



THE MESSENGER

OCTOBER, 2019



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St. Peter's Friends and Neighbours Kick Up Heels at Cowboy Church

Story on page 6



Bishop Jane Alexander (front, left) blessed the 35-year marriage Coleen and Mike Lynch, rector and assistant priest of St. Peter's, Edmonton, before a congregation of 119 friends, family, neighbours and parishioners dressed in Western wear for Cowboy Church on August 25, 2019.

Long-serving member of Christ Church ordained a deacon



Pictured, from left, at the ordination service at Christ Church, Grande Prairie (back row): Dean of Athabasca Jason Haggstrom, Janice Orr, Wayne Putman, Rosemarie Howell, Danielle McKenzie. (Front row): Fariborz Khandani, newly ordained deacon Karen Kovacs, Bishop Fraser Lawton; Karen Kovacs and family. Photos: Peter Clarke

Canon PETER CLARKE
Athabasca Editor

On the eve of St. Stephen's Day, August 2, 2019, family, friends and parishioners gathered at Christ Church, Grande Prairie to celebrate the ordination of long-time member Karen Kovacs as deacon.

The opening hymn "We are Called" was paired with the message from

Psalm 31:1-7 and 16: "Let your face shine upon your servant save me in your steadfast love," and seemed a fitting blessing for Kovacs in her new ministry.

In his sermon the Rt. Rev. Fraser Lawton, Bishop of Athabasca, reminded Karen, as well as the congregation, to be mindful of ministry's real cost, at all levels. Effective ministry comes from an all-encompassing passion for Christ

one family in Christ and Karen may be called to serve in areas that will make her uncomfortable; speaking God's truth to people who may not wish to hear it. In Matthew 13: 54-58, the people in Jesus' hometown do not want to hear His message. They do not believe He can be so knowledgeable and powerful. They presume to know Him when, in

fact, they do not.

that leads where it may, he said.

To this end, we were reminded of our responsibility to support Karen in this new role in her life. We are all fact, they do not. The Ordination hymn "Veni Creator Spiritus" (Come Holy Ghost) concluded the presentation, examination and consecration of Karen Kovacs as deacon, and she was invited to celebrate the eucharist with Bishop Lawton. The service concluded with the recessional hymn "You are Mine."

We descended to Speke Hall for a presentation by Bishop Lawton to the newly ordained deacon, and a time of food and fellowship. It was a great evening of celebration. Thanks be to God.



Bishop Lawton Farewell p. 5



Appeal of John Bunyan p. 15



Base Camp p. 16

Edmonton diocese 2025: faithful, inclusive, responsive, growing and integral to community



The Rt. Rev. JANE ALEXANDER
Bishop of Edmonton

If we could look forward to two synods time, at the Diocese of Edmonton in 2025, what would we hope to see? I would like to see lively and engaged congregations in every parish, a church known for compassion, healing and inclusion; a new generation of young people growing up to know and love Jesus and a community of engaged disciples who are, quite literally, changing the world.

Our diocesan vision is to proclaim the Gospel, make disciples and further the Kingdom. For us to live fully into this mission there are some building blocks that need to be in place. In some places they need to be strengthened and in some to be re-embraced. In looking ahead there are conversations we need to have in every parish for our hopes for the future. In many ways they may be like the conversations we had in

preparing our case statements for the REACH campaign; when we thought of the things that would help us in our mission and ministry.

For my part, when I look ahead to 2025, I am confident that God will lead us into a time when our parishes are indeed places that are integral to the local neighbourhood, incubators of faith, places of welcome and inclusion, places that respond to local concerns and needs. Safe places. Basically, places where people can see and feel the presence and love of Christ in action. Having experienced that love, I pray that people will be drawn ever closer to God and seek to become disciples.

In order for this to happen, I believe there are four areas we need to make priorities in our diocesan ministries of support, education and facilitation:

1. Growing, Healthy Parishes
2. Committed Discipleship
3. A Rural Plan
4. Exemplary Stewardship of Our Resources.

Growing Healthy Parishes

We have talked about church growth before but, I think, a quick refresher is good: The factors associated with growth are worth mentioning. From *Anecdote to Evidence*, findings from the Church Growth Research Programme, 2011-2013, (Church of England), listed the following attributes of healthy parishes:

- Clear mission and purpose;
- Willing to self-reflect and learn continually;
- Willing to change and adapt (to experiment);
- Actively engaging children and teenagers (retreats, conferences, etc.);
- Actively engaging with those who might not go to church (those outside the existing community);
- Hospitality (good welcoming and follow up for visitors);
- Committed to nurturing new and existing members (evangelism, discipleship courses);
- Vision (a vision for growth – needs to be intentional).

Building on what we know, using the materials from the Church Growth Research Program, I.D., and the Holy Cow surveys we are then in a good space to plan for growth. We need to reach more of our existing communities but we also need the flexibility to reach into new developments: this is clearly seen in the greater Edmonton area,

but also in a few rural communities, as well. It is unlikely that we can afford many new church buildings, so this hoped for flexibility means new partnerships – such as the one between Holy Trinity Riverbend, the Diocese and Right at Home Housing Society – and the formation of new worshipping communities in non-traditional venues. There is also scope for ecumenical partnerships, such as the Anglican Lutheran Church of Holy Trinity, in Edson, birthed from the churches of St. Catherine's Anglican and Grace Lutheran.

There are places that could use extra support because of an economic downturn, places in need of a fresh start and sense of purpose in the local area. Through the REACH campaign extra levels of support have been offered through both the Rural Ministry Initiative and the Ministry Fund. We have learned many things about the need for sustained and supported ministry.

Continued on page 10.



Diocese of Athabasca prepares for episcopal election

The Ven. TERRY LEER
Secretary
Episcopal Search Committee
Diocese of Athabasca

The Diocese of Athabasca is seeking a new bishop. It is now common knowledge that the Rt. Rev. Fraser Lawton, 11th Bishop of the Diocese of Athabasca, is moving to Mineola, Texas, to become the rector of St. Dunstan's Parish and the assisting bishop of the Diocese of Dallas. He drove down to Texas on September 4. His wife Veronica will be residing in Grande Prairie, AB, while awaiting the results of her immigration processes. The diocese bade them farewell on August 23 at a dinner with guest speakers Vicki and Dan Townson, who have known Bishop Lawton since he was a young person in the

Parish of Christ Church, Grande Prairie. Now we have to elect a new bishop.

Canon 9 of the Provincial Canons governs elections in the Diocese of Athabasca. It is a difficult piece of legislation to interpret, but according to the best advice available, the canon has been interpreted to create the following timeline:

- Deadline for the reception of proposals to nominate: October 11, 2019
- All information from proposed nominees due to the Search Committee by October 19
- All proposed nominee information due to the Administrator by October 26
- All proposed nominee information due to the Electoral Synod delegates by November 2

- Notice to nominate at Synod two Electoral Synod delegates due by November 13
- The Electoral Synod, St. James' Cathedral, Peace River: November 16, 2019.

The "Memorandum for the Election of a Bishop" was released by the Search Committee on August 27 and the Committee is prepared to receive proposals, the completed curricula vitae and other such forms from proposed nominees. The diocese is looking for nominees who fulfill the five canonical requirements for election and who might be inspiring leaders who will focus on congregational health and effective ministry development inside the diocese. Additionally, the new bishop's diocesan ministries will focus on unity, communication and

relationships that will also support the development of the diocese.

Persons interested in the episcopal election should contact the Administrator, the Very Rev. Jason Haggstrom by email at deanath@telusplanet.net or by phone at 780-624-2743.

Episcopal nominations in the Diocese of Athabasca are governed by the Canons of the Province of Rupert's Land. Proposals for nominations may be submitted by any member of the Synod of the Diocese of Athabasca or by any member of the Provincial House of Bishops. All such proposals must be received by the search committee by October 11, at 5:00 pm MDT.

Frontier missionary leaves legacy of fervent service

The Very Rev. JASON HAGGSTROM
Rector and Dean, St. James' Cathedral
Peace River
Diocese of Athabasca

Following the news of the Rt. Rev. Fraser Lawton's resignation as Bishop of Athabasca, I have been considering the people who have served the Church in this part of the world and those who pioneered the ministry of the Anglican Church in western Canada. My life and ministry, in particular, was greatly influenced by a missionary unknown to most people. The fellow's name is the Rev. James Reynard, in the late 1860s, he was the first resident missionary to the Cariboo Goldfields. He both designed and basically paid to build his carpenter gothic "cathedral" for the building up of the Church in the midst of the wild life that was the Canadian frontier.

Reynard, his wife and children came to Williams Creek (Barkerville, BC) from Yorkshire, England. By most accounts he was a frail man who was sent from England to Canada to regain

some vigour and his health. There were complaints about his manner and his preaching was called less than edifying by local critics. He laboured under much scorn and derision by the local population, including trying to lead worship on Sunday mornings over the noise and gesticulations of the saloons. In the Great Fire of 1868, Reynard lost the few meager possessions belonging to the church and the rented saloon that doubled both as a school and as a church for worship. He and his family knew hunger and often faced starvation, isolation and ridicule. When Reynard complained about the circumstances in which he was living and ministering, he received little encouragement or support from the Bishop who had sent him.

In spite of all this, Reynard persevered. On a broken leg and with the help of his two young sons he continued the labour of building his church. He used his gift of music to draw people in. He taught men, women and children how to play musical instruments and to sing. Eventually, this led to the founding of the St. Saviour's Institute where community members could share in music, poetry and other forms of art. Students paid a

subscription to augment the quarterly stipend of the missionary. Reynard was also employed as a tutor, helping local children with their schooling. The congregation grew under Reynard's leadership but, sadly, this time of grace did not last. Around 1874, his health completely collapsed and he and the family left the goldfields for good. He was placed in charge of St. Paul's, Nanaimo where he served until his death a few years later. His ill health and odd behavior were later attributed to a brain tumour discovered during an autopsy.

St. Saviour's still operates as a church today, with the people who train there for ordained ministry providing its leadership. Tourists and park staff are regular attendees and givers. The Gospel is still preached and Christ is still made present to all those who tread the boards of Reynard's building. As we move forward into our future, let us keep in mind what Reynard said of ministry in challenging times: "I am not afraid of poverty or of labour, but I am afraid of doing less than my all or of offering to God that which costs me as little as possible."

Jason+

Monthly St. Paul's worship unites McLennan community

Canon PETER CLARKE
Athabasca Editor



St. Paul's Church in McLennan welcomed Bishop Fraser Lawton to celebrate his second to last eucharist in the Athabasca diocese on Sunday, August 18.

In many ways this seemingly ordinary parish church is extraordinary. The historic church building, which only seats about 35 people, was extensively renovated in 2012 and is kept in beautiful condition. This worship space is a conduit for community; a monthly meeting place for Christians of several denominations.

This day, Roman Catholic priest Fr. Eucharius Chuyimagha and two of his parishioners, assisted with the afternoon service. Among the 18 people in attendance were members of local United and Victory churches.

The presence of Bishop Lawton and Veronica Lawton at this joyous celebration was greatly appreciated. Assisting Bishop Lawton was St. Paul's priest the Rev. Leon (Padi) Cadsap. The readings were by members of the Roman Catholic, United and Anglican churches. As is often the case at St. Paul's, the lively music was provided by Jeannette Clarke, a Roman Catholic who travels 50 kms from her home in High Prairie to share her

gift.

At the conclusion of the service, members of the congregation walked 30 steps to the renovated 1920's-style manse (rectory), once the home of beloved former priest the Rev. Jim Hoskin. In what would have been the front room a wonderful roast beef supper with all the trimmings and too many choices for dessert, was served. Wine flowed, the food was enjoyed and people of the community, including a member of the local press, engaged in fellowship for many hours.

St. Paul's, McLennan hosts a community service every third Sunday at 2:30 pm.

Above: Bishop Fraser Lawton poses with the congregation of St. Paul's Church in McLennan following his second last service as Bishop of Athabasca. Right: Fr. Eucharius, of the Roman Catholic Church, enjoys supper served in the renovated manse. Photos: Peter Clarke



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Recovery from Christendom: reclaiming Jesus as Apostle



The Ven. RICHARD KING
Archdeacon for
Mission and Discipleship
Diocese of Edmonton

Welcome back! To recap: we have seen in past articles that it is Jesus, and not ourselves, who must define what a Jesus-shaped life looks like and the purpose he gives us for living it. We look to him as our example.

We have seen how Jesus is not only the Good Shepherd and the Rabbi-Teacher, the pictures we most often associate with him. Jesus is also the ultimate Evangelist, continually seeking and inviting people to the life of the Kingdom. And in our September article we saw Jesus' role and function

as Prophet, calling God's people to faithfulness. Today we see something else that we have forgotten and which we neglect at our peril.

I think it is best illustrated at the end of the first chapter of Mark's gospel. It's clear there are a great many pastoral needs awaiting Jesus at the home of Simon Peter's mother-in-law (Mark 1:36-37). Does Jesus respond to such need? We would expect him to, as befits the dominant understanding we have of him as the Good Shepherd. But he doesn't! He walks away! Does this mean Jesus suddenly stops caring? Not at all! Yet in Mark 1:38, "Jesus replied, 'Let us go somewhere else—to the nearby villages—so I can preach there also. That is why I have come.'"

To be the Good Shepherd doesn't mean that pastoral ministry dominates. Jesus is the Good Shepherd who was sent by the Father. He was sent to carry out the mission that his Father had sent him to do. The mission was the one foretold - that God would bless all the families on earth (Genesis

12:1-3) through the one he would send (Deut. 18:18, Isaiah 49). As Mark 1:38 reminds us through Jesus' own words: "This is why I have come." This is the mission of Jesus.

So Jesus was sent by the Father. He was given a task. Being faithful to that task meant for Jesus a constant remembering of why he was sent. He kept focussed on that task. Being the Good Shepherd meant more than pastoring the sheep he was given. "I have other sheep that do not belong to this fold." (John 10:16) Being sent was something Jesus continually emphasized to disciples, crowds and Pharisees alike (more than 20 times in John's gospel alone).

You may like to know that 'sent' in Greek is 'apostolos.' Yes, that's where we get the word 'apostle' from. So, Jesus is sent. Indeed, he is called the Apostle in Hebrews 3:1. In Latin the same word is

'missio.' That's where we get the words 'mission' and 'missional' from.

And the implications of Jesus as the Sent One don't end there. We are sent, too! Jesus brings us into the same 'apostolic,' 'missional' understanding of what a Jesus-shaped life involves.

"As the Father has sent me, I am sending you." (John 20:21)

Jesus brings us into the mission He received. A Jesus-shaped life must include this 'sentness' or we diminish what a Jesus-shaped life is, in all its fullness.

We place this alongside the other four elements we have been looking at through previous articles. We have seen Jesus as the

Good Shepherd and Rabbi-Teacher, as Evangelist and Prophet, and also now as Apostle, the Sent One who sends us.

So we see what a Jesus-defined 'Jesus-shaped life' needs to look like. We care for each other, we learn and study to know truth, we draw others to join us, and we check often to be sure we are remaining faithful to God as revealed in Jesus Christ. Now we add that we are also 'sent.' We are given a mission, a purpose, a direction of travel. We are to live Jesus-shaped lives that fulfill the purpose God gives to his Church.

May God bless you richly as you live your Jesus-shaped life.

Richard

God's gift to the church is YOU.

Belong. Share. Love.



66th Synod of the Diocese of
Edmonton
October 4-5, 2019



Missional Understanding of Church Crucial to Our Future



The Ven. TERRY LEER
Archdeacon for
Mission Development
Diocese of Athabasca

Try this thought on for size: "It is not because I am a (blank) that I minister in specific ways. It is because God has called and equipped me to minister in specific ways that I must be a (blank). Ministry is not rooted in title or

office. Ministry is rooted in vocation. God calls the Church and His disciples into being and, therefore, ministry is carried out in God-given ways. In order to facilitate such ministries the Church recognizes offices and apportion titles.

A mission-based understanding of the Church and its ministries is that God equips people through the Church to carry His identity and His mission out into the world. He summons disciples to relationship with Him (faith) and thereby calls us to ministry in His name and according to our specific context. Our vocations are totally derived from His mission.

So it is that a person cannot say, "I am called to be a lay reader/deacon/priest/bishop." Rather,

God has called the Church to specific expressions of His saving love. Disciples are called to serve God within those ministries and disciples are equipped to carry them out. Therefore, the Church must say, "We recognize your gifts, abilities, talents and passions for ministry, so we will name you a lay reader/deacon/priest/bishop." Or a Sunday School teacher/pastoral care worker/administrator/hospitality provider... God calls and equips. Therefore, the Church recognizes, blesses and deploys.

In this way, ministry is never to be delegated. Delegation clearly says, "The real ministry is mine, but because of certain circumstances and limits, I'm going to apportion part

of it to you." Ministry is never to be delegated—it is to be shared. "God has called us all to this ministry of saving love and reconciliation. For which part has God called and equipped you?" Shared ministry is never delegated ministry.

A missional understanding of the Church and its ministries (ecclesiology) is crucial to our future. Fewer and fewer congregations can afford (nor should they expect) a seminary-trained priest to provide all ministry in the parish. Fewer and fewer congregations can afford any kind of stipendiary ministries. The flaws in our cleric-centred theology of ministry are being made ever more apparent. Let us consider our current

circumstances a blessing as we are being forced to a healthier and more divine ecclesiology.

Such an understanding of mission and ministry will be vital to congregations as they explore the possibilities of ministry development. It will help congregations to hear and comprehend the call of God. "God has called this family of His Church to... Therefore, we need the following gifts, strengths and abilities... Whom do we think God is calling and equipping for this ministry?"

The time is coming when all congregations will have to confront this divine process of discerning God's call, a process and call rooted in God's identity and in His mission to the world.

Athabasca diocese wishes God speed to Lawton family



Archdeacon Terry Leer presents Bishop Fraser Lawton, top, and Veronica Lawton with farewell gifts from the Athabasca diocese. Photos: Peter Clarke

Canon PETER CLARKE
Athabasca Editor



couples' ministry together. Fraser's and Veronica's children and members of their extended family were also present to enjoy the evening.

People from across the Diocese of Athabasca gathered on the evening of August 23, 2019, at the Belle Centre in Peace River, to say farewell to Bishop Fraser Lawton and his wife Veronica as they were preparing to move to Mineola, Texas.

Bishop Fraser has been a pillar of the diocese for many years, having served in three parishes. When he was elected bishop on September 19, 2009, he was rector of St. Thomas's Anglican Church in Fort McMurray. For the last 10 years, Veronica Lawton's gifts of music, hospitality and caring for people, combined with her ability to recognize the talents and gifts of others, have complemented the

So it was we came together for a somewhat emotional farewell to the Lawtons. A highlight of the evening, described as a "mild roast," was provided by Vicki and Dan Townson from Grande Prairie. Long-time members of Christ Church, they have known Fraser since he was a young boy. They shared pictures of him at various stages in life: at youth gatherings, his confirmation, the marriage of Fraser and Veronica and the arrival of their children. It was a loving presentation on their experiences in Grande Prairie. I have to say we really enjoyed those fashion icon images we saw



Sharing their gifts of music at the farewell event for Fraser and Veronica Lawton are Terry and Sharon Krushel and Paul Comeau.

of Fraser. Much laughter filled the room when pictures depicting Fraser as a fashion icon were shared.

Lively music was provided by several musically-gifted members of the diocese, including Sharon and Terry Krushel with Paul Marceau, Jason Haggstrom, Dean of Athabasca; and the Rev. Danielle McKenzie, deacon. Joanna Muzyka reflected on the 'roast,' commenting on the wonderful connection between Fraser, Veronica and the youth of the diocese. Providing strong leadership for young people on their faith journey has always been a passion for them. The annual Youth Daze gathering has evolved with an emphasis on growing in faith through sharing scripture, activities, food and fellowship.

Though difficult, we eventually reached the stage of saying farewell and presenting the Lawtons with gifts. Archdeacon Terry Leer presented Veronica Lawton with a recipe box made by a parishioner and filled with recipes that had been sent in by people across the diocese. It was the perfect gift of

memories for Veronica. We all know how she loves to cook and feed people. In their new house in Texas they have two ovens, which will be very handy. Bon appetite!

During the 10 years Bishop Fraser and Archdeacon Leer worked together they had developed a great friendship. Leer presented Bishop Fraser with a collection given by members of the diocese to help with moving costs to Texas. Expressing gratitude, Bishop Fraser shared his very special attachment to this part of Alberta. He said God was leading them to a new place in Texas very much like Peace River, only warmer. Similar to Peace River, Mineola (a community of 4,500 people) has oil and gas, farming

and friendly people. He explained that their decision to leave was not a career move or desire to change locales. It was a call from God and there was only one possible response: to go.

Bishop Fraser told us to be proud of this diocese, as we have an abundance of talents to share and enjoy as we all move forward in our walk with God. We need not fear for anything, God will be with us. Yes, there may be changes but, right now, Fraser believes, God is planting a seed in someone's heart to come to this diocese to serve Him. We need to relish the future and to look forward to this new chapter as God works among us, His people, for His greater good. Many people are praying that the new bishop for this diocese be the person that God wants us to have.

The Rt. Rev. Fraser Lawton celebrated his final eucharist as Bishop of Athabasca at St. James' Cathedral, Peace River, on August 25, 2019. This evening was a wonderful send-off for a couple that had devoted many decades of ministry in this Diocese of Athabasca. Bon voyage!

Thanks be to God.



Athabasca Dean Jason Haggstrom and deacon Danielle McKenzie perform at the Lawton's farewell on August 23, 2019 in Peace River.

Prayer partner embraces change on next leg of faith journey

CANDACE MAHAFFEY
Christ Church
Grande Prairie



with just two people and it continues to grow. We walked alongside each other as our children grew up and started out on their own.

I have learned so much about the journey of the diaconate through my many conversations with Karen. I am excited to see where this journey will take her and I want to be there to support her the way God

Change happened recently in our local parish when Karen Kovach was ordained a deacon. I have been walking the faith journey with Karen for many years. We started in the same bible study and grew to be prayer partners. We started a prayer group

would intend me to. We both believe prayer is amazing and looking to our Creator for our next steps is exciting. God is at work in our lives.

Another recent change in our faith journey involved saying 'good-bye' to our Bishop Fraser Lawton. We had known Fraser as a young boy and watched him grow into a faithful teen in our local parish. We

than watched him marry Veronica and start a family. Although saddened by the news of his departure (I was present at the Synod when we chose him to be our Bishop), he has made a God-centered choice to continue his ministry down a different path. We attended his farewell dinner and thoroughly enjoyed the evening.

God has brought significant changes to our spiritual lives; continuously challenging us to be faithful Christians. As we prayerfully elect our new Bishop let us be excited for what God has in store for deacon Karen, Bishop Fraser and us all in this, the next phase of our faith journey!

Bishop presides at celebration of love & commitment

MARGARET GLIDDEN
Edmonton Editor

A chorus of ‘yee-haws!’ rang out through the sanctuary of St. Peter’s Anglican Church on Sunday, August 25, as rector Coleen Lynch and assistant priest the Rev. Michael Lynch said ‘I do’ before a congregation of 119 cowboys and cowgirls. In celebration of their 35th wedding anniversary the couple renewed their vows and received a blessing from Bishop Jane who *appeared* quite comfortable in a hat, jeans and boots. Many of the couple’s neighbours from St. Andrew’s Centre crossed the avenue from St. Peter’s to attend the service.

“What a great morning! You must all love Coleen and Mike very much,” said Bishop Jane. Preaching on the Gospel of Luke 13:10-17 (Jesus Heals a Crippled Woman), she said: “Jesus teaches us that love is unconditional. This morning those of us who normally wear western-type clothing and those of us who do not, showed up to celebrate with these two people who have devoted their lives to serving God, because it is a loving thing to do.

“We’re called to act in loving ways, in the little things in life and in the big things in life. We’re called to let God lift our eyes up off the ground, just like the woman in the story who was bent over for 18 years. Jesus restored her to fullness of the community and said, by His action to her, ‘I know who you are.’ The woman in the story didn’t expect to be noticed by Jesus, but she was. Are there people in our lives who are invisible to us?”



Mike and Coleen Lynch mark their 35th anniversary by renewing their marriage vows, August 25, at St. Peter’s Anglican Church.

You can change someone’s whole day by saying ‘hi’ to them. We need to be a community of people who, without question, cares for and loves our neighbour,” said Bishop Jane.

Turning toward Coleen and Mike, she said: “tell either of these two that something is impossible and look out! Their story, if you don’t know it, is a bit of a rule-breaker. The power of love crept into their lives in a way they didn’t expect. They have found a way to serve and love God out of the love they have for one another and that’s a beautiful and unusual thing. They are renewing their promises to one another because it’s how they live their lives every day. They know that you and they are heirs, like the bent-over woman, to the blessings of God. God called you and them

into ministry, love and caring together. They are going to lead you on into new adventures of caring for and loving your neighbour.

“No matter how you come to God, bent over or standing straight, old or young, God will help you to stand. If there’s any tiny bit of your life bending you over, making you tired or troubled, take some inspiration from the woman in the gospel and take some inspiration from these two to stand tall in your faith and proclaim your heritage as brothers and sisters in Christ, part of the family of God. All the woman in the Gospel had to do was be in the same place as Jesus. We are in the same place as Jesus,” Bishop Jane said.

Throughout the celebration service, the Lynch’s provided bluegrass worship music, strumming their guitars while backed by Coleen’s cousin LaVerne MacDonald and a chorus of cowboys and cowgirls (aka St. Peter’s Choir). They led the congregation in Cowboy Church favourites like “I Saw the Light,” “There’s Power in the Blood,” “I’ll Fly Away” and “Will There Be Any Stars.”

After the service guests joined the jubilant couple, their daughter Karlene and son-in-law Miles, for a lovely reception where Coleen and Mike danced to the soundtrack of their love story. Upon entering the church hall each person was given a coral-coloured (coral is the traditional 35th wedding anniversary colour) bumblebee which had been lovingly knit for them by Coleen.



Pictured left: Mike and Coleen lead singing at Cowboy Church; center: St. Peter’s Choir decked out for the occasion; right: the happy couple celebrates 35 years with a dance, country-style.

Cursillo community helps parish feed downtown neighbours

DAVID HOLEHOUSE
Lay Director, Edmonton Cursillo

Edmonton Cursillo movement shifted our servant community into high gear in August to take a turn serving a barbeque supper to downtown neighbours of the city’s Christ Church Anglican parish.

August is traditionally our time to celebrate with an ice cream social amongst ourselves, but this year when the call came to help Christ Church with its weekly barbeque, Cursillo Secretariat (our ‘executive’ committee) thought this would be an awesome opportunity to put the two things together.

Christ Church invites a variety of groups to help serve the Friday suppers during July and August, and we were pleased to jump in for August 23. We brought five pails of ice cream and assorted toppings, but everything else was provided

by the church. We helped cook hotdogs and hamburgers for 150 people, mixed up salads, cut watermelons, fired up the dirty-dish sanitizer, then set everything out in preparation for Canon Chelsy Bouwman to say grace and invite an enthusiastic crowd up for food.

I should mention, we had to dash out for another three pails of ice cream; such was the popularity of that part of the menu.

The day also marked the commemoration of the signing of Treaty Six: an important marker in the history of who we are as a country and what we

should aspire to be as we walk together as equal children of God. The outdoor ceremony was led, just before supper, by the Ven. Travis Enright, Archdeacon for Indigenous Ministry and the Rev. Nick Trussell, Urban Reconciliation Facilitator.

The Cursillo movement has been active in our diocese for close to 30 years. It is a lay-led ministry of Christian renewal that presents an annual weekend retreat at Star of the North in St Albert (October 18-20 this year), as well as monthly gatherings designed to encourage through song, prayer and fellowship. For more information, please visit

www.edmontoncursillo.ca.



Pictured left: Cursillo volunteers serve all the bbq ‘fixin’s.’ Pictured right: Travis Enright and Nick Trussell lead commemoration of signing of Treaty Six.

St. Anselm's community member continues to pray, confess and listen upon returning from "A Year in God's Time"

MELISSA RITZ

Community of St. Anselm

Since arriving back in Edmonton, mid-July, from the Community of St. Anselm (Lambeth Palace, London, UK), I have been fielding the question: "How was it?!" This is a difficult question to answer. How does one sum up the highs and lows of a year, especially one as intense as the "Year in God's Time," without oversharing or over-simplifying? I like to say this has been the longest, shortest, year of my life, and that it was good, although not always enjoyable.

Prayer formed the backbone of our daily life, with Morning Prayer at 8:30, Holy Eucharist at 12:30 and Evening Prayer at 5:30, with an hour of personal prayer time following both Morning and Evening Prayer. Each week, Monday through Wednesday, we were at Lambeth Palace. Monday morning was our community time to come together and address any issues or upcoming events related to our life together. In the afternoon, we prepared for the arrival of our non-resident members for dinner and an evening teaching session. On Tuesdays we were visited by guest speakers who taught us about subjects ranging from church history to eschatology. We spent Wednesdays in the "desert," meaning we kept a contemplative silence until after lunch, at which time we cleaned and tended to other tasks in and around our community spaces. Thursdays and Fridays we were at our charity placements all day, usually returning in time for dinner. Those of us at L'Arche were invited to join the community for dinner on Thursdays. Evenings were filled with personal study time, sharing group and family fun on Fridays. On Saturday mornings we sang, cleaned and played sports together, with the rest of the weekend to do as we wished.

As a strong introvert, I experienced many challenges in community life; especially as our personal and communal time was scheduled and balanced in a way which varied from what I might have chosen for myself. As the year progressed, I became better at finding and using those spare moments for myself and more comfortable spending time with my fellow community members. I learned many things from this experience such as, if I am to live in community, I need a little more of my own space. I also now know that it is not only possible, but also life-giving, to commit to living with people who are, at first glance, very different from me but who are, at their core, committed to serving God with a similar desire and intensity.

Our cohort is made up of 13 people, from 9 countries, whose ages span 14 years, so clashes were inevitable. But when we worked through them, we found a lot of joy, such as when we taught one of our brothers to use a smartphone. He eventually took over our Whatsapp group with his dry humour and witty responses.

Going into this experience, I thought I had a pretty good idea of who I was and what I brought to the table: I am a preacher, a teacher, an academic and, to some extent, a liturgist. When I was not given an outlet for any of these pursuits (except, maybe, the academics, through personal reading and teaching), I suffered an identity crisis. In addition, I had been placed at L'Arche, a community of people with learning disabilities living together with people without learning disabilities. My presence is what mattered to members of this community, not my academic credentials. Those of us who are well-off in the world tend to approach service and mission as though we bring a gift to those who have less. While we do bring with us the gifts God gives us, I learned through the experience of persevering in community life, and simply being present twice a week with the supposedly *vulnerable* people I was meant to be serving, that the very heart of ministry is presence. God's presence in this place before I came and after I leave, my own attention to the present moment and the present other, and my choosing to remain. At L'Arche, it was not about fixing anything or building anything new but, rather, about forging relationships and finding that part of me that was not anything other than an ear to hear and a heart to love. Most days, I received much more than I gave.

Throughout my year in the Community of St. Anselm, the word *abide* came back to me over and over. I am now more aware; more attuned to myself and to God. This year forced me to sit with the parts of myself I don't usually pay much attention to. Things I have always known intellectually, such as God's presence and His love, made the move down from my head into my heart. My spiritual life stands on much firmer ground than it did before. In April, I did the Ignatian Spiritual Exercises, a 30 day silent retreat that aims at detaching oneself from worldly things by attaching oneself more firmly to Christ. I learned a lot about myself and about God during this retreat; I met God as a person for the first time, and I saw myself in my entirety, warts and all, as beloved of God, fully a gift. In an incredibly profound moment, I realized that while God has given me



Melissa Ritz (pictured at center, behind the person kneeling) and members of her St. Anselm Community Cohort at Lambeth Palace in London, UK.

many "good" gifts: preaching and teaching, for instance, it is the gifts I have thought of as "bad": my anxiety and depression, the disconnectedness of my head and heart in so many things, that bring me back to God. I came back with a much greater love for myself and much more patience for my own weaknesses and those of others. While I never want to do the Exercises again, I would not trade that month for the world.

As I begin to make the transition back to the "real world," I think I can sum up what I've learned about Jesus-shaped living in a deceptively simple way: pray always, confess often, listen and expect to receive, never assume you have anything completely right, pray more. And, to steal a quote from a friend of a friend: "Don't should on yourself." Trusting in God can seem like a very nebulous concept, but the key is to just keep praying and when in doubt ask, "How can I love more in this situation?"

Admittedly, it has been difficult to keep hold of these things as I scramble to find a job and an apartment (both of which I found, as of September 1, Alleluia!). However, I am able to return to the knowledge that God is with me and He has brought me here. Where I go from here is still up in the air; I intend to take some time this year to discern. For the moment, I have taken ordination off the table, and pursuing doctoral studies is a live possibility. At any rate, God's time is less about deadlines and more about living in the present, which is my hope and intent for the time being.

Melissa Ritz was raised in the Anglican parish of St. Matthias and has served as a theological intern in the parishes of Good Shepherd and Christ Church where she is a regular worshipper, in the Edmonton diocese. In 2018, the graduate of Wycliffe College was chosen to be a part of the Community of St. Anselm, a one-year experience of monastic life for Christians, aged 20-35, from around the world. The Community was founded, in 2015, by the Archbishop of Canterbury the Most Rev. Justin Welby.



St. Anselm community members Melissa Ritz (center), M'Kenna Gillespie (left) and Becca Walton.

Holy Trinity expands outreach to soldiers' families

MARGARET GLIDDEN
Edmonton Editor

Funding from the Anglican Foundation of Canada (AFC) is enabling the parish of Holy Trinity Anglican Church (HTAC) in Edmonton - the Regimental Church of the South Alberta Light Horse (SALH) reserve unit - to grow and deepen its outreach ministry to SALH soldiers and their families.

HTAC contributed proceeds of \$4,000 from donations to the parish Reach Campaign, an amount which has been matched by a grant from the Anglican Foundation, to start a program to help couples in the reserve acquire skills to overcome the stress of military service on their family.

The Ven. Chris Pappas, rector of HTAC, provides ongoing pastoral, spiritual, family and economic support to members of the SALH unit. Every month members of SALH and the other units that meet at the Jefferson Armory join Pappas for Pizza with the Padre. Through grief counseling, prayer, spiritual and faith discussions, Pappas has built a strong rapport with the troops and is a trusted member of the military community. He regularly receives calls from senior leadership to provide support military families would not otherwise receive.

During his interactions with the troops and his own research, Pappas recognized deployment overseas and the time commitment of reserve service as major stressors on military family relationships. For example, soldiers can be required to spend six or nine months living abroad in a highly structured, potentially dangerous environment. Upon returning home they must reintegrate into a family that has adjusted to life without them. The family dynamic is also impacted by financial hardship, soldiers' spouses having to put their own careers/educational aspirations on hold, communication difficulties and a lack of emotional connection.

As a pilot program, the parish is offering four or five SALH couples an opportunity to attend a retreat weekend based upon "Hold Me Tight," an emotional-focused couple's therapy (EMT) program developed by Dr. Sue Johnson, a clinical psychologist from Ottawa. The program engages emotions and is especially appropriate for people who have Post Traumatic Stress Disorder (PTSD) or have been wounded by trauma. It is designed to show them how they can heal relational wounds and strengthen



their relationship. HTAC will use feedback from the pilot couples to refine the program which it will offer, at no cost to the troops, in subsequent sessions once or twice per year.

"This is service to the members," says Pappas, adding that the "Hold Me Tight" approach is not offered by the military and it is a means of engaging the spouse/partner in a way that is not currently the norm.

"It is a program specifically geared toward military partners as equals, not as an afterthought," he says.

In addition to providing ongoing pastoral support to the troops and hosting Pizza with the Padre, Pappas is regularly invited to offer blessings at mess dinners and special events, such as the Freedom of the City and Wellberg Bell services.

Every November 11, HTAC partners with members of the SALH reserve and other community members to host a Remembrance Day Service focused on peace. In 2018, more 550 people attended the worship which featured a German Lutheran and a French Catholic component to the prayers for peace, as well as an original poem written by HTAC Resident Poet Margaret Macpherson. Participating in the service were members of St. Thomas d'Aquin Catholic and Trinity Lutheran churches, local cadets, scouting groups and schools. Each service concludes with a parade to the cenotaph, followed by hospitality hosted by Youth Empowerment and Support Services at the old armory. In 2018, the parade was led by then Alberta Premier Rachel Notley who also offered the homily.

In 2018, HTAC partnered with host Trinity Evangelical Lutheran Church for the third Healing and Remembrance Service for those wounded by war, violence and its effects. It appeals to anyone in need of healing from the hurts caused by war and violence, including



From left: HTAC rector Chris Pappas hosts Pizza with the Padre for SALH members and other units of the Canadian Armed Forces; in 2018, the parish hosted its annual community Remembrance Day Service, followed by a cenotaph parade led by then Premier Rachel Notley (below).

First Nations

people, first responders and war veterans. The parish also held its first Vigil Service intended to be an opportunity for members of the unit to reflect and, symbolically, stand guard over their fallen comrades. Two soldiers and a clergy person stood vigil continuously for four hours, alongside the 30 people attending, some of whom laid the Regimental Colours over the altar. Afterwards, members of the unit expressed their desire for this very moving vigil to continue.

Since 1957, the Anglican Foundation of Canada has provided financial support to Anglicans for innovative ministry and diverse infrastructure projects and theological formation throughout the Canadian church. Financial assistance from the Anglican Foundation is intended to encourage people to imagine more, and to fulfill their dreams through projects that expand and strengthen ministries across Canada. For more information, visit: www.anglicanfoundation.org



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Trinity Youth Project source of employment and hope

MARGARET GLIDDEN
Edmonton Editor

If you have browsed the Manna Market at All Saints' Cathedral on Wednesday afternoons, the 124th Street Market on Thursday evenings and Sunday afternoons, watched a performance at the Fringe Theatre Festival this year, or attended a service at Holy Trinity Anglican Church (HTAC) and stayed for fellowship, chances are you have seen or even sampled the wares of the Trinity Youth Project (TYP).

Every week, Diocese of Edmonton Outreach Youth Coordinator Clark Hardy, invites young community members, aged 15-24, who are facing difficult circumstances to meet in the kitchen of Holy Trinity Anglican Church (HTAC) where they receive encouragement, guidance, and the tools and ingredients to turn their passion for baking into a reliable source of income.

"We strive to come alongside youth who have been marginalized, and empower them to overcome barriers and live life to the full," says Hardy who, through the TYP program, a ministry of the Edmonton diocese started by the Holy Trinity parish in Old Strathcona, helps provide opportunities for mentorship and skills development to young people on the fringes of society.

A few hours is all it takes for the TYP team members (at least one of whom aspires to be a professional chef and dreams of attending culinary school), to produce irresistible, baked goods which



From left: Trinity Youth Project (TYP) mentor Louise Owen and participant Dimitra mix the cupcake batter; with the guidance of experienced baker Louise Owen (right) TYP members prepare vanilla cupcakes with strawberry frosting for church coffee-hour.

routinely sell out at market stalls and are eagerly consumed by church-goers during coffee-hour.

On this Saturday afternoon, the bakers chat about their roommates and the pets they one day hope to own, while sifting flour, cracking eggs and following the guidance of today's volunteer instructor Louise Owen, a cake decorator whom Hardy met at training for trauma care. She enthusiastically shares her baking secrets and a favourite recipe for vanilla cupcakes topped with strawberry frosting and caramel candies.

TYP provides a safe and supportive environment for youth to earn income, build meaningful relationships and integrate back into the community. In addition to the baking program, Holy Trinity, along with Youth Empowerment and Support Services (YESS) and

the Old Strathcona Youth Society (OSYS), has offered weekly art drop-in opportunities for young creatives, providing access to high-quality art supplies, as well as the knowledge of local professional artists keen on sharing their skills and helping them find places to exhibit and market their art. In September, with the help of local artist and HTAC parishioner Alma Visscher, TYP started a weekly art program at the Edmonton Young Offender Centre.

Hardy is always seeking ways to help youth reach their potential. Recently, TYP was awarded funding for a Restorative Justice Program through the Solicitor General's Office of Crime Prevention and Restorative Justice. The restorative approach to justice emphasises restitution for victims, meaningful accountability for offenders, and citizens' involvement in creating

healthier and safer communities. Previously, Hardy was a youth transition advisor for the John Howard Society, and he currently helps lead a Cognitive Behavioural Therapy group at the Edmonton Young Offender's Centre.

TYP invites parish partners to provide support in a variety of ways: by donating ingredients for the baking program, or by purchasing baked goods and other menu items for parish and catered events.

If you would like to help with the new restorative justice initiative, or if you know of an employer who can offer flexible hours, mentoring opportunities and a fair wage, please email Clark Hardy: clark@edmonton.anglican.ca. For more information about the Trinity Youth Project, visit: <https://edmonton.anglican.ca/what-we-do/trinity-youth-project>.

HTAC Fringe Committee Welcomes Community with Tea Room and Clergy Grill



Above: HTAC rector Chris Pappas and the hospitality team, including Fringe committee chair Marguerite Trussler, honorary assistant priest Allan Bonertz and Aeneas Pappas, Chris' son, serve free souvlaki arepas with tzatziki and coleslaw to 240 people at the annual "Clergy Grill," a free, community

barbecue. Right: Ruth and Allen Benbow, members of St. John the Evangelist Anglican Church in Edmonton and 11-year Fringe volunteers enjoy scones, fruit preserves and clotted cream served on fine china by Tea Room Coordinator Morgain Hollinghurst.



For 10 days every August, during the Edmonton International Fringe Theatre Festival, an extensive network of community-builders from the three congregations at Holy Trinity Anglican Church (HTAC), opens the church doors wide to welcome performing artists and their audiences.

A team of more than 60 dedicated volunteers shows its passion and support for the arts community as part of the parish Fringe Festival ministry. This year HTAC - offering three stages, a lemonade stand, tea room, concession and an outdoor play and cheer garden - was home to 16 live theatre and musical productions.

Edmonton diocese 2025: faithful, inclusive, responsive, growing, integral cont.

Continued from page 2.

When we think of growth it is, of course, not just numbers in Sunday worship: it is spiritual formation and growth, personal and corporate and a host of other factors. However, I think, we sometimes assume that talking about numerical growth is bad or difficult. I am asking every parish to set a 10% growth target for Sunday attendance, 'yes,' but also in participation in Bible studies and prayer groups, in attendance at Messy Church, in Baptisms, in outreach. So, 'yes,' I am praying that for every 10 people who currently participate over the next 5 years another 1 person will be added to that number. To be honest I think God might tell me I am dreaming too small – and God is always right. But let's pray for growth, work for growth, believe in growth. Let us exceed our target, take a risk: pick a larger target. The diocesan team of archdeacons, chaplains and specialists are at our disposal. We will call upon Michael Harvey to help us. He is excited to encourage us to "Go for growth." If we want the Church to grow we need to give priority to making disciples which leads us to #2: committed discipleship.

Committed Disciples of Jesus with Lay and Ordained Leaders Across the Widest Possible Age Range

In 2016 the Anglican Consultative Council (ACC), issued a remarkable call to every Church and every Christian to return to a focus on being intentional in our discipleship. Jesus invited people to follow Him, and that call remains central to Christians today. Jesus invites people not just to join him, not just to worship Him, but to live and share a life shaped by Him and like His.

As we each respond, individually and collectively, we become part of a new movement of God worldwide. We become part of a learning community; apprentices formed by the Jesus whom we meet in scripture and who is active in our ordinary lives. All across the Anglican Communion people are re-discovering in provinces, dioceses and congregations how following Jesus shapes every part of their lives. In Cyprus and the Gulf they call this 'Doing Good and Doing God'; in the Church of England it is 'Set God's People Free'; in the US it is a call to 'The Way of Love' and, in Kenya, they speak of 'A Wholesome Ministry for a Wholesome Nation' (JSL materials).



Prayer for Living and Sharing Jesus-Shaped Life

Almighty God,
You have called us to live and share
Jesus-shaped life
in a Jesus-shaped church
for a Jesus-shaped world.
Empower us with your Holy Spirit
to live as disciples who make disciples
of Jesus Christ our Lord and Saviour.
Amen.

Here, in the Diocese of Edmonton, a commitment to help people grow in their discipleship by living and sharing a 'Jesus Shaped Life' (JSL) is intricately linked to the work that is being done through our I.D. approach. Discipleship is lifelong formation and leads us to release the gifts within us in the service of Christ. For Christians, discipleship is a journey of learning and living the way of Jesus in community, for the sake of the world. We become more Christ-like and more dedicated to model Christ's transforming love, personally, communally and in our wider societies (JSL materials).

Discipleship is about the shape and purpose of our whole lives. Discipleship is, essentially, about a relationship – a relationship of grace (which means receiving life and blessing from God), loyalty and obedience. In short, 'Living a Jesus-shaped life.' To get started there are several questions we can ask ourselves, like:

- In which areas of my life do I live most like Jesus?
- In which areas of my life do I live most unlike Jesus?
- In which part of my life do I need to see most change if my discipleship is going to be 'whole-life'? (JSL materials from Faith2Share)

We know that the 5 Marks of Mission of the communion provide us with a roadmap for living out our discipleship at the personal and parish level. So, how might we link these with our dream of living a Jesus Shaped Life? What questions might we ask ourselves or challenges

might we set? All of us will have different answers, but these are the questions we talk about most frequently in the JSL leadership group:

TELL: We proclaim the Good News. Could you share your own story of faith with your family, at work, in your community?

TEACH: We teach, baptise and nurture new believers. We cannot teach what we do not know. Could you commit to: Reading scripture daily; Praying daily; Gathering outside the Sunday service with others to pray, share and learn?

TEND: We respond to human need by loving service. How do you use your time and talents to serve others and protect the poor, marginalised and vulnerable?

TRANSFORM: We work to transform unjust structures of society, challenging violence of every kind and pursuing peace and reconciliation. How do you ask for and offer forgiveness? What might you do to pursue reconciliation of broken relationships in personal life, community and society, or advocate for justice and peace? What has a focus on reconciliation with our First Nations brothers and sisters meant in your community?

TREASURE: We strive to safeguard the integrity of creation, and to sustain and renew the life of the earth. We are just finishing the season of creation which focuses our thoughts on what is going on in the natural world around us and the interactions between humanity and nature. Did you find ways to live more responsibly and consume less and discover practical ways to

demonstrate care for creation? Have you learned new things from the First Peoples of this land?

These are huge questions, but for us as followers of Jesus, following means being able to **witness** to people that the life of faith makes a real difference to **real** life issues. Speaking of **real-life** issues leads us to #3: a rural plan.

Rural Ministry Plan

Parishes across the diocese face different kinds of challenges in urban and rural settings. The difficulties we are experiencing in some communities are seen across Canada and across other parts of the Communion. Recent research has pointed to marks of a healthy church as we saw before, but there are also marks of fragile churches.

In many rural communities, congregations have already become quite small and are likely to be fragile. There are five marks of a fragile church: financial pressure and congregational anxiety about dwindling resources; actual or feared inability to replace church officers; lack of time and energy among clergy to start new things; a lack of critical mass of children and volunteers to work with them; and single-figure congregations with an age profile of 75 and above (S. Anne Lawson (2019)

Research Report: The Marks of the Fragile Rural Church. Rural Theology, 17 (1), 51-57).

We have started a task force to look at rural growth and revitalization. Over the next five years, we plan to hold mission workshops in every rural parish where we can explore the question of 'what does growth look like here?' I am aware of at least three communities experiencing unprecedented difficulties: high unemployment, rising crime and housing issues. We need to more fully explore how the church *stands in the gap* in these situations, and how we can ensure good sustainable ministry when the local parish is in financial difficulty. A distinctive plan for rural ministry will give voice to local concerns and help us build a healthy future. It is very difficult for parishes to plan for the future when the financial situation puts everyone into survival mode. This brings us to #4: exemplary stewardship of resources.

Continued on page 14.

Edmonton church expands horizons with On Eagle's Wings

SHELLY KING
St. Luke's, Edmonton

St. Luke's Anglican Church in Edmonton sent a team to the Northwest Territories this summer, to do a second week-long vacation bible camp through the ministry of On Eagle's Wings (OEW). The first camp happened last summer when a team of four went to the tiny community of Fort Liard in the NWT. They would have loved to go back, but this year were invited to Fort Simpson instead.

Fort Simpson is about three times the size of Fort Liard, with approximately 1200 residents and three churches. Interestingly, fewer children (15) attended the VBS in Fort Simpson. 24 came out in Fort Liard. The team credits this to the work of one person, Rosie, in Fort Liard, who made it her personal mission to invite every child in the area.

Camp ran Monday to Friday in the afternoons, with crafts, games, soccer, bible stories – and much to the team's delight and surprise – hardly any mosquitoes! Each day, the team updated the church family back in Edmonton with photos and prayer

requests, helping everyone to feel involved.

The interaction with the Fort Simpson children was very good. Even more so, however, the team felt the value of being in this remote community to encourage the church and its leaders. The main contact for On Eagle's Wings in that area has been Father Joe, a Catholic priest who has faithfully served the north for decades. He has now retired and the team was there for the handover as Father Macleen Anwanyu of Nigeria took over the reins. He came from running a huge church in Lagos, arriving in mid-February when it was -35C! He is now solely responsible for the area that includes Fort Simpson, Fort Liard, Trout Lake, Wrigley, Jean Marie River, Nahanni Butte, and Sambaa K'e, covering distances of about 500 kilometers! It was good to meet and encourage Fr. Macleen, as well as Barb, the Sunday school teacher from the local Anglican church, who also hosted two of the team.

Running a summer camp is a great thing to do, but building these relationships is the overall goal. St. Luke's was so blessed at the end of August when Rosie from Fort Liard and her husband Kyle visited the Sunday morning service during a trip to Edmonton.

St. Luke's is thankful for a safe and successful trip, for the children they met, for the chance to expand the horizons of the church family



Fr. Macleen of Fort Simpson with the team: rector's warden from St. Luke's, Cathy Allen, people's warden Gail Smith, and rector Richard King.



The sunny, dry weather in Fort Simpson at the end of July was perfect for outdoor crafts and games.

St. Michael and All Angel's welcomes Bishop on VBS Voyage to Mars



Bishop Jane Alexander was invited to spend a morning with the children of St. Michael's VBS on July 24. Together they took a voyage to Mars and were welcomed by the robot puppet EP3-20 who, they learned, has big dreams for showing God's love through acts of kindness. They were treated to lunar watermelon pops and Rice Krispies treats in the shape of stars.

While visiting St. Michael's, Bishop Jane also had an opportunity to stroll through the church's community garden where she saw an abundance of fresh produce growing in the raised vegetable beds.



St. Saviour's pie booth a long-running favourite in Vermilion



Bishop Jane and her assistant Jennifer Wirun made the journey east for the annual Vermilion Agricultural Fair on July 26. First and most important order of business, of course, was to stop at the St. Saviour's grandstand booth. The bakers of St. Saviour's have been running the booth since 1915. Bishop Jane enjoyed a piece of raspberry pie; blueberry for Jen. They chatted briefly with the ladies in the booth but moved on quickly as a big line began to form behind them! They took in some of the equestrian competition, watched children grooming and showing their sheep (Bishop Jane's favourite), the draft horse show, and some of the cattle show.



Camino Nova Scotia renewal of strength and trust in God

DOROTHY LOWRIE
St. Matthew's, St. Albert



Dorothy Lowrie

I was not sure why the *Anglican Journal* article, entitled "Camino Nova Scotia offers 'education for the soul,'" by Tali Folkins (January, 2019), had touched my soul.

I am not a super athletic person, and I quite dislike running.

I do love to walk

though. I learned to walk at a young age and at a good pace. Although my parents were not athletic, my mom, in particular, liked to walk and did so out of necessity. When I was growing up through the 1960s and '70s, two-car families were not the *norm*. Walking to the store or to a shopping area an hour's walk from home was, however, a *normal* thing to do.

My two older sisters had the same training. This became a bit of a family joke later in my mom's life when she needed to slow down a bit. When she reached her 80s and we were out with her, she would ask, 'do we have to walk so fast?' The pat answer was 'sorry, mom, you taught us to walk fast, you know!' And she would laugh with us.

Before my mom died in 2018, she watched a program on television about the Camino walk in Europe. She was quite taken with the idea, and I wanted to complete the walk in Nova Scotia for her. When I completed a degree through St. Francis Xavier University in Antigonish, NS in 2015, mom had come out to Nova Scotia with me, my sister and brother-in-law for my graduation. It was her first trip to the eastern shore of Canada and, at age 84, she loved it.

I walked in honour of mom's memory, and for my own healing. I have been through significant life changes in the last four years, including the death of a dear pet and retiring from a 34-year career. It was difficult to say, 'goodbye' to our family home, my safe haven, when mom moved into assisted living. During this transitional time, my spiritual faith has given me the strength to overcome fear and illness. My trust in God has become my lifeline in situations where I have had

little or no control. I embarked on a new part-time teaching career in a college and set up my own business to help seniors.

The Camino Nova Scotia was a stretch for me: not only in walking the 20 + kms a day for five days in 27 degrees (plus humidity), but also the journey with 14 other people. Though I yearned for community and believe loneliness has become a "disease" of our society, I was 61 and had never stayed in a hostel. (A typical Camino Nova Scotia day begins with breakfast and prayer, followed by roughly 25 kms of walking over six to eight hours. Participants walk at their own pace. There's a common evening meal at the day's destination—typically a participating church—followed by relaxation and conversation time, and then another prayer together before bedtime. Source: *Anglican Journal*)

Fortunately our main path, the "Rum Runners Trail," from Halifax to Lunenburg, is an old railway line, so we were not dealing with a lot of hills, nor were we trudging through bush. The journey was difficult, however, I was determined and prepared. I had the "right" footwear, the "right" socks and the "right" hat. Most importantly, God was giving me strength. Every time I felt I might not be able to keep going, God would send me bit of shade to rest in or a breeze to cool me. By the end of each day's walk, I found I was repeating His name as a mantra for the strength to keep going. I sometimes sang out loud and now understand why soldiers often sing while marching.

My companions helped me a lot. Dan was ex-military and adhered to the rule: walk an hour, rest 10 minutes. My walking companion Helga (we had similar gaits) showed me how to adjust my backpack to take a load off my shoulders. Lorraine shared encouraging words and knew just what to do when, on the last day, my feet broke out in blisters. We all shared food, life stories, plenty of laughs and the wonders of nature along the trail.

Our leaders, Nicole, Leslie and Katherine, ensured our bodies and our spirits were fed. We started each day with prayers and song and ended the day in the same way. During the day we had opportunity to reflect on our lives and the world around us. I thought of all the other pilgrims, the ones who were not walking by choice as I was, but who had to walk in order to escape persecution, war, danger or forced displacement. I hoped their faith in God was also bringing them strength.

I also reflected on the challenges religious organizations face today. One of the churches we stayed in was for sale and it was moving to see pictures of the community and view the choir's last list of hymns.

I am left with the feeling God has something He needs me to do. I do not know what it is, but I do know my strength is renewed through my trust in Him, and I give my life over to Him. I encourage others to explore a pilgrim's walk, be it in Canada, or wherever your heart is moved to go.



Churches offer overnight rest for Camino Nova Scotia pilgrims.

Launched in 2014, through the continuing education division of Halifax's Atlantic School of Theology (AST), Camino Nova Scotia offers a small number of six-day hikes. In addition to the hike along the Rum Runners Trail - which winds its way northeastward along the coast from Lunenburg, a UNESCO World Heritage site, to Halifax - Camino Nova Scotia has included walks through the province's rustic Annapolis Valley and along the south shore route. Source: *Anglican Journal*

**but those who wait for the Lord shall
renew their strength...
they shall walk and not faint.
Isaiah 40:31**

Never Abandoned

Outside, it is simply,
An old, paint chipped building,
With a for sale sign
That happens to have a steeple.

Inside, it is simply,
Empty pews and faded pictures
Of cookie sales and confirmations,
A community that once was.

And yet, though no longer sanctified,
God shines through the windows,
Awaiting, awaiting,
For a simple heart and soul in need.

One Step and One Breath
One step at a time,
On a pilgrim's journey
To cleanse my heart,
With the guidance of God.

One fear at a time,
Has been my journey
I give each fear to God
As in His presence, I walk.

One breath at a time,
I remember pilgrims before me,
Who took yet another, and yet another, step.
With feet like a deer,
Through the strength of God.

And so it is with thankfulness,
That I take my own one step and one breath,
On this my pilgrimage,
To open my heart to
My God's Happiness.

Written by Dorothy Lowrie for the community of St. Martin's, August, 2019.



God has provided an abundance of places for rest and renewal.

Online spiritual direction: technology serving spirituality

This series on spirituality and various spiritual practices is hosted by members of the Diocese of Edmonton Spiritual Direction Network. This month's article has been provided by the Rev. Sheila Hagan-Bloxham.

The Rev. SHEILA HAGAN-BLOXHAM
Priest and Spiritual Director

In late winter 2011, a year after completing the first of two, two-year programs in spiritual direction, I was asked by a woman who had been in a House Church Group I was leading if I would be her spiritual director. 'Of course,' I replied, 'but I am leaving Phoenix next week for my home in Edmonton.' Fortunately, distance did not need to be a problem. We simply set about establishing an online spiritual direction relationship, which continues today.

In the 1990s, while I was working in the field of employee and family assistance programming, it was becoming common for counselling to be offered through telephone and other online platforms. At first there was great resistance by some who considered this approach impersonal. Yet, by 2011, counselling through electronic means was widely accepted. Though spiritual direction is careful to separate itself from traditional counselling roles, there are similarities in the process. These similarities include creating a safe place in which confidential information can be shared, uninterrupted, by the directee who has complete confidence that what is shared will be held as sacred.

These aspects of a spiritual direction relationship must be established, whether meetings take place in person or online. There must be clarity between the director and directee about the boundaries protecting confidentiality, not just of the content of discussions, but also the very existence of such a relationship. At the start of an online relationship, questions from the directee should include:

- in what environment will you be meeting me? (send pictures or video on first contact);
- will others be within hearing distance? (again show privacy preparations);
- will you keep any notes of our meetings? If so, will they be held in a locked environment?

Once boundaries have been established, the next thing the director should do is to prepare the environment, mindful of what



the person will see on their screen. Ensure lighting and neatness, of course, and consider placing a familiar object in the room to help the directee feel they are entering sacred space.

Establish a ritual to begin each session. This can include lighting a candle, reciting a familiar prayer, or reflecting on an icon to establish God's tangible presence. In one relationship, me and the directee each lit an identical candle at the same time and hence, through cyberspace, we were connected in a special way.

The usual aspects of good etiquette such as one would practice in an in-person meeting also always apply.

- Be prepared. Note if there is a time difference between your physical locations. Remember to set the meeting time in your

computer program.

- Check your means of communication: have the correct address for the online platform pre-setup
- Some platforms, such as Zoom, require you to pre-set a meeting time. Set this up 24 hours in advance so the directee knows how and when to open the software to accept your call
- Hold other incoming calls in advance to avoid interruptions.

The flexibility of being able to receive and provide spiritual direction from anywhere in the world is helpful in particular when a directee is away during an intense or spiritually-charged event, such as a retreat or educational experience, or a time of great personal impact, such as a death or a job change. The first time I used this means

of communication for spiritual direction, I was the directee. I was away at seminary for a time and this was a good means of having continuity with my spiritual director during the challenge of theological education; living as if I were a teenager again in residence and experiencing the loneliness of missing family. The platform we used was Skype and it is still my preferred one, especially as it has improved so much in that time.

One might assume that meeting a directee in person is a prerequisite to beginning this type of relationship. This has not been my experience. About five years ago I was contacted by a woman living in Washington State. She was looking for a spiritual director and had been given my name by someone who was already a directee who lived in another state. Our meetings are held online. A few years after we started I happened to be in the geographic area in which she lived. We met in person for the first time, and several years later this relationship continues.

In this age of digital communication, it is possible to have a meaningful spiritual direction relationship from a distance. If you wish to discuss virtual, spiritual direction further, or if you have questions, please contact me at sbloxham@shaw.ca.

Rocky Mountain Art at St. Mary & St. George

BEV CARDIFF
St. Mary's & St. George's, Jasper

The art auction team from St. Mary's & St. George's Anglican Church in Jasper welcomed patrons to the parish's 11th Annual Silent Art Auction, July 19-27. Art-lovers were treated to a wonderful collection of wildlife and landscape scenes curated in the church sanctuary by Jasper artist and filmmaker Wendy Wacko. Wendy is owner and director of Mountain Galleries at the Fairmont and her art is presently on display in Banff, Whistler and Stratford, ON, as well as in the Scott Gallery in Edmonton. Wendy volunteers her time and expertise to help with this church fundraising and community event.



Pictured from left: St. Mary's & St. George's Art Auction Team: Rae Weatherill, Andreas Sigrist, Wendy Wacko and Bryn Thomas.



Pictured left: Andreas Sigrist with Glenda Cornforth; above: closing night lineup at auction.

PWRDF ambassadors active throughout Edmonton diocese



DOROTHY MARSHALL
PWRDF Representative
Diocese of Edmonton



door, and we are often unaware of their needs. When we consider our neighbours on the other side of the country, or of the world, how do we know if help is needed?

This is where the Primate's World Relief and Development Fund (PWRDF) comes in by providing a link to those who have needs and a means by which to help them. PWRDF is an important ministry of the Anglican Church of Canada. It enables us to live out our faith, "loving our neighbours" around the world, by walking alongside people and enabling them to improve their lives. PWRDF is able to do this because of the work of volunteers who raise awareness.

In every diocese across Canada there is a representative, like me, sharing PWRDF's good news stories. In addition, many of our parishes also have a representative sharing the stories of projects we support, and informing people about disaster and relief needs as they arise.

In most churches in the Edmonton diocese there are



Pictured left: Leah Marshall, PWRDF Youth representative for Rupert's Land, visits a food security project in Tanzania, with other volunteers.

volunteers who carry out the important ministry of letting their church community know how they can enable the important work of PWRDF to continue. In some parishes it is the rector who takes on this role, but in most cases, it is someone, a regular person like you or me, who feels called to do this work. This is not a one size fits all position, and each rep. approaches it in a way that fits with their strengths. Some parish reps update bulletin boards with information, some provide educational material to their parish members, while others hold information and fundraising events.

Some of our volunteers, like Gen Ashwell at St. Timothy's and Mark Vigrass at St. Patrick's, have been faithfully sharing stories for many years. Dr. Adenike

Yesufu at St. Faith's hosts an annual PWRDF service and fundraiser in her parish, using the resources offered on the PWRDF website. Judy Danko at St. Patrick's in Whitecourt has been doing the same thing, keeping her parish abreast of the needs. Jeff Hanger, at St. Mary's, Ponoka, has held several imaginative information and fundraising events in his parish, focusing on things like food security, maternal health, and access to clean water projects. Recently, Peggy Anne Field's parish of All Saints' Cathedral raised funds through a special offering in celebration of the 60th Anniversary of their Friendship Guild. Debbie Legere's parish of St. Margaret's donated a portion of their annual income to a specific PWRDF

project. Other parishes have been very imaginative by a focussing on the annual World of Gifts Catalogue. St. Augustine of Canterbury, Edmonton, created a very successful electronic "Manger Scene" fundraising event. This is a small part of what is being accomplished in our diocese; we are very blessed.

Just as my neighbour's help enabled me to recover from my injuries, being a good neighbour through PWRDF helps us support vulnerable people around the world, by enabling sustainable solutions and improving lives. PWRDF works with partners in Canada and around the world, empowering them to implement grassroots solutions to meet the needs of their community.

I am blessed to be a part of this ministry through my efforts to support and promote projects, and by meeting the many dedicated PWRDF representatives in their church communities. If you would like more information on the kind of work we do on behalf of Anglicans across Canada, please check out our website at www.PWRDF.org. If your parish does not yet have a rep, please talk to your rector and then contact me, Dorothy Marshall, at PWRDF@edmonton.anglican.ca.

Edmonton diocese 2025: faithful, inclusive, responsive, growing, integral cont.

Continued from page 10.

Exemplary Stewardship of Our Resources

Most of our parishes exist today because of the incredible generosity and sacrificial giving of generations past. When we look at the seemingly prohibitive costs of planning new builds, we can forget that our forebears in the faith took enormous risks to raise funds just as large in their day. If we are serious about growth, then we need to be serious about stewardship and about setting priorities for future communities

by investing wisely and spending on new ventures as required. At the diocesan level we are looking at how we best steward our financial resources. This year will see a revitalization of the diocesan stewardship committee and opportunities for education. We are also reviewing the diocesan apportionment policy, as it has been more than 10 years since our last review. Our stewardship also looks at how we care for and manage property in the diocese, and how we encourage parishes to *green* their buildings for both environmental and



Photo Ronan Furuta/Unsplash.com

financial benefits.

We know that both the Rural Ministry Initiative and the Indigenous Ministry Initiative are making a huge difference to supporting and growing ministry in the diocese. The work of

reconciliation goes on across communities both inside and outside the church. Our chaplains provide invaluable support in hospitals, educational institutions, recovery centres and long-term care facilities. I would

hate to see of that work cut, but this ministry is rich in impact and poor in attracting funding. Therefore, a robust stewardship program and long-term financial plan will provide stability for these programs.

I hope you share my vision and excitement for what God is doing here in the Diocese of Edmonton and, also, my belief that we are incredibly blessed by God, and that it is God's dearest wish for God's church to grow and to thrive.

Let us be courageous and outrageous in our hopes for the future.

In as much as you have done it to the least of these...

The Rev. CHERYL BOULET
St. John the Divine, Onoway

We are called to “proclaim by word and example the good news of God in Christ; to seek and serve Christ in all persons; to respect the dignity of every human being.”

This call to mission was expressed and lived out by a group of 11 people as they prepared 126 meals for the local elementary school on a recent Saturday morning in Onoway. Seven youth and four adults gathered to cut, chop, sauté, mix ingredients and cook hamburger soup and chicken and rice casserole for anyone in need of a school lunch. To fill a need caused by a downturn in the economy or sometimes due to absentmindedness, St. John’s has been providing lunch items, in various forms, for more than 10 years. These

items have ranged from instant porridge, granola bars, pudding cups, fruit cups, to individual macaroni and cheese or individual ravioli. All has been lovingly donated monthly by various parishioners.

During the fall of 2018, we noticed that the need for lunches had virtually doubled. Through prayer and discussions, we felt that the Lord might be calling St. John’s in another direction with regards to these lunch provisions. We thought that we might be able to offer something more

economical, healthier and environmentally friendlier. During a meeting with school staff, we asked what they might need and we offered some suggestions of our own. Together, we agreed that St. John’s might be able to provide home-cooked meals if the school had space to store them and a means of reheating the meals. They were excited and thrilled at the prospect of home-cooked meals for the students in need. Each classroom had a microwave and there were a number of freezers in the school to

keep the meals! With the help of our REACH money, St. John’s began, in March 2019, to provide between 80-100 home-cooked meals every month to the school.

We deliver the frozen meals, which cost under \$2 each to prepare, in 10 oz. reusable, dishwasher safe and microwavable containers along with reusable utensils. The school distributes the meals and cleans the containers. We collect the empty containers once a month and refill. Through continuous contact with the school we are advised of what is working and what is not. We also provide fresh fruit and granola bars every week.

Each month, with a break over the summer holidays, we have anywhere from 3 to 12 volunteers doing the preparation, cooking and packaging. Everyone has a great time. The recent Saturday was

the first time the youth had come to help. They had such a great time; they want to come and do it again. This was a great way to involve our youth and we thank the Lord profoundly for the opportunity!

We believe the Lord has brought St. John’s to this time and place. Many are surprised to hear that we are providing so many lunches for such a small school. Many ask the usual insensitive questions as to why. As followers of our Christ, we do not have to ask ‘why?’ We have recognized the need, the reason does not matter. We are called by our baptismal covenant “to proclaim by word and example the good news of God in Christ; to seek and serve Christ in all persons; to respect the dignity of every human being.” We are living our baptismal covenant at St. John’s! Thanks be to God in Christ!



Volunteers at St. John the Divine, Onoway, make community service look fun!

Faith and the Law: an evening of learning at Christ Church

ARLETTE ZINCK
International John Bunyan
Society, Edmonton

Could a Canadian be sentenced to jail time for skipping church, or organizing a bible study?

On a summer evening in the middle of Fringe season, 70 spectators sat riveted in pews at a mock courtroom awaiting the verdict. An actor playing John Bunyan, author of the English classic, *The Pilgrim’s Progress*, also waited on stage for the outcome of his dramatic appeal. Bunyan had been convicted of failing to attend services at his local Church of England parish, and for attending a conventicle – an illegal church meeting.

Alas, the real John Bunyan (1628-1666) spent 12 years in jail at an hour of history when fears of terrorism and social unrest led to his conviction under an antiquated Elizabethan conventicle law. There was no appeal for him, but for the guests and international conference delegates who gathered at the Anglican

Parish of Christ Church on August 15, the fanciful drama and the legal discussion that followed provided meaningful insight into what are surprisingly contemporary concerns. Where do the lines of conscience and the law intersect? In an era when wearing religious symbols is illegal for civil servants in Quebec, and the word “terrorism” shows up regularly in headlines, the issues of John Bunyan’s day provide an opportunity for reflection.

Kate Weiss, Professor of Drama at The University of Alberta, produced a dramatic script of Bunyan’s day in court that drew upon *A Relation of My Imprisonment*, written by Bunyan in the 1660s. In the recent performance of the script at Christ Church, actor Braydon Dower-Coltman took on the role of John Bunyan. Michael Bradley played Justice Francis Wingate, and Michael Anderson narrated the brief story of Bunyan’s trial and conviction.



Braydon Dower-Coltman (centre) plays John Bunyan pleading his case to actor Michael Bradley in the role of Justice Francis Wingate.

Following the brief drama, Madam Justice Myra Bielby, Alberta Court of Appeal, heard arguments articulately presented for the defense by Patrick Hart, JD, PhD, and for the prosecution by the Honourable Darlene Acton, who is recently retired from the Alberta Court of Appeals bench. The Honourable Ms. Acton was assisted in her arguments by the Honourable Beverly Browne, recently retired Chief Justice of Nunavut.

Not a soul stirred as Judge Bielby read her judgement. She provided historical context, and then explained why John Bunyan could not be convicted of

the same crimes today. The Conventicle Act of 1593, or the law against Puritans, as it was sometimes called, was repealed in England before the Canadian judicial system was born in 1867, so the act was never a part of Canadian law. Judge Bielby, however, provided a learned and thoughtful assessment of how similar issues might be dealt with today. She evaluated the merits of arguments offered by defense and prosecution, and surveyed recent Canadian examples of laws for peace, order and good government that have generated debates of conscience. Ultimately, she challenged the spectators

to judge for themselves.

This compelling combination of good learning and good entertainment was organised by Christ Church member, David Gay, who is Professor of English in the Department of English and Film Studies at the University of Alberta (U of A). In his office as President of the International John Bunyan Society (IJBS), Professor Gay hosted the ninth meeting of the IJBS academic society. IJBS gathers scholars around the world every three years to deliver papers on the politics, history culture and literature of religious dissent in England and Europe during the 1500 to 1800s. The event was sponsored by The Chester Ronning Centre for Religion and Public Life; the U of A Departments of Drama and English and Film Studies; The Faculty of Arts conference Fund; Kule Institute for Advanced Study (KIAS); The King’s University. The Anglican Parish of Christ Church provided the generous gift of their beautiful space.

Base Camp 2019: faith, fun and fellowship at Lac la Biche

MARK ARMSTRONG
Director, Base Camp
Diocese of Edmonton

A yellow school bus rolled into a northeast Edmonton Costco parking lot on a hot and sunny July afternoon to transport 15 adventurous teens from diverse cultural backgrounds, including Congolese, Sudanese and Syrian, to Base Camp. Some of the campers excitedly greeted friends from previous years, while six campers anxiously awaited their first taste of the Edmonton diocese's annual summer camp. The bus was running behind schedule which made for an extra-long, but definitely worthwhile wait to begin their two-and-a-half-hour journey northeast of the city to Lac La Biche.

Rolling into Sir Winston Churchill Provincial Park and spilling off the bus, campers quickly transformed our group camping site into a hive of activity: unloading the bus in record time and lifting canoes and kayaks down from trailers. The campers were divided into three groups and set out to find a location to pitch their tents. The first group claimed a spot on a wide trail behind the cook house. Group Two (AKA "The Boys") pitched their tent on a patch of green grass closest to the lake. This low spot provided ready water access but, later in the week when the campsite was hit with torrential rains, members of the group needed all hands on deck to construct a canal to divert the water flow. Undeterred by a few broken tent poles, "The Sardines," as they christened themselves, packed into the third tent. Ironically, their tent stayed the driest when rain soaked our camp.

While campers staked out prime real estate for their outdoor homes, staff readied the rest of the site for a week of fun. Greg Aylard organized the kitchen, and managed the cooking until our seasoned camp cook Susan Daniel was able to arrive. We all appreciated the time she had spent organising and preparing meals weeks in advance.

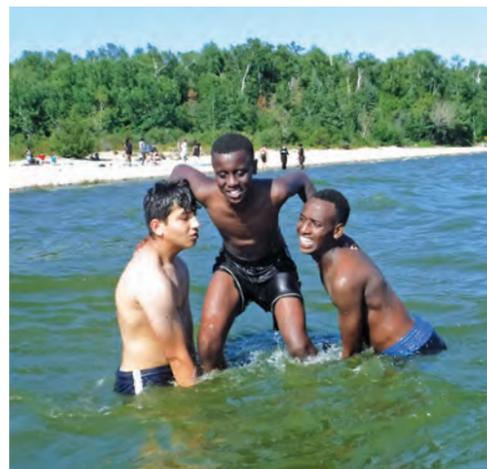
Settling in over the next few days, we placed a review of our camp rules: love God, love your neighbour, and love yourself were at the top of our agenda. We had conversations about God, learned to canoe and played music together. Every camper received ukulele



A diverse group of campers, in specially designed t-shirts, wrap up a fun week at Base Camp.



Pictured above and right: the lake provided hours of fun in the sun before the rain set in. Pictured below and right: hardy campers brave the wet and Ian Bowden leads a rehearsal of the ukelele music minstry team.



lessons from Ian Bowden who has accompanied us as camp music director for the past two years. There was also plenty of time for arts and crafts projects tailored to our camp theme: "Mary Poppins"; Game of Life (how to deal with bullying and teasing); exploring the woods; and teamwork challenges. We hiked around the island (William Churchill is the only island provincial park in Alberta) to the Long Point Trail. When our way was blocked by towering nettles we



headed, unfazed, back to the beach for a swim.

Still early in the week, we set off in kayaks or canoes for Currant Island. Paddling around to the beaches on the east side of the park for lunch, we then crossed open water and our efforts were rewarded with a sliver of a sandy beach on the west side. Exploration of the island was limited by thick brush and more nettles! However, we did see an abundance of pelican, terns, loons,

and seagulls.

After dinner back at Base Camp, a storm rolled in bringing lightning, thunder, high winds and pouring rain. Water flowed steadily across the open area in the middle of our campsite (and down to the boys' tent!). The next morning campers hung soggy sleeping bags in the cookhouse to dry. We would need to make a visit to the local laundromat to dry them completely.

Despite the rain, spirits remained high through the next two days, as we adjusted our program to make use of the indoor spaces available to us. Campers enthusiastically participated in activities and games in and around the cookhouse and did not let the weather slow them down. Campfire time moved indoors (delicious S'mores, Susan!), where we sang about rain, storm, fire and wind (Kumbaya!); ending every evening with compline, often by candlelight. Somehow we managed to find time to silkscreen David Daniel's design onto bright red t-shirts for campers and staff at the end of the week.

Our chaplain, the Rev. Heather Liddell, inspired us to take up a lip-synching video challenge she had received from a camp in Colorado. With minimal direction, campers rehearsed, produced and filmed a music video in the cookhouse!

The week ended too quickly! On Friday we broke down the camp and celebrated a eucharist by the lake. As we gathered, pelicans and flocks of cormorants flew overhead. We played ukuleles in accompaniment to our camp songs, and offered up in prayer the stones we had collected to signify our troubles and burdens. Following the service, we loaded up the yellow school bus, posed for a group picture, and then headed into Lac La Biche for pizza and our traditional awards presentation.

It was a wonderful week with a great group of staff that also included: Emily Walker, Leah Marshall, Jamie Sherburne and Emily Stephen-Garneau.

Base Camp 2020 is in need of an assistant cook and bus driver. If you or someone you know would like to offer these gifts to the Base Camp ministry, please email camp director Mark Armstrong at marmstro@ualberta.ca