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the messenger

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

MAY 2010

The Great Vigil of Easter



Several Anglican parishes and the U. of A. Lutheran Chaplaincy teamed up to present a joint Easter Vigil Service at St. George's, Edmonton on Holy Saturday, March 3, 2010. At left, St. Patrick's Deacon Mark Vigrass, and St. George's Rector and U. of A. Chaplain Susan Oliver, lead the Service of Light. St. George's Associate Priest Eileen Conway, and U. of A. Lutheran Chaplain Richard Reimer (preacher), light the first candle, while St. David's Rector Cameron Burns, looks on. Top right: Susan Oliver passes the light to St. George's parishioner Vicki Strang, and St. Patrick's Rector Kathy Bowman. Bottom right: St. Augustine's of Canterbury Choral Director David Brehmer leads bellringers (l to r) Ed Brownfield, Patty Peel (hidden), Betty Sparling and Laretta Howard. Photos Margaret Marschall

Chancellor awarded national church's highest distinction



David Jones, Q.C.

by Margaret Marschall

David Jones, Chancellor of the Diocese of Edmonton, has been named a 2010 recipient of the prestigious Anglican Award of Merit.

The award is the Anglican Church of Canada's highest distinction given to lay people who have contributed to the life and work of the church at the national and/or international level. Recipients of the award are chosen every three years by the Council of General Synod (COGS).

The Anglican Church has been an integral part of Jones' life right from the outset. His family helped found the Parish of the Good Shepherd in Calgary. Now, 60, he has made countless contributions to the church at parish, diocesan, provincial, and national levels.

Jones, his wife Anne deVillars and their four children are long-time members of Holy Trinity, Strathcona, where he has served on Vestry and as the People's Warden.

Since becoming Chancellor of the diocese in 1995, he has served bishops Ken Genge, Victoria

Matthews and the current Bishop of Edmonton, Jane Alexander.

"David has worked selflessly and tirelessly for the church," says Bishop Jane Alexander. "I cannot think of a more worthy recipient of the Award of Merit. His work and ministry exemplifies the life and commitment of a true disciple of Christ and a love of His church."

As a member of the Bishop's Fund Committee, Jones has helped to raise funds for clergy in financial need, supporting his wife Anne, his partner at home and at work, in her role as Chair of the annual Bishop's Fund Dinner.

In 2005, Jones became Provincial Chancellor for the Ecclesiastical Province of Rupert's Land. Nationally, he was elected to General Synod in 2007, and currently serves as Chair of the Governance Working Committee. As a member of the working group, he has attended every Provincial Synod.

Continued on page 7

bishops' corner

Athabasca bishop prayerfully embraces season of change



Bishop Fraser Lawton

“Remember not the former things, nor consider the things of old. Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert.”
(Isaiah 43:18, 19)

These words were part of the Old Testament reading at a recent confirmation service. They seem so very pertinent in so many ways for me right now. Earlier in the passage, God, through Isaiah, reminded the people how He had delivered them from Egypt. This is certainly a call to look back! However, it is neither a call to go back nor to live in the past. God reminded His people that nothing can prevent Him from accomplishing His will.

My family and I have been through quite a season of change. I suppose it would be more accurate to say we are in a season of change. So much of life right now is a “first time” as I constantly encounter new things in a new ministry. We have changed communities, jobs, schools and homes and more. We have had to bid farewell to parish living and everything we’ve known for so long. We miss friends and the familiar.

Yet, I wouldn’t change it for the world. Walking with God is certainly an adventure!

Though not living in the dire circumstances addressed by Isaiah, we are living in times of upheaval and change. Sometimes we are tempted to look back to some past time, place or experience, longing to return there. It may seem that this past thing was a better moment, and we can find ourselves drawn to wishing or living for the past. We do need to remember, and remind each other, of the things God has done for us. We take encouragement from the stories and memories of deliverance and success. We do need to also remember that the past is just that – it has passed. God delights in doing new things in our lives and in our circumstances. He calls us to move forward with Him into what He is doing now and intends to do next.

As we consider where we have come from, we can look back and find many things to celebrate and remember as “good” times. As we do, we give thanks to God for what He has done. That is true in our individual lives, in our parishes and in our dioceses. The best days, in our lives, parishes, community or diocese, are still come! We know that God’s heart for us and for the lost has not changed. He still saves, heals and delivers. We need to expect and look for the ways He is doing it and prayerfully put ourselves in the place where He can use us for what He wants to do. Jesus is alive and continues to pour the Holy Spirit into His people to accomplish more than we can even ask or imagine.

+Fraser

Gleaning strength from unity



Margaret Marschall

Over Spring Break, we were invited to attend the confirmation of our friends’ daughter at one of the two Lutheran churches in the small village of Inglis, Manitoba. The Palm Sunday service was held at a Missouri Synod Lutheran Church, and I found it to be a lovely service similar to the services we have attended at Evangelical Lutheran and Anglican churches. There was, however, one striking exception. When it came time to celebrate the Eucharist, only confirmed Missouri Lutherans were invited to the Lord’s Table. I’ll admit, I was a little taken aback, even though I was already aware of this practice. I believe that any baptized, confirmed and practicing Christian should be offered Communion. As I looked around at all the empty pews that Sunday morning, I couldn’t help but wonder if, over time, the strict, exclusionary policies of this particular church have contributed to dwindling membership and attendance.

Come Holy Saturday evening, we were back in Edmonton, attending the Great Easter Vigil at St. George’s Anglican Parish. This was a joint service, involving participants from five Anglican parishes and the University of Alberta’s Lutheran Chaplaincy. The

church was full. Every pew was occupied by worshippers from several surrounding parishes, including St. George’s, St. Patrick’s, St. Luke’s, St. David’s, and St. Augustine’s of Canterbury. Gathering on the lawn in front of St. George’s for the Service of Light, the congregation lit candles from a common flame, signifying one unified Christian body. Back inside the church, clergy pooled their talent and resources to lead the celebration of Christ’s resurrection. The service, which included lesson readings, the renewal of baptismal vows and the Holy Eucharist, was enriched by a combined choir, the pealing of handbells, and the participation of many.

The joint Great Easter Vigil Service is a tremendous example of Anglican and Lutheran churches coming together to celebrate and share God’s Word.

In this *Messenger* edition, you will also find an article about the Rev. Myron Penner’s work with Taylor Seminary’s EP Wahl Centre - another fine example of different denominations working together to address the needs of the greater church community. Continuing to follow the Lund Principle, which challenges us with the question: “Why do alone, what we can do better together?” will provide our churches with opportunities to grow and to flourish, all the while proclaiming the Gospel, making disciples and furthering the kingdom.

Margaret

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.

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 ~ The Anglican Journal and The Messenger section go by subscription to those on parish rolls within the two dioceses. 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.

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

June deadline:
May 3, 2010
Please send in your stories, ideas and photographs for the May issue by May 3, 2010.

Peace Thoughts - *marching as to war*



Dr. Adenike Yesufu

One of the objectives of Christ's coming to earth was to destroy the devil's work. At the recently celebrated

Easter, we were reminded of Jesus' victory on the Cross, over death, Hades and Satan. The strife is over, the battle won. In spite of this victory, the battle continues to rage. Satan remains a powerful adversary. Satan is still waging war, against Jesus, against the church, against the Body of Christ. Even within the Body, the battle rages on, posing great challenges. Jesus did not underestimate His enemy. He referred to Satan as the prince of this world. Paul called him the god of this age. John declared that the whole world is under the control of the evil one. Peter said that the devil prowls around looking for someone to devour.

In my reflection I thought, with this ongoing war, I do not often hear

the clarion call to battle for Christians. Are we not supposed to be militants for Christ? I guess I am in the mood for war. I know what you are thinking. How can she be talking about war when she is supposed to be talking about peace? Just war it is called. I am not talking about the just war, the pre-emptive strikes, the war against terrorists, both home grown and out grown, that President Obama defended in Copenhagen when he went to receive the Nobel Peace Prize.

I am talking about the war that had been raging since the creation of the world, when we are told in Genesis 6:11 that the earth was filled with violence. I am talking about the war in heaven when Archangel Michael fought the dragon, (Revelations 12:7). Ephesians 6 reminds us that we are not at war against flesh and blood, but against the rulers of the darkness of this world, against spiritual wickedness in high places. The evidence of this war is manifest in man's inhumanity to man, brother against brother, oppressive systems, homelessness, injustice, inequality, deprivation, marginalization, domination, secularization, politicized religion,

erosion of Christian values, political correctness, decline of family systems, intimidation, manipulation, aggression, violence, children's recalcitrance, permissiveness, pervasive poverty in a world that Mahatma Gandhi says, has enough for everybody's need, but not for everybody's greed, and so on.

So what are we Christians of today required to do? The good thing is that we have the assurance that hell cannot prevail, but does that mean that we should be complacent? The early Christians were aware of this continued war, so they penned songs like, Sound the battle cry, Stand up Stand up for Jesus, Hold the fort, Fight the good fight with all your might. My favourite is, Onward Christian Soldiers, marching as to war. Jesus our Commander expects us to continue the fight, to march on as to war till He comes back to subdue the enemy.

A songwriter sees the mighty host of Satan coming fiercely. In this war, we are required to sharpen our weapons as Israel did in times of old against its enemies. Our primary weapon is the Man of War, himself, every battle belongs to the Lord. We need renewed zealoussness

for our Royal Master in a world that is reeling with adulation of the enemy. As soldiers of the cross, Ephesians 6:11 urges us to put on the whole armour of God, that we may be able to stand against the wiles of the devil. All the talents that have been received must be stirred up and brought into action. Each fragment of ability, each opportunity must be used, for the foes are many. We need spiritual discernment among those engaged in conducting the enterprises of Christ. We need unity because a house divided cannot stand. Paul says we should be disciplined. The whole process is like military training. This warfare is a conflict between right and wrong, between the Gospel of Christ and false principles. The nature of the war is that we cannot be like reserve units, we cannot be neutrals, we cannot be indifferent. Each moment of time, we must be ready in and out of season. Finally, like David in Psalm 144, we must ask the Lord to train our hands for war and our fingers for battle. Amen.



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As I See It - *dancing with joy on Sundays*



The Rev. Martin Hattersley

The Holy day for Muslims is Friday. For Jews the Sabbath is sundown Friday to sundown Saturday.

For Christians, it is Sunday. Russians call it "Resurrection Day". As such, from very early in the life of the Christian church, it has been our day for celebration. According to St. Ignatius, the first century Bishop of Antioch, "there should be no fasting or kneeling on that day."

Throughout Church history, there has been this tension over the observance of Sunday. It came to a peak in the years in the sixteenth and seventeenth centuries following the Reformation. King James I of England was clearly in favour of celebration. His "Book of Sports" (1617), a mandatory read in all

churches, permitted archery and dancing on Sundays. This was a great affront to the growing Puritan movement of his time, which wished Sunday to be transformed into the Jewish Sabbath, characterized by worship, gloom and the prohibition of labour. So Shakespeare, in his "Twelfth Night", makes great fun of the Puritan Malvolio; "Dost thou think, because thou art virtuous, there shall be no more cakes and ale?" Nevertheless, during the short lived period of Puritan rule under Oliver Cromwell thirty years later, James' book was ordered to be publicly burned, and "Blue Sunday" laws have been on and off our Statute Books until not very long ago.

The contrast, of course, is between a religion of Law and one of Gospel, and the question of what is to be done by Christians with the fourth of the Ten Commandments which enjoins the observance of the Sabbath under pain of death. Jesus was repeatedly accused of breaking the Sabbath by performing miracles of healing, which, we are

told, was why the Pharisees sought to have him killed. His defence was, "My Father has never yet ceased his work, and I am working too." (John 5:17) A provocative statement indeed!

It is the perennial temptation of the organized church to create an appearance of extra holiness by imposing additional sacred obligations on its members, rather than emphasizing their freedom through Christ. The celibacy required of Roman Catholic clergy is just one example, as are many other religious obligations and customs in all denomination not thought of in the Gospels.

There are valid reasons for the Christian move from Sabbath to Sunday. In the Law of Moses, (Leviticus 23:11) around the time of the sacrifice of the Passover lamb, the offering of First Fruits was to be made "On the day after the Sabbath." Similarly, on the fiftieth day thereafter (verse 16), again on the "Day after the Sabbath", first fruits are dedicated on the Feast of Weeks, our modern Pentecost. This gives

added meaning to some of Saint Paul's teachings - that "Christ has risen from the dead, and become the first fruits of them that slept." (I Corinthians 15:20), and Paul's list of the "Fruits of the Spirit" (Galatians 5:22) - the Holy Spirit bestowed on believers within the church at the feast of Pentecost. So in this Easter Season, and in the season of Pentecost which follows, can we not make our Sundays a time of celebration: of Christ, the first fruits of the Holy Spirit at work in mankind, and of the Holy Spirit itself, the source of our good deeds which are acceptable to God, and "Spring out necessarily of a true and lively faith." We need to come to Church not to save ourselves from hell fire, but for fellowship, fun, and the sheer joy of giving thanks to God for the blessings we receive in Christ and through the Spirit dwelling within us.

The Church needs to be a place for dancing - maybe archery as well!

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Support for mothers struggling with PPD



by **The Rev. Madeleine Urion**

Joy. Gentleness. Love. Possibility. Risk. The anticipation of welcoming a new baby into the world is almost inexpressibly exciting! Life becomes characterized by a potent mix of wonder and fear, while advertisements for baby products and services encourage new mothers to expect countless hours of gazing blissfully into the child's happy face.

Sadly, for many new mothers this expectation can crumble

to pieces upon the birth of a baby. Postpartum depression and anxiety exist as realities for many new parents. PPD may come as a slow onslaught of negative thoughts, or as a downward spiral into depression immediately upon giving birth. A new mom may experience a vast array of PPD symptoms, such as sadness, irritability, deeply troublesome and/or violent thoughts (such as wanting to harm herself or her baby), and sleeplessness. It is reported to affect up to 20 percent of

women in the first year after having a baby. As PPD is one of the most widely underreported health issues among women, many health professionals argue that this statistic is in reality significantly higher. Unfortunately, the shame and self-loathing that accompany these difficult and often nightmarish feelings and experiences often dissuade women from seeking help.

New Life Postpartum Ministry (NLPM) is an initiative that seeks to bring the good news of the gospel to mothers and families who are struggling with PPD. The ministry is a program comprised of ten weekly dialogue-oriented sessions that address issues of PPD within a spiritual/psychological framework. NLPM is born out of the belief that God is preparing his kingdom in the hearts of all, and that his healing love is experienced in a deeply restorative way by those who, through suffer-

ing, have become well aware of their need for grace. Indeed, those of us who are building this program have been inspired through our own experiences of depression, postpartum and otherwise. My own experience with PPD has been profoundly transformative, as Jesus draws me close to the heart of God, healing and restoring my broken one.

Our goal and purpose is to support mothers and families who are dealing with PPD by providing community, and a safe place to talk and to confront feelings of anger, sadness, and shame. We offer a ministry of encouragement for women to recognize how Jesus is present with them in their brokenness, and how, with a physician's and counsellor's care, new life and real, lived hope can be born out of their suffering and pain.

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EP Wahl Centre an ecumenical partnership

by **Margaret Marschall**

Driven by a common desire to see God's kingdom flourish, Anglican and Baptist leaders in Edmonton have forged an ecumenical partnership focused on equipping His Church for mission.

Since joining the Diocese in 2009, Christ Church Associate Priest and Barnabas Initiative team member, the Rev. Dr. Myron Penner, has worked with Dr. David Williams, Director of the EP Wahl Centre (EPWC) and President of Taylor Seminary, to meet the changing needs of the Church.

As one of three Assistant Directors of the EPWC, Penner assists with the development of programs designed to educate people (lay and clergy) for faithful ministry outside church walls (at home, at work, in the local community, and in the global community) as well as within.

"The EPWC is focused on establishing a network of educational partners that serve the mission of God," Penner says. He adds that the partnering of different denominations to provide widespread Christian education is in itself an "act of mission".

Dr. David Williams has led Taylor Seminary through a difficult year of transition. In 2009, the semi-

nary, formerly the North American Baptist College, closed its university/college branch, largely as a consequence of declining enrolment and mounting financial challenges. The Anglican Church has faced similar challenges, and is looking at new ways of 'doing church' to bolster membership.

As Williams explains, the fresh educational focus of the Wahl Centre - named for the seminary's founder - has opened new doors to learning. The "Christian training institute for the 21st Century" will provide basic training for church ministries. The centre presents many opportunities for church workers to enhance their skills, such as a conference for Sunday School and youth workers, and courses like, "The ABC's of Sound" - an audio boot camp for church sound technicians.

"The wider focus of Leader



Taylor Seminary President and EP Wahl Centre Director, Dr. David Williams

development will be central, both as a curriculum of its own and as a part of all of what we do at the EPWC," Williams says.

Williams believes that the church can strengthen its own identity by engaging others, and is pleased to give Anglicans a significant voice in the Wahl Centre.

"I think we are blessed with a variety of theological tradi-

tions, and I envision an educational institution where different denominations can come together and be nurtured."

Taylor Seminary first partnered with the Diocese of Edmonton to bring transformance art/ikon faith group founder Peter Rollins to Edmonton in 2008. More recently, the EPWC launched "onWord", a weekly journey through scripture, featuring outstanding Bible teachers and speakers, such as the Rev.

Neil Gordon, soon-to-be Dean of All Saints' Cathedral; the Rev. Dr. Eileen Conway, who recently retired as Rector of Holy Trinity, Strathcona.

Over the next few months, the diocese and the EPWC will team up to present several events. On May 9th, storyteller and actor Hunter Barnes will perform, "Mark His Word", a dramatization of the Gospel according to Mark, at Christ Church, Edmonton. Later in May, Taylor Seminary will be the venue for the Diocese's Vital Church Planting West Conference. In June, Barnabas Coordinator, the Rev. Thomas Brauer, will take part in "onWord", sharing his encounters with the truth of Scripture through the lens of his camera. This fall, from September 29th to October 2nd, the diocese and the EPWC will co-sponsor a conference led by evangelical author Brian McLaren and Christian theologian Dr. John Franke.

"As we walk together, we'll find more things we are meant to collaborate on," says Diocese of Edmonton Bishop Jane Alexander.

"Why do alone, what we can better do together?"

For further information on upcoming EP Wahl Centre events, visit: www.taylorseminary.ca.

Making connections at Elk Island winter camp

by Devon Goldie

Earlier this March, a group of six adults and thirteen teens, including myself, went winter camping at Elk Island Retreat Centre. We spent a fantastic weekend sleeping in real Trapper's cabins, hiking through nature and sitting around a cosy, warm campfire with good friends and good food. But not before getting soaked with a good old-fashioned snowball fight of course!

We all had a wonderful time getting to know each other. Away from all the hustle and bustle of everyday life, I found myself making connections with people I'd never met before, and strengthening

friendships I already had. It's such a blessing to connect with people who share the same faith and values as you. I found that when we stripped away society's stereotypical labels and lies, and chose to get to know the people underneath the masks, we were able to connect on a deeper level.

Over the course of the weekend we discussed what it meant to love God, ourselves and our neighbours, making some amazing discoveries about each other and ourselves along the way. I've found that sometimes all it takes for me to be reminded of the depth of God's love is to spend some time in his creation with other believers.

Scholarships for campers

Kevin Campbell shared his zest for life and adventure with the Diocese of Edmonton Summer Camps program as a camper and counselor.

Sadly, in 2001, he lost his life in an accident in Ontario. His parents set up the Kevin Campbell Scholarship in his memory, and it has been sustained by many generous donations over time.

The scholarships enable children to attend diocesan summer camps. This year, there is still a need to assist younger children attending the joint camp (formerly CCA) run by Lutherans at Hasting's Lake. There will also be older children at Base Camp and Camp Explore who will

need financial aid. For many children who need financial assistance, camp is the only holiday away from home that they will experience all summer.

Every small donation contributes to the cost of camp fees, which this year range from \$150 to \$300. Thank you to everyone, including ACWs, who have made contributions to the scholarship fund. Your generous assistance is invaluable.

For scholarship application forms, and more information on the Kevin Campbell Scholarship fund, please visit: www.edmonton.anglican.org; or call Margaret at the Synod Office: (780) 439-7344.



Winter campers went hiking and discovered this totem pole - a scouts look-out point.

“And then there was light” - story by young parishioner

Editor's note: The following story, a wonderful tale of light and hope emerging from darkness and despair, was written by 14-year-old Grayson Porter. Grayson and his mother Halcyon Clark are members of St. Mary's, Edmonton. Due to the story's length, it will be continued in future editions. We welcome story submissions. Please limit the length to 500-1000 words.

by, Grayson Porter

A long time ago things were very different. There was no light in the world. There was no sun, no moon and no stars. There was no spring, summer or even fall. There was darkness. There was winter and there was cold. Imagine it being so cold that if you fell asleep for too long you would freeze to death. Imagine complete darkness - only being able to see a little bit of movement, but barely anything.

There was a forest. Barren and ugly like a winter drought. This forest was just next to the edge of the earth, which made the area very windy. This dark place was filled

with many creatures, but the greatest populations of animals were the White Rabbits. The rabbits lived together as a community in the forest, spending their days burrowing in the snow or searching for dead grass to eat. The rabbits lived harmoniously in the woods, but the darkness didn't make it easy.


There was a rabbit named Glum. His name suited him quite well. He didn't seem to think so but all the rabbits were named by how they acted. Glum was very sad most of the time. He hated the darkness. Nothing good came from the darkness. It was so depressing and dull - showing nothing of the world. Letting the animals of the earth walk in pitch black. He knew there had to be something better, something more.

Glum wandered through the trees and the murky fog. His bones were freezing inside. The wind whistled across the cold, crisp snow making the trees moan and creak.


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

Mom, it just seemed so good.



Forbidden fruit may seem sweet but the bread of life satisfies!



Anglican community

Battle River ACW gives to PWRDF, Nets for Life and Council of the North

by **Jeanette Flesher**

Corresponding Secretary for the ACW Diocesan Board

The Annual Meeting of the Battle River Region was hosted by St. Thomas Church of Wainwright on Saturday, March 27, 2010. The Battle River Region comprises groups from St. David's, Edmonton; Edgerton and Wainwright.

The official part of the day began with the Holy Eucharist celebrated by Father Dana Dean, assisted by the Rev Coleen Lynch and Father Jacques Vaillancourt. The theme of, "The Loving Hands of Christ", was clarified by Coleen as she pointed out that hands tell the stories of our lives - they are unique to us because they are a gift from God, and we have the choice of how we will use that gift. Christ has no hands but ours. The music chosen, expanded on the theme of hands, and added joy to the service.

Fortified by a lunch of Lasagne and Caesar Salad, the group was

ready for the business meeting. Roll Call indicated 22 women present.

Father Dana presented an update on the work of the PWRDF. It is amazing that this organization, which began as a response to the coal mine disaster in Springhill NS in 1958, has grown to be at the forefront of worldwide disaster relief. It was agreed that money received at the meeting should be given to the PWRDF, and other funds acquired through the year should be divided between Nets for Life and Council of the North.

Jean Anderson told of her experiences in attending the National Council of ACW Presidents in Newfoundland last year. She was "screched", and from the sound of it, it is not for the faint-hearted.

The next Battle River Regional meeting will be held in Edgerton on April 2, 2011. The day finished as members lingered to chat with friends before starting homeward.



The Edgerton ACW ladies.



Jean Anderson, President and Doreen Anderson, Treasurer of the Battle River Region ACW

*The Diocese of Edmonton Invites You To Celebrate
The 100th Anniversaries*

*of
St. Faith's, Edmonton
St. Michael & All Angels', Edmonton
The Church of the Good Shepherd, Edmonton
and
St. Luke's, Edmonton*

*on
The Feast of Pentecost
May 23rd, 2010, 7:00 pm*

*at
All Saints' Cathedral, Edmonton
Celebrant: The Rt. Rev. Jane Alexander
Preacher: The Most Rev. Fred Hiltz
Clergy are asked to Vest (Red)
Reception to follow*

**Good Shepherd Anglican Church, Edmonton
100th Anniversary Celebration**

**"Return to Our Roots" Service
May 30, 2010 at 10:30 am**

**Service to be held in a tent as it was in 1910
15495 Castle Downs Road
Dress as if it were 1910.**

**For further information please contact Kathy Lake at:
780-456-1181.**

**Diocese of Athabasca ACW
presents:**

**Christian's Women's
Conference
"Working Together as we Live, Love and
Laugh"**

St. Andrew's Anglican/Zion Lutheran Church, Colinton, AB

May 14th to 16th. 2010

**Co-hosted by the Parish of the Northern Lights and All Saints'
Anglican Church, Athabasca**

**Guest Speaker:
The Rev. Leigh Sinclair
Spiritwood, SK**

Building is wheelchair-accessible

**Contact: Joanna Muzyka
joannamuzyka@hotmail.com**

**St. George's Anglican Church Spring Bazaar
11733-87th Avenue, Edmonton**

**Saturday, May 15th
9 am to 1 pm**

**Great selection of plants, books and baking
Hotdogs, dessert, coffee and tea will be available**

Jones plays role in shaping future of indigenous ministries

Continued from front page

Of particular interest to Jones, a Rhodes Scholar and former Law Professor at McGill University and the University of Alberta, is the role General Synod will play in providing structure for national indigenous ministries.

“In the past few years, David’s work with the Governance Working Group has involved travelling the breadth of the country on a voluntary basis, listening and working particularly with a number of dio-

ceses and our indigenous brothers and sisters in shaping the future of indigenous ministry in the Anglican Church of Canada,” says Bishop Jane.

Jones leads the Governance Working Group in finding ways to support indigenous ministries, who seek to be self-determining, yet still remain a part of the larger church. While conversations about how to fit the dimension of indigenous ministry into the structure of the church may continue for years, Jones says the appointment of National Indig-

enous Bishop Mark MacDonald in 2007, has been a blessing and a gift.

“He (Bishop MacDonald) is a warm, positive person who has developed a remarkable pastoral ministry with indigenous populations.”

Modest about his own attributes and contribution to the church, Jones says he was “very surprised” to hear he would be receiving the Award of Merit. He does, however, admit that it is “nice to be appreciated and recognized”.

In the infrequent moments when Jones is not examining the church constitution, crisscrossing the country for meetings, or practicing law at de Villars Jones, he stays in touch with his children, Christopher, Michael, Victoria and Sarah, who are living far from home in San Francisco, Vancouver and England. He also enjoys a good mystery novel and gardening, and occasionally still plays the organ, as he did for many evensong services at Good Shepherd in Calgary.

New Life Ministry building relationships beyond church doors

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New Life Postpartum Ministry also seeks to build relationships with agencies and services beyond our church doors. As there are many dimensions to treating depression, we are partnering with several health care professionals in Edmonton who share our vision for supporting postpartum women.

One of the most exciting aspects of NLPM is the relationships we are building with people who do not identify themselves as Christians, but who are participating in the program as industry professionals with a heart for caring for women

with PPD.

Among those who have joined NLPM are two Registered Psychologists whose areas of expertise lay in postpartum mental health, and depression and nutrition, respectively.

We also have the support of a physician who attends the program to offer her medical guidance and insight as needed.

An art therapist and a movement therapist are also helping participants to experience healing through creative and physical self-expression. This holistic approach is woven together with weekly prayer and the opportunity to encounter

Jesus both through healing relationships and in the sacraments.

NLPM is therefore rich in possibility for the church to reveal the hands and heart of Jesus to all kinds of people in Edmonton and beyond!

I can’t help but think how, as we live out the love of the God who raises a nail-scarred hand over us in blessing, others will recognize and draw near to this love as we reveal it through our own scarred and yet hopeful hearts. And how, as we carry his blessing into dark corners of suffering around us, we too will find him there, waiting patiently to transform us more fully into a people who shine with his love!

New Life Postpartum Ministry meets from May 6th to July 15th, 2010, in the lounge at Christ Church Anglican Church, 12116-102nd Avenue, Edmonton on Thursday mornings from 10:00 am-12:00 noon.

The second group will be starting in September.

Child care is available, and the cost is free.

Please contact the Rev. Madeleine Urion, NLPM program co-ordinator, at momslife@telus.net; or at: 780-716-3980 for more information.

Please visit our website at: www.newlifemomsgroup.com.

Continued adventures of rabbits Glum, Blue and the Black Wolf

Continued from page 5

Everything was miserable about the earth. Glum couldn’t remember the last time he was happy. Not really anything could cheer him up. That was why his name was Glum. He memorized every step he took, for he would eventually have to find his way home, and his footprints would be his only guides.

Glum bent over and started feeling around on the ground. He felt a large root lying across the snow. This was it. This was the spot. The shivering little creature reached out further now, holding his paw out until he felt the rough, coarse stillness of a rather large tree. He palmed the thick bark trying to find something firm to grasp on to. Glum continued to do this from stump after stump progressing himself to the top of the tree. He then spread his arms around the trunk as if he were hugging it. Then he felt it: the biggest branch on the tree. Putting both his hands on it, he heaved himself up. The rabbit nudged down the branch until he reached the middle, and let his feet dangle over the side. Glum felt as if he were flying. He was so high up off the ground,

but it didn’t bother him. It’s not like he could see how high up he was. Glum wasn’t much of a daredevil he just liked to sit in cool places and think.

“I hate this world,” Glum thought. “It’s so ugly. There’s nothing to do except to sit around and think about how ugly everything is, and how there’s nothing to do.”

Glum wondered if he would ever be able to see the ground below him or the sky above him. Maybe then he would be afraid of heights. Glum’s thoughts were interrupted by the sudden sound of movement and fidgeting. He grasped the branch he was sitting on in fear. Suddenly, two bright colorful lights appeared out of the darkness.

“Hey, do you mind if I join you?” The lights asked. It was the most amazing sound that Glum had ever heard. It was sweet, soft and easy. With a sigh of relief, Glum let go of his grip on the branch. A feeling of security and safeness rushed into him. It was alright. It was more than alright. It was Blue.

Blue was another rabbit that lived in the forest. She wasn’t just any rabbit to Glum. Glum

thought that she was the most beautiful thing he had ever seen. Blue had the whitest fur, the smallest nose and the prettiest voice, but above all she had big blue eyes that literally glistened in the darkness. It was if they were made of water. They were beyond comparison. Glum admired how calm she always was, and how she always found the lighter side to things. It astounded him that she was so happy in a place like this. Maybe Glum was jealous of her. Maybe Glum was inspired by her.

“No, not at all,” Glum replied to Blue with a smile.

Glum turned to look at Blue, exploring her smooth bright eyes. Conversations weren’t Glum’s greatest qualities, because he never really talked to many people.

“I wish the darkness would go away,” Glum started.

“If this world was more like your eyes then we wouldn’t bump into things all the time, and we could get lost without worrying about being eaten by The Black Wolf. And we could see where we were going.”

Continued next edition

St. Augustine's Parkland gets messy

"Friends @ 4" a fresh expression of church

by the Rev. Madeleine Urion

"IIIIYYYYEEEEEEEE! I LOVE sparkles!"

A soft squeal of delight erupts at a craft table. The delicious aroma of homemade pizzas wafts through the hall. Several people make their way to the kitchen for coffee. Another family tumbles in the door as the worship continues at St. Augustine's Parkland.

Worship? Huh? Since when did worship include pizza and sparkly glue?

September 2009 saw the introduction of a Messy Church styled service of worship at the parish of St. Augustine's, Parkland. We've named our gathering "Friends @ 4", as we meet at 4 pm, and our gathering has been described as, "like being at a friend's house", by 11-year-old Addie Brown, one of our passionate and imaginative ministry co-ordinators.

We gather on the last Saturday of each month in the parish hall, and it's been a ton of fun! We've experienced Friends @ 4 to be a very informal, goofy, and relaxed way of being "church" together. Friends @ 4 is especially geared towards kids, although grown-ups who come invariably say they've had a great time, too!

We gather in the hall at around 4 o'clock, "play" together through crafts and activities that illustrate a Biblical theme or story. After that, we continue to experience more about the story through a game or dramatic presentation, a song, and kid-friendly prayer. And then..... we have a big meal together! It all

wraps up at about 6:30 pm.

A wonderful outcome of Friends @ 4 is the relationships that have formed between families who attend Friends as their "church", and those who attend both Friends and our traditional Sunday morning service.

Several families have described that Friends works well for them as they can worship together, encounter Jesus, belong to a faith community, and continue to manage a routine which doesn't require squeezing jam-covered, half-dressed kids into the minivan on a Sunday morning.

It's been a great way for us to "meet people where they are at", and bring the presence of Christ to them through Christian community and play. We've been blessed in our gatherings with a sweet sense of the Holy Spirit, which many have commented on – indeed, the words "joyful" and "peaceful" are two words I often hear from those who have come to be part of the experience. I think that is one of the outcomes of simply seeking to enjoy God's presence: we've been able to experience his delight in us as well!

Our gatherings have typically been small in number. The presence of God can only spill out and sweep others up in its beauty and joy, though, so we're trying hard to get the word out through personal invitations, flyer drops, and advertising in Spruce Grove and Stony Plain. If you are in the area and want a fun, goofy way to introduce people to Jesus, please come and make some sock puppets with us, and stay for a burger or two!



Making silly epiphany party hats is serious business!



"Jesus, light of the world" lantern table after the creative hoards have moved through.

VITAL CHURCH PLANTING

West Conference ~ Edmonton, May 18, 19, 20, 2010

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