’s body the church, deeper still the wonder of your creation in God’s own image for that is the real ground of all wonder.

2) Let the griefs, pains and humiliations which come to you help you. You will hate them as they always hurt. But they help you to be near to Christ and you will learn not to fear them. There is the pain of disappointment when some cherished plan has gone wrong, and you are inclined to be bitter and resentful – but let it help you to think more about Christ’s pain and disappointment and you are nearer to him and it becomes very different. There is the pain sometimes of opposition or misunderstanding; or abuse, perhaps, coming to you from other people. It can feel terrible, but again near to Christ. There is the pain of one’s own mistakes coming home to roost, but that can bring one back to the truth of one’s own inadequacies and the greatness of Christ’s forgiveness, or the decrease of self and the increase of Him.

3) Let yourself be taught and enlivened by the people you work amongst. You will talk [learn] year after year of the patience of the Cross. You will find it in a man or woman who shows you what it means and YOU will be revived.

Friends, let your faith be revived in the joy of the resurrection and let us all give thanks to the One who died for us. In the words of Charles Wesley.

*“Jesus confirm my heart’s desire to work
and speak and think for thee,
still let me guard the holy fire, and still stir
up thy gift in me.”*

**AMEN.
In Christ,
+Jane**





Claudette Fryer (left), and Emily Moen create an inviting ambiance for dinner guests. Photo: Sheila Moorey



Community Dinner volunteers Marjorie Anderson (left), Esther and Hamish Rankin plate desserts. Photo: Sheila Moorey

Christ Church welcomes neighbourhood to dinner

by Margaret Marschall

The promise of good wholesome food and caring people to serve it draws hungry visitors on the third Saturday of every month, September through June, to Christ Church in the Oliver district just west of Edmonton's downtown.

The Christ Church Community Dinners are an opportunity

for members of the church's surrounding neighbourhood - including many homeless people, single-parent families and senior citizens - to step in out of the cold for a hearty meal and spiritual support.

Early Saturday morning the first members of a volunteer team, led by coordinator Sheila Moorey, gather in the parish hall. Over the course of the day, workers will contribute their time, energy and talent to prepare and serve a hot meal to as many as 95 visitors each month. Clergy are key members of the volunteer core. At least one priest

is always on hand to welcome and visit with diners.

Tending to the needs of others is second nature for Moorey, a retired nurse. "This ministry has ignited a spark in my heart," she says.

Then Jesus declared, "I am the bread of life. Whoever comes to me will never go hungry, and whoever believes in me will never be thirsty."

John 6:35

"We consider the parish hall an extension of our home and these people are our guests," says Moorey, a long-time community dinner volunteer, who took over as coordinator in January, 2010.

While meals are scheduled to begin at 5:00 pm, early arrivals are invited inside for a cup of coffee and a cookie. Dinner guests are greeted at the door with an appetizer and a handbill listing upcoming community dinners. Baskets of warm bread and butter await diners at each finely-set table. The beef used in the main dishes, which in

the past have included roast beef, spaghetti and beef stew, is generously donated by a parish family. During supper many of the dishes are brought to the table and served family-style. Before departing, guests are given a sweet treat, such as chocolates, to take home.

Rounding up enough volunteers to prepare the meal, greet and serve guests, set tables and clean up after dinner is always a challenge. Moorey is grateful for the help of a dear friend and next-door neighbour, who has offered to cook on several occasions. The community dinner team lost a faithful longtime member when Deidre McKay died last year. Her memory lives on in the ongoing use of her recipes and ideas.

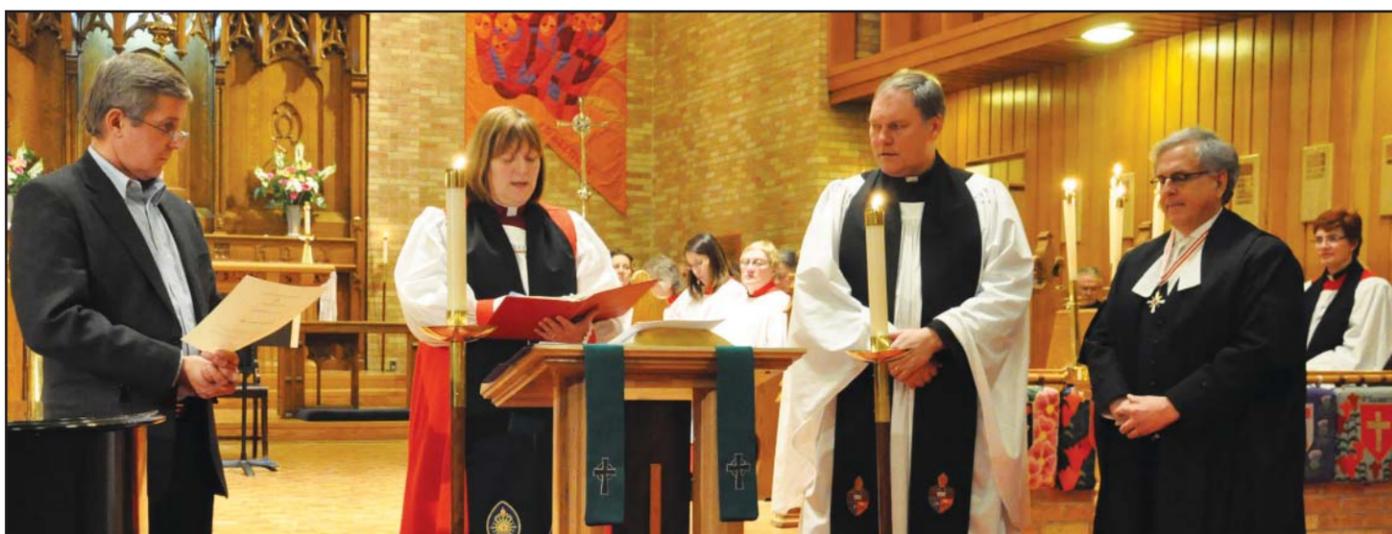
Moorey is excited about the parish's decision to raise over \$100,000 to upgrade the kitchen to meet today's standards. Plans are for a separate dishwashing area, complete with a dishwasher. New appliances, such as stackable convection ovens, and new countertops will increase efficiency and bring the existing kitchen up to provincial health and

safety standards. The parish has been approved for a \$16,000 Community Spirit Grant from the provincial government, and has submitted an application for another grant next year.

The kitchen renovations will begin in June, with the greater part of the work taking place in July and August, when no community dinners are scheduled.

In the meantime, Moorey will continue to liaison with neighbouring Robertson Wesley United Church, which hosts community dinners the second Saturday of each month. She says George Ford, the coordinator for the dinners at Robertson Wesley, has been "very helpful". In December, the two churches come together to offer a special Christmas Community Dinner.

The next community dinner will be held Saturday, April 16th at Christ Church, 12116-102 Avenue, Edmonton. If you would like to share your gifts with this community ministry or make a donation, please email Sheila Moorey at: smoorey@shaw.ca.



Former Chancellor installed a Cathedral Canon

Bishop Jane Alexander installs David Jones (right) as a Canon of All Saints' Cathedral in the Diocese of Edmonton, in the Chair of St. Edmund. The Choral Evensong, held Sunday, March 6th, 2011, featured the music of The Cathedral Choir, directed by Jeremy Spurgeon, with Otto Nuoranne, cello. Also participating in the service are: Vice-Chancellor Kenneth Holmstrom (left) and Cathedral Dean Neil Gordon.

Photo: Doug Cowan

Easter

Power of His resurrection resides in all of us

by the Rev. Dana Dean

Rector, St. Mary's, Edgerton;
St. Thomas', Wainwright

The Rector: "OK, does anyone have a question about today's Confirmation lesson?"
A Student: "Oh, I do! Father Dean, do you like kangaroos?"

Over the years, I have lost count of the number of Confirmation candidates that I have taught. Some were mature and challenging. And some were "memorable" for reasons that I'd rather forget. Nevertheless, there have always been a few that stand out in my memory for sparks of holy insight that reflect a thoughtfulness beyond their years.

For example, 30 years ago a 13-year-old boy named Richard had a sudden burst of insight regarding Jesus' resurrection. He said that "resurrection happens when something that was

dead comes back to life...and Jesus came back with so much Life, that his resurrection changed everything". Huh? Wow!! This was a profound observation coming from the kid who mows my lawn, and has a bizarre fascination with the concept of kangaroos as personal pets! Oh yes, "our" Richard understood and reflected upon the central truth of our Faith, while most of my class couldn't remember which day was Sunday. And more than that, Richard was absolutely right!

Jesus had walked among us as a Rabbi, a moral teacher, and a healer. He brought a peculiar grace and energy that touched the lives of many. He worked miracles and he proclaimed a new and radical relationship between humanity and a God whom we could address as "Father". And then, suddenly, it was all over. He died a horrible death, and it seemed as though hope had died with him. His friends were devastated

and the world became a darker and colder place. But then, the great defining miracle of our Faith happened, and Jesus was RESURRECTED by the power of God. He that was dead was now alive again and his Life became the true light of the world. And, the resurrected Christ changed everything.

To a world of sin and death and material finality, Jesus brought a new Life that has illuminated the centuries. And the power of His resurrection and Life now resides in all of us. In you. In me. Within everyone who believes and accepts it. And especially within that 13-year-old theologian named Richard.

The abundant and glorified Life of Jesus Christ is wonderfully spilled over upon a desperate world in search of hope and needful of God. Some receive it gladly, and some don't. But as Richard might have said, there is always more than enough of Jesus' holy Life to go around! After all, his resurrection "CHANGED EVERYTHING!"

Centuries ago, the ancient Celtic Church used to describe the graves of their saints as "their place of Resurrection". Our Faith ought to confer that same certainty upon all of us. We live in the power and grace of Christ's resurrected Life. We draw strength from his strength. We worship him with all of the joy of a redeemed people. And one day, he will call us from our "places of resurrection" to join him in the new place that he has prepared for each of us.

This year, as Easter is upon us and you are remembering the sadness and the Glory of the Easter narrative, remember that at the end, the Tomb is empty! And remember the wonderful power of his resurrected Life to change everything...including you.

Resurrection is the hope

by the Rev. Donald Aellen

Rector, St. John the Evangelist, Edmonton

Death is Father God's last enemy (1 Cor. 15:26) This truth challenges a lot of the lies around death. Such as:

Death a source of peace. No. Death is God's enemy. Peace comes only from the life of God.

Death a doom from which there is no escape. No. Death is God's enemy and will be defeated.

Death is natural, a part of God's creation. No. Death is like trans-fats--it is man-made (1 Cor. 15:21) God's creation is for life.

The weaponry Father God chooses against this last enemy is resurrection from the dead.

Hang on - do you realize what this means? God allows death to happen. Jesus dies. St. Paul is dead. My parents are dead. Two beloved sisters-in-law are dead. As a priest, I spend a lot of time around death. So do you. Or you will.

Not the weaponry we'd choose. We'd choose...

Immortality: That might be okay in a world without sin, but immortality with sin is the definition of hell. Maybe not a good choice.

Resuscitation of the dead: Still leaves us with sin, and a body still susceptible to decay and death.

Curing of all disease to prevent all death: Still leaves us with sin, and a body still susceptible to decay.

Reincarnation: Great. Now instead of suffering death once, I get to suffer death millions of times until I've accumulated enough *dharma* finally to be forever dead.

Hmm...maybe our choices don't have much to commend them after all.

The Lord's weapon remains Resurrection. So what is 'resurrection'?

'Resurrection' is the word we use to translate the Greek word *anastasis*: a very physical word.

Ana= 'towards'. *Stasis*=position/posture.

Fathoming resurrection is to understand Father God's view of a human being made in the image of God.

Body/Soul/Spirit - that's us. As God without the Son is not God, so you and I without a body are not properly 'us'. God intends us to be properly us: that means we must have a body.

So God does not promise us immortality of the soul. No. We are promised resurrection of the body for eternal life.

A new body fit for the new creation, the new heaven and the new earth.

A body not bound by matter, or time - but still a body...a *spiritual body* (1 Cor. 15:44).

A body/soul/spirit recognizably 'you', but without the infection of sin.

A body/soul/spirit fit to enjoy God, the new creation and the new relationships with all the saints, world without end.

A body not susceptible to death, for...*death is swallowed up in victory...* (1 Cor. 15:54)

Resurrection is the hope for the future; but it is also for this life now: *If the Spirit of him who raised Christ Jesus from the dead dwells in you, he who raised Christ Jesus will also give life you your mortal bodies through his Spirit who dwells in you.* (Rom. 8:11)

Good Friday Outdoor Way of the Cross "Healing a Broken World"

The 31st Annual Outdoor Way
of the Cross will be held on
Friday, April 22nd
10 am - Noon

The walk begins and ends at
Alex Taylor School
9321-Jasper Avenue
Edmonton

A community event
sponsored by Edmonton &
District Council of Churches

Everyone welcome

Jesus' resurrection - public, physical and personal

by the Rev. Rene Faille
Rector, St. Patrick's, Whitecourt

THE RESURRECTION is the basis on which our faith is supported. The early Christians claimed that in the Risen Christ, the Glory of God was made manifest in a new and unexpected way. It revealed the dawn of a 'new creation' -- the church -- and a new hope. No matter how hard we try to think of an alternative, we can't escape the conclusion that the resurrection of Jesus Christ as Lord of the universe, with all authority in heaven and on earth, is the greatest event in the history of the world -- except, perhaps, for one other, the one that happened three days earlier, namely, his death.

All of Christianity hinges on the reality of one very important event; the resurrection of Jesus. Jesus lived, died, and rose again in a particular time and place of history. The truth of this isn't something relegated to spiritual mythology,

but is rooted in real history. It can be, and has been extensively investigated. The Church was birthed in the very place where this miraculous event occurred. Should it not have happened, there would be little reason for the rise of the Church in this place and time.

In Matthew 28, we learn two things: one that Jesus was crucified; the other that Jesus has risen from the dead and is alive and with us to the end. There would have been no need for the resurrection if Jesus had not died; and there would be no saving significance to his death if he did not rise. Both are utterly crucial.

Jesus has been crucified. What do we need to know about this event? That Jesus was crucified so that his resurrection is seen to be what it really is? The crucifixion of Jesus was public, it was painful, it was planned by God, it was punishment for sin, but not his own, and it was precious.

So the resurrection of Jesus is just as crucial

as his crucifixion.

What can we say about the resurrection of Jesus? How public it was, how physical it was, and how productive it was. It was also powerful; and was personal.

This is a great reason for following Jesus, because the promise is "to the end of the age" - this present age of the world in which we live. The promise holds true for all of us - "I am with you always." Here's the practical value of this promise. If he is with us to the end, and if he has all authority in the universe, then we can love and serve and sacrifice, and never lose.

I believe John Wesley said it best, just before he died in his 88th year. He reportedly sat up, looked at his loved ones weeping at his bedside, and said, "Best of all, God is with us." That is our hope. And that is the meaning and message of the resurrection. Nothing can take us away from the presence and love of God which is ours through Christ Jesus.



Wonder of the resurrection the cornerstone of Christian faith

by the Rev. Dr. Joanne Neal
Deacon, All Saints' Cathedral, Edmonton

A recent article in Canada's *National Post* outlined the 999 official causes of human death. In an intriguing web of statistics and graphics, readers could identify which causes of death have been on the rise and which have been on the decline in the Canadian population over a 40-year period spanning from 1967 to 2007. The fact that we can now predict how likely we are to meet each of these 999 official causes of death is highly interesting information. Yet, for the worldwide Christian community, the much more compelling issue of the Lenten season surrounds the brutal death of one particular man and the mystery of his resurrection some 2000 years ago. Furthermore, we are drawn into the question of what the resurrection signifies for humankind.

Certainly the scriptures contain numerous references to the resurrection. Some passages, such as those contained in Isaiah, Job, Ezekiel, Daniel, and the Psalms foreshadow the resurrection. The Gospel accounts of the events surrounding both the crucifixion and the resurrection are also very important sources of information. And, several passages contained in other portions of the New Testament (Acts, Romans, Peter, 1 and 2 Corinthians, Ephesians, Philipians, 1 Peter, and Revelations) draw us into discussion about the significance of the resurrection. For example, 1 Corinthians 15: 51-52 states:

Listen, I will tell you a mystery! We will not all die, but we will all be changed, in a moment, in a twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised imperishable, and we will be changed.

But for all that has been written about the resurrection, it remains a mystery beyond human and contemporary scientific imagination; a mystery that is a cornerstone of Christian faith and theology.

We commemorate the resurrection in our feast days, in our sacred artworks, and in the Eucharist. Part of those elements of celebration also reflects our belief in redemption as a corollary of the resurrection. It was Paul who first wrote about the connection between Christ's resurrection and our redemption, citing the resurrection as our hope for eternal life.

But in fact Christ has been raised from the dead, the first fruit of those who have died. For since death came through a human being, the resurrection of the dead has also come through a human being; for as all die in Adam, so will all be made alive in Christ (1 Corinthians 15: 20-22).

Paul's theology stressed that sharing in Christ's death and resurrection through baptism was fundamental to our hope for life with God after our mortal days had ended.

As we move into this particular season of Lent, perhaps it is most timely for us to keep the countenance of hope at the forefront of our thinking. The recent earthquake in New Zealand and increasing political unrest in Northern Africa have shown us the both the best and the worst of human spirit and character. Perhaps these world events, as they continue to unfold during Lent 2011, give us a new canvas from which to consider what the resurrection will mean for humankind this Easter.

opinion

Memorial to wife a source of unusual consolation



A Cry of Absence: Reflections for the Winter of the Heart, by Martin E. Marty. 2nd edition. San Francisco: Harper-Collins, 1993.

by Clytemnestra Prothero

Professor Martin Marty, a Lutheran, is one of the most prominent and prolific historians and analysts of the intersection between religion and culture in North America in the last half century. A professor of religious history at the University of Chicago for 35 years; he is a regular contributor to *The Christian Century*, a brilliant lecturer and preacher.

This book, however, comes out of another quarter of his spiritual life. It was first published in 1983, in the aftermath of his first wife's bleak and prolonged dying, after nearly 30 years of marriage. He wrote it, at least in part, as a memorial to her and in the hope "to be as helpful as possible to people in their various pilgrimages without distracting them by telling someone else's story."

In the course of the stellar academic career

outlined above, he had written over 40 books. This, however, is the one that evoked the most numerous and personal responses. To Marty's surprise, the "absences" that his correspondents most often cited were not the result of death but of "separation" or "alienation". Your reviewer first encountered the book under just such circumstances, and remembers reading it huddled on the floor of the library up against a shelf devoted to "The Theology of Consolation".

But the "consolation" offered is not of the usual or predictable kind. What Marty describes as the books that say, "'Cheer up!' or 'All will be sunny, because God loves you, and so do the authors!'" - the "books of easy solace, which is no solace on nights that call for the realism of Psalm 88". This is a book for the days - and nights - that are really bad: "Psalm 88 bad," in fact.

The Psalms are Marty's primary text and resource in this book; especially, perhaps, Psalms 90 and above all 88. His second source is a long-neglected and untraceable text of an interview with Karl Rahner, SJ, in which Rahner talks insightfully about the spirituality of the "wintry sort" of Christians, those whose faith is tested in the presence of death, of despair, and of doubt - those who must live in "intellectual solidarity"



with unbelievers, sharing their intellectual horizon.

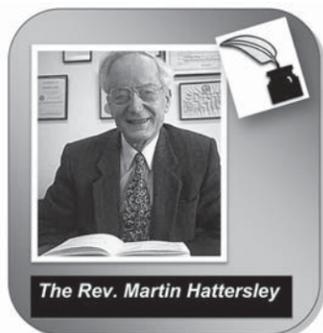
Marty writes movingly - and wittily - of the isolation of the "wintry sort" of Christians in a religious world where the sunny, the summery, the exuberant expression of an immediate and untroubled faith is more and more the norm: "Those who begin with a sense of the void, the Absence, who live with dullness of soul, feel left out when others speak only of such bright spirituality."

What is the remedy, then, for those who feel left out of the "approved" modes of contemporary spirituality? Marty's book is more rigorously searching than, probably, any individual reader will be able to appreciate. The style is tentative, taut, and strenuous. Advice to the reader: feel free to skip, and focus on the moments when a word of comfort emerges from the struggle.

For me, the quintessential comfort in Marty's book is in one sentence: "Wintry sorts of spirituality can find nurture through texts." The reader caught in the winter of the heart can be a spiritual hitchhiker, a barnacle, a parasite; "the hitchhiker ... does 'get there'. The barnacle enjoys movement, the parasite knows life."

And perhaps in the process the wintry Christian will find company and communion on "the walks of those who seek the Presence".

As I See It - the changing face of the city and church



Our city administration has noticed that small grocery stores have been disappearing from the landscape, and is instituting an enquiry as to why this is happening and what can be

done to curtail it.

So often, in earlier times, the corner store was a center of neighbourhood activity and social connection. The loss of such a centre creates a void in community life that cannot effectively be replaced by improved transit services, or modern day mega stores with their standardized layouts and automated checkouts.

More than 50 years have now passed, since I first came to Edmonton. Back in the '50s, big stores were not open later than 6 pm. It was a revolution when Woodward's introduced late night shopping on Thursday nights. Stores, other than the local corner store, were generally closed on Sundays - the day reserved for church. No one would have thought of making use of the Sunday morning slot for anything else, certainly not hockey practice.

The world has changed. Some large grocery stores are now open 24 hours a day, 7 days a week. Furthermore, a growing, sprawling city has made it almost impossible for a suburban family without a vehicle to get around and shop. A two-car family, with two parents working and

needing a way to get to work and to daycare, has become commonplace. Financing a family, a home and one, sometimes two, cars has put enormous stresses on a family budget that now requires two incomes to support it.

So the corner store, and the more leisurely community way of life it represented has become a casualty.

But it is not only the corner store that has been threatened by this change of lifestyle. Equally under threat is the neighbourhood church. A recent article in the *Canadian Churchman* describes the difficulty an Anglican priest had in arranging the baptism of a sincere young couple's child at the regular Sunday morning service. Mother was a nurse, sometimes working 14-hour shifts, during an eight-day rotation. Father, also a shift-worker, had a schedule that rarely allowed the two of them a Sunday morning together. It would be at least a couple of months before a Sunday morning date could be arranged for the baptism, and regular weekly Sunday church attendance for such a family was close to impossible. The current practice in the church of preferring baptism to be a public ceremony in the face of the whole congregation, rather than a private event for family only, compounds the scheduling challenges many families face today.

The problem is not going to go away. In fact, if staffing supermarkets 24/7 becomes the norm, the demands of shift-work - let alone sports and extracurricular activity participation - on family life will render conventional Sunday morn-

ing church worship increasingly inaccessible to many children and parents alike. We could well develop a generation where economic necessity makes the almighty dollar the only object of worship. Spiritual practices and understanding are in danger of disappearing with the corner store.

Where, then, does the church go from here? Are smaller, mainline churches, where congregational members know each other and share each other's lives, to be replaced by religious supermarkets, open 24/7, and catering to thousands rather than hundreds? Is the Roman Catholic practice of a service at 4 pm on a Saturday afternoon going to replace the Sunday timeslot?

Is there a place for a much more informal weekday service aimed particularly at youngsters, as is being pioneered in the "Messy Church" movement? Certainly the very positive response to the "Messy Church" program here at St. Matthias has shown that it is satisfying a demand.

Our world and our city look very different than they did 50 years ago. When it comes to making church structures and practices relevant to the new and ever-changing society we live in, the church still has much exploring to do. Are there other solutions that parishes could share that have been found to be successful?

hattersleyjm@gmail.com

The Rev. Martin Hattersley (retired) is an Honorary Assistant at St. Matthias, Edmonton.

Consider a Carbon Fast - protect God's creation

by the Rev. Elizabeth Metcalfe
Rector, St. Mary's, Edmonton

This time of year, as many of us make a conscience effort to keep our Lenten observances, might we also consider ways to reflect on what is truly important to us and to reconnect with God beyond Lent.

Our daily round of activities and responsibilities can often leave us worn out and overwhelmed. The abundance of toys and gadgets that enrich our lives can lure us into such self-sufficiency that we come to believe that we don't need God. The time spent caring for our electronic toys (downloading the latest update, clearing our inboxes, reading or updating blogs) can rob us of time spent with each other and with God. Even those of us who aren't "electronically connected" can often find ourselves so busy with a variety of things that time for God becomes

a premium.

One of the truths of our being that we have become disconnected from is the awareness of the natural world that God created to sustain our lives. We have lost the understanding that our well-being is intimately connected to the seasons and sustainability of the earth. Survival is no longer about struggling to find enough food, rather it is about trying to check off every item on our "to do" list, managing to make our money stretch to the end of the month, or staying ahead of the latest technological innovation so we can keep our skills current. We are no longer aware of the intimate connection between our health and the health of creation and we have become oblivious to the "groaning" of the world around us as. Like us, it longs for redemption. (Romans 8:19-23)

Yet, it is becoming more and more difficult for us to ignore the groaning of a world that is struggling under the weight of our consumption. Disruptive weather patterns and violent natural events are awakening us to the cries of the earth and making it harder and harder for us to ignore them. We are beginning to realize that we need to do something and very soon.

But what can we do? Individuals and church communities could consider taking part in a "Carbon Fast" in recognition of the need to reduce our carbon footprint on the environment. Scripture is clear about the dangers of unbridled consumption and our tradition of Sabbath provides us with a pattern to follow. The idea of Sabbath beckons us to take time off from ourselves, from our dependence upon technology, teaching us to allow 1/7th of our

time for rest and restoration.

What would a Carbon Fast look like? It might be that one day a week we use public transit or car pool to work, or church or school. Can we find ways to decrease our energy consumption by 1/7th? We could eat only locally grown food one day a week or spend one day a week setting up a recycling bin or a compost bin, or sorting through our cupboards and closets recycling unneeded and unwanted items? For more information "Google" Carbon Fast for a variety of links and ideas.

We grow closer to God through the practice of prayer, fasting, almsgiving and good works during Lent. Let's continue to think of ways to maintain a deeper awareness of God's creation and our impact on the world, year round.

Capture the light - national photo competition



The Bishop's Gospel Choir of British Columbia is excited to announce that the "Embracing Light from the Darkness" national photographic essay project has now commenced!

This national project, developed by the Bishop's Gospel Choir of British Columbia and supported by the Anglican Church of Canada, runs from January 1, 2011 to December 31, 2011.

"Embracing Light from the

Darkness" is an opportunity for every Canadian interested in the art of photography to submit their work. The focus of the project is to bring into sight the legacy of the Canadian residential school system and hope for a future where the past is healed, reconciled and restored.

The challenge is not just to take a great picture - no matter how simple or advanced one's photographic skills and equipment are. The goal is to capture an image that brings a

sense of hope for the future. Here are a few examples of the types of photographs you can submit!

- Detail images: photos examining the smallest detail of any object expressing hope and restoration
- Sacred places and objects
- Intercultural events
- Learning together: preschools, elementary schools, high schools, university and college
- Intergenerational mentoring and learning
- Sharing cultural identities and traditions
- Ancestral places and locations of spiritual significance
- The reclamation, teaching and sharing of Aboriginal ancestral language
- Technology in the education of First Nations children, youth and adults

Canadians are also invited to monetarily support the Bishop's Gospel Choir's Aboriginal Bursary and the First Nations Computer Technology Fund. The First Nations Computer Technology Fund provides laptop computers and printers to post-secondary Aboriginal students who are in financial need and living within the Diocese of British Columbia. The Aboriginal Bursary will provide financial assistance to post-secondary Aboriginal students. A description of each of these projects can be found on the Bishop's Gospel Choir's website at: www.bishopsgospelchoir.ca.

For further information on the project, how to submit photographs and how to support the Aboriginal Bursary and the First Nations Computer Technology Fund, please visit: www.lightfromthedarkness.ca.

"Creation" Diocesan Youth Camp August 1-5, 2011

Camp Artaban (on Lac Cardinal)

Campers: ages 8-12 years

Counsellors: ages 13+

Cost: \$85/camper

Contact: Rev. Victoria Luke 780-624-4433

valuke@telus.net

"Youth Daze '11 - My God is Alive!" Diocesan Youth Conference Sept 2-4, 2011 (Labour Day weekend)

All Saints, Athabasca

Ages 12-20 (Gr. 7+)

Watch for posters and registration forms in your parish soon!!

contact: Kim Marceau 780-322-3269

marceaus@telus.net

opinion

Peace Thoughts: Women - the apple of God's eye



Dr. Adenike Yesufu

On March 8th the world marked the 100th International Women's Day (IWD) - a global celebration of the economic, political and social achievements of women past, present

and future.

IWD is the story of woman's attempt to participate on equal footing with men. It is an occasion for women from diverse ethnic, racial, and cultural backgrounds to come together and reflect upon decades of struggle for equality, justice, peace and development. It is also a time of appreciation, love and respect for all women. This centenary celebration recognizes the great improvements, significant changes and shifts that have taken place in society's thoughts, attitudes and behavior towards women's equality and emancipation since 1911. Women now have more visibility and representation in all human endeavors: science, politics, religion, education, economics, technology, military, the workplace and the home. With such advancements one could assume that the battles have been won and women have gained equal opportunity.

But unfortunately women are still victims of marginalization and discrimination; still under-represented in some areas; still exploited by the world's economic systems, with high representation in global sweat shops. There are still pay inequities and poverty is still rampant among women. Despite a history as peacemakers, women are still victims of war, aggression and all forms of physical, psychological and emotional violence.

While celebrating, I wondered about these inequities and where they come from. When men

want to oppress or subdue women they quote the scriptures. They talk of Paul's injunction that women should not be heard. They blame the fall of Adam and Eve on the woman. A friend of mine puts it differently. She says: "women, who are supposed to be the weaker sex, are the stronger sex, through the weakness of the stronger sex for the weaker sex".

However, the scriptures take women seriously. A substantial portion of the Bible is devoted to women's issues, women's achievements and even woman's failure to serve as lessons for others. God's option is for women. God demonstrated this, beginning with the creation story. Genesis 2 says that God formed man out of the dust and breathed into his nostrils and man became a living being. All other creatures, beasts of the field and birds of the air were formed out of dust. But God used a rib from the man to form the woman. He could have molded more dust and breathed into it, but instead He devised a special creation process for a special creature.

God enacted several protective laws for women. Here are a few examples, starting with inheritance by women. In Numbers 27 God granted Moses the right to give inheritance to Zelophehad's daughters, whose father had no son. By law they could not inherit their father's property, but God changed the rule. Today in some cultures, women are still not able to inherit their father's properties.

In Deuteronomy 24:5, God says that, when a man is newly married, he must not be drafted into the military service, he must be excused from duty for one year so that he can stay at home and make his wife happy. These days, many men take off immediately after marriage for work or business. In Malachi 2:15 God protects the rights of the wife. He says none shall deal treacherously with the wife of his youth.

God is also very sensitive to the issue of barrenness in women. God says none shall be barren in His house. God demonstrated His compassion for many barren women in the Bible: Sarah, Rebecca, Rachael, Samson's mother, Samuel's mother, John the Baptist's mother etc. Infertility is still an issue for women and many societies are still hostile to childless women in a marriage.

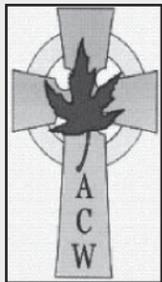
God deals with the issues of women who have been captured as spoils of war (Deuteronomy 21:14). God enacted a regulation to protect the worth of such captive women. They shall not be sold for money, nor treated brutally. We know how women are routinely raped and misused in war situations today.

In the Old Testament, God dealt extensively with the issues of rape, sexual assault, harassment, abuse and trafficking of women. There is still sexual violence against women. The punishment prescribed by God may appear severe, but for the women traumatized by these vicious acts, no punishment is too harsh.

Widows are so important that God considers it pure religion to take care of them and be provided for under the law. This is much needed today considering the number of households headed by females and the level of poverty prevalent among them.

In Joel 2:28, God sets the rule for gender equality with the promise that His Spirit will rest upon sons and daughters, male and female servants. God's heart is always touched by women. Women are the apple of God's eye, (Psalm 17:8) fearfully and wonderfully made by Him. In God's time all things will be made right for all women.

ayesufu@yahoo.ca



"Standing Firm in One Spirit"
(Philippians 1:27)

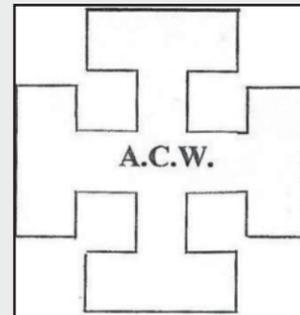
Edmonton Diocese ACW Annual Meeting
May 7th, 2011
St. Matthias Church, 6210-188 Street
Edmonton

Registration begins at 9:00 am

All women invited. Several Board positions are available, and all women in the diocese are eligible.

If you feel a call in this direction, please contact Diane Howes (1-780-672-9327) dhowes@telusplanet.net.

Specific responsibilities for each Board position are outlined in the Manual of Duties for Diocesan Board Members, available in most parish offices.



"The Intimate Loving Heart of The Father"
Athabasca Diocese
2011 ACW Women's Conference
May 6, 7 and 8th

Royal Canadian Legion Branch 37
4721-51 Avenue, High Prairie

Guest Speaker: Veronica Lawton
Register by April 15th for \$75

Registration forms available at local churches
Accommodations available at various High Prairie hotels
Hosted by St. Mark's ACW

worship



Regular Worship Room participants are Heather Liddell, left, and Larkin Joevenazzo. Photo: Grant Kemp



St. George, Edmonton parishioners, from left: Sarah Nyland, Merle and Walter Germaniuk, enjoy fellowship at the Worship Room. Photo: Grant Kemp



G-Rant band members Heather Liddell, left, and Grant Kemp, sing praises with University Chaplains, the Rev. Sue Oliver and Chris Dowdeswell, right.

Faith, fellowship and food celebrated at the Worship Room

by Margaret Marschall

On a chilly February evening in Edmonton, students amble into a warm church hall bordering the University of Alberta Campus.

Gathering next to a table laden with take-out pizza, lasagna, hamburger casserole, Caesar salad and garlic bread, the group eases into conversation; catching up on the details of a recent ski trip and sharing plans for Reading Week.

“Help yourselves to supper,” invites the Rev. Susan Oliver, Rector of St. George’s Anglican Church and one of two Anglican University Chaplains in Edmonton. “I’m afraid it’s just leftovers tonight,” she adds somewhat apologetically. No one in the group seems to mind, and in no time at all lively discussion resumes over heaping plates of food.

This is the Worship Room, a laid-back Sunday evening supper and worship service aimed at young adults seeking spiritual nourishment.

First-year Animal Health undergraduate Julie Reimer has attended the Worship Room since October. “I like being able to worship with other university students in a small, informal gathering,” she says.

Julie had no problem convincing her friend Larkin Joevenazzo to join her at the Worship Room. The classmates live in Lister Hall residence, right across the street from St. George’s.

“I really like the fellowship and the evening services,” says Larkin.

As Sue puts on a kettle of water for tea, the group makes its way from the hall into the church sanctuary where worship is held in a cozy chapel tucked behind the altar.

This evening, worship is led by Chris Dowdeswell, Sue’s chaplaincy counterpart and a postulant for ordination in the Anglican Church. Chris explains that for the past few months Worship Room theological discussion has revolved around the Henri Nouwen spiritual classic, *Life of the Beloved*. The book was written at the request of the author’s secular friend to describe spiritual life, avoiding theology and technical language.

Using the book’s Epilogue, “A Friendship Deepens” as a catalyst, Chris invites the young Christians

to share some of the questions their classmates have been asking about faith and about God. While the majority of worshippers agree that spiritual conversations with secular classmates are a rare occurrence, occasionally they do field the “big” questions, such as: “Who is God?”, “Why do I need God?” and “What is a relationship with God going to do for me?”

“Sometimes people lack the vocabulary to ask those questions,” says Larkin. “But they wrestle with them the same as you and I.”

A chorus of “Hallelujah”, led by the G-Rant band - Heather Liddell, Grant Kemp and Dave Schermers – follows the spiritual discussion, lifting the spirits of Worship Room participants in preparation to break bread together.

The opportunity to lead Worship Room services has been a “great experience” for Chris, who appreciates the flexibility of the liturgy.

“It’s nice to be able to worship with young adults, which is not always the norm in church,” he says.

Sue, the daughter of a chef, inherited culinary gifts and a firm belief in the power of food to bring people together. She started the Worship Room service at St. George’s, along with the Crossroads Supper and Bible Study she hosts every Thursday in her home, to “feed the mind, body and spirit of students”.

“When I first arrived on campus, I met a student who was looking for an avenue to feel God’s presence,” Sue says. “Two years later (after attending the Worship Room) that same student texted me and said, ‘I felt the spirit of God today. Thx.’”

Parishes are invited to experience the fellowship of the Worship Room by preparing a meal for 15-20 students. If your church is interested in providing supper for the Sunday evening service at St. George’s, please contact the Rev. Susan Oliver at: gikhyi@gmail.com.

For more information about the Anglican Chaplaincy, which offers a variety of programs for students and faculty designed to aid spiritual growth and foster community, please visit: www.anglicanstudentministry.ca/.

Why the Book of Common Prayer matters today

Editor's Note: Following is Part I of a presentation given by the Rev. Coleen Lynch to the Edmonton Branch of the Prayer Book Society, at St. Stephen the Martyr Anglican Church in February. Please see the May issue for Part II: Guidance for Ordinary Living.

by the Rev. Coleen Lynch

Rector of St. Aidan and St. Hilda, Rexboro
Diocese of Edmonton ACW Chaplain

Do you want to be happy? Do you want meaning in your life? Do you want to belong to Someone and someones who really care about you? Then our Lord and Saviour Jesus Christ is your answer and the *Book of Common Prayer* (BCP) is going to help you to live your relationship with Him and the rest of the world.

Connecting to God

The BCP helps us connect to God through both the pains and the joys of ordinary human living. For a variety of reasons, I frequently find myself "hanging out" with so-called unchurched people. These are usually either people who have had little or no experience of church, or they are what I call "badly churched" - people who have been hurt by their experience or experiences of church and refuse to subject themselves to that possibility again. Often, in my experience, both the unchurched and the badly churched are good people who frequently believe in God and more specifically, if pushed, (and/or encouraged) would call themselves Christians as believers in Jesus Christ.

Perhaps the most compelling moment of all common human experience is the death of a loved one. Even when death is expected, no one really knows what it will be like for them to die or to experience the death of someone we love. Enter the *Book of Common Prayer* and the gracious gift of God's comfort and consolation. I was recently present at the death of a good friend whose family had invited my presence: first by speaker phone to pray with them in the I.C.U. of an Arizona hospital, then to be with them as my friend was medivaced to the Sturgeon Health Centre in St. Albert where she died. Even though deeply spiritual people who freely and whole heartedly gave overt thanks to God for my friend, her life, and the small miracles of synchronicity they attributed to God that she got home to see all her family - they do not attend church. Yet when I asked her and her family if they wanted her to be anointed, the response was a resounding "Yes!" So 10 of us gowned and gloved and gathered around her bedside where I used the BCP prayers for anointing and the Litany for the Dying.

I was asked to preside at the celebration of her life held in a funeral home and I again used the BCP funeral service. I can tell you quite honestly that people experienced comfort, consolation, hope, and God. That was not an unusual experience for me. When I was rector in Devon, four of the five funerals I did were *Book*

of Common Prayer at the request of the family, most of whom never attended church but wanted a traditional service to bury their loved one. Even when I worked in the field of corrections, the funerals I did for staff or offenders, including the death of a child, were all done using the *Book of Common Prayer*.

I don't think we always realize how important it is for grieving people to have access to God's love and comfort through the prayers and language of the BCP. I sometimes change the "thees" and the "thous" to "you" for people who are not accustomed to church, but I have never had someone - churched, unchurched or badly churched - complain about the use of the *Book of Common Prayer* at their loved one's funeral.

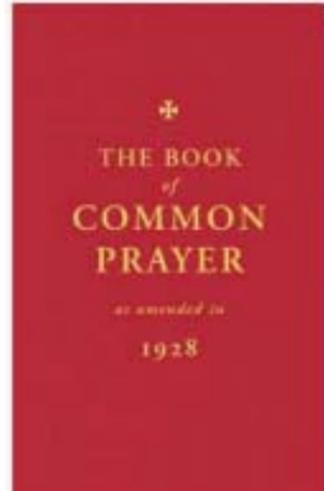
Sanctification of Daily Life

Another of the great gifts that our *Book of Common Prayer* provides for today's world is a way to live daily life in a wholesome, and dare I say, holy, fashion. It does so through the time-honoured process that marks the day in prayer through Morning, Mid-day, and Evening Prayer as well as at night time with Compline. Again, no small thing in today's torrid and turbid world where people plunge headlong from one anxiety-ridden activity to the next in school and work environments that demand constant action with consequent stress and loss of peace and well-being. Imagine a school or workplace that took time each morning and mid-day to pray as individuals or as a staff or class. Imagine our own lives if we daily committed to honouring God through the regular rhythm of Morning, Mid-day, and Evening Prayer with Compline at bedtime. I'm guessing we'd be happier, more peaceful, and actually healthier individuals, families and society.

When I was a Roman Catholic nun, I was a member of what was called a contemplative-active order which meant we prayed morning, mid-day, and evening prayer in common and compline in private. Moreover, we were expected to pray an hour a day in meditation and contemplative prayer as well as to read scripture and spiritual books. No, we're not in a convent or monastery, but we are in a world of turmoil and unhappiness that we can do something about by praying and living peaceful lives through our own daily use of the *Book of Common Prayer*.

Strength and Consolation for Important Moments in Our Lives

The BCP is a prayer book for all seasons of human living, for all walks of life, and for most situations that we encounter occasionally or frequently in society. The Prayers and Thanksgivings upon Several Occasions, found from pages 37 to 39, provide 46 specific prayers and nine individual thanksgivings. After reading some of the headings you might realize, if you haven't



already, that none of these prayers are obsolete nor outdated for our world today: For the Unity of all Christian People, For a Parish, For Universities, Colleges, and Schools, For the Prime Minister of Canada and the Premiers of the Provinces, For Peace in the World, For Agriculture, For those in Hazardous Occupations - we have countless oil and gas workers in Alberta, are we praying for them? For Teachers in Schools, For Healing Ministries, For Travellers, are

to name but a few of the Prayers. Included in the 9 thanksgivings are: For Missions, For the Ending of Civil or Industrial Strife and For the Advancement of Medical Science.

None of these prayers are redundant and all inspire us to pray for those whom we too easily forget. If you don't use these prayers already, would you please give them a whirl this week?

The *Book of Common Prayer* also has lovely prayers for families whose lives these days are often chaotic and unbalanced. There are beautiful grace prayers for the rare times when families can actually eat together. There are even prayers for families for their special occasions. Our daughter, our only child, has to go away to the States this year to do her post-doctoral studies in Microbiology. Voila, through our weeping and gnashing of teeth, there the BCP provides a family prayer for those absent and a blessing prayer when it is time for her to leave. My husband Mike and I just feel better knowing we can say that prayer daily for her. Yes, we can make up our own, but there is great comfort in the solidarity of BCP parents throughout the world praying the same prayer as we are.

To be continued in the May.

World Day of Prayer



Kay Fournier, left, a member of All Saints' Cathedral, Edmonton, prays for people around the world. The service was written by the women of Chile. Photo: Doug Cowan