



New Beginnings for Lethbridge Anglicans

By Sylvia Besplug

With the closure of three parishes in Calgary last year, the process for disestablishment of parishes has become an issue in the Diocese. At the recent Synod members of St. Augustine's, Lethbridge, some of them former members of St. Mary the Virgin, Lethbridge (disestablished in 2003) talked about their experiences in bringing new life and mission out of a parish closure. Here is an article, which outlines the Synod presentation.



The Rev. James Robinson administers communion at St. Augustine's, Lethbridge, which has welcomed many parishioners from the former parish of St. Mary the Virgin

A little less than one hundred years ago, the parish of St. Mary the Virgin was established as a spiritual home for the predominately working class neighborhoods north of the railway tracks in Lethbridge.

For more than half of its history, St. Mary's was served by two priests: Canon Robert Cowan (1944-1981) and Father Michael Ebsworth (1981-1994, 1997-1998).

The family atmosphere of

the parish, along with its distinctive liturgy and ministry, attracted people from all over Lethbridge, and the surrounding areas. The parish was proud of the many parishioners who became ordained Anglican clergy.

During the last decade, however, St. Mary's found its membership declining. The parish tried many different

models for ministry, but found it difficult to focus on mission, rather than maintenance. Fourteen blocks away, the large downtown parish of St. Augustine's was aware that St. Mary's was experiencing difficulty, yet was unsure how to offer help.

The diocesan study on the viability of urban churches confirmed what the leadership of

St. Mary's already knew: one large church can often serve its community better than two small churches.

Informal discussions began in earnest between the leadership of the two parishes. The senior wardens of each parish attended the other's Annual General Meeting as observers, and the members of both parishes were

informed that their leaders were reconsidering the future of the Anglican community in Lethbridge.

A New Beginnings Committee (NBC) was formed, comprised of each church's senior wardens and clergy. Their task was to assess how uniting the two parishes might provide a stronger worshipping community.

Initially the churches planned to amalgamate, but soon after discussions began, the vitality of St. Mary's quickly began to decrease. The wardens and vestry of St. Mary's, with the approval of the committee and the diocesan executive, recommended that the parish of St. Mary the Virgin be closed.

Two parish meetings were held at St. Mary's. The first presented the recommendation to close the parish, and requested that other options, if any, be submitted. When no other viable options were presented, the

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Executive Considers next steps

By Bob Bettson

The newly elected Diocesan Executive committee received a progress report from the Strategic Planning Task Force, whose report led Bishop Barry Hollowell and the previous Executive to disestablish three Calgary parishes.

While the Executive discussed what to do next inside the FCJ Christian Life Centre in downtown Calgary, about a dozen members of St. Edmund's, Calgary, one of the disestab-

lished parishes, carried placards outside in protest against the decision.

A motion to rescind the closures was defeated at the Synod of the Diocese of Calgary in November, so the Executive met conscious that the decision could not be revisited. The Executive is elected by Synod to conduct the business of Synod in between its meetings.

The other issue not on the table was the status of the individual clergy affected: the Rev. John Wright, of All Saints'

Calgary, and the Rev. Dennis Frayne, of St. Gabriel's. Both had their licenses removed as of Jan. 1.

Bishop Hollowell said this removal does not represent disciplinary action. They are still Anglican clergy in good standing. But they no longer have a license to function because licenses are given for a specific ministry.

The Bishop told Executive members if they receive any correspondence regarding licensing it is to be directed to the Bishop's office. "The licensing relationship is confidential." He referred to Canon 17 of the canons of the Anglican Church of Canada.

The Executive was informed that meetings, including Bishop Hollowell and members of the Task Force, had been held with parishioners at St. Edmund's and St. Gabriel's to hear their concerns. All Saints' declined to participate.

The Rev. Don McLeod, a consultant to the Task Force hired after the decision to dis-



St. Edmund's parishioners talk with Executive Member Rev. Jonathan Gibson outside the meeting

establish parishes, said work is proceeding with the parishes on what happens next. The task force reported to the executive that next steps include:

- i) clarifying and implementing the disestablishment process for the three parishes including ministry plans between now and June, pastoral care needs, and appointing a diocesan contact person for the administrative part of disestablishment.
- ii) drafting a disestablishment policy based on parochial status requirements and criteria outlined in synod motions.

This will be returned to the Executive in draft form for feedback.

- iii) developing a discernment process for Calgary parishes identified as vulnerable or holding their own in the Boken Report and Task Force reports. (the so-called blue dot parishes).
- iv) holding a Diocesan wide consultation on the task force's discussion documents to develop and refine definitions and criteria for sustainable ministry across the Diocese.

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The newspaper of the Diocese of Calgary

Please use the envelope included in this month's Sower and either bring your contribution to your local parish or mail it directly to the Sower.

The Sower needs your support. Our grant from the Diocesan budget makes up less than 25 percent the cost of

producing and distributing the paper. The rest must come from reader donations and the Diocesan share of the Anglican Journal appeal.

Help the Sower continue to bring news, reflection and perspective to members of the Diocese of Calgary!

Gord Gathercole

Parish the Thought!



Bringing the Light of Christ

"Brightest and best of the stars of the morning, dawn on our darkness, and lend us thine aid"

New Year's has now come and is past - for many, a time of celebration, a time of reflecting back on the significant events of the past year, a time of making resolutions for the year unfolding. We humans share an ancient urge to find meaning in things and times both transitory and lasting.

As Christmastide ends the church celebrates Epiphany - which with Christmas and Easter is one of the three oldest feast days of the Christian Church. Its very name reveals the heart of its essence. Epiphany - to bring to light, to cause to appear, to show.

This is reflected too in its non-religious contemporary usage - "an intuitive grasp of reality usually through something simple and striking, an illuminating discovery, a revealing scene of moment."

Epiphany celebrates the manifestation, the bringing to light, of Jesus as the Christ. The early Greek and Latin churches

marked this feast with references to Jesus' presence at the wedding at Cana, as well as his baptism, but particularly with the gospel writer Matthew's story of the magi.

The magi were descendants of the Medes who once ruled a great empire, but who were conquered by the Persians in the 6th century B.C.. The magi's business was to look to the sky, to study the signs of the stars, to discover meanings for the present and for the future.

A major facet of their world view was that there would be a heavenly counterpart to each person's earthly existence - the two would be united at death. So, the sudden appearance of a new bright star signified the birth of an important person. And on the road they went to seek out the one whose heavenly sign they saw. Their attentive expectancy for signs, their searching and discovering of meaning, engaged them into action - a journey. And as I imagine they knew, and certainly experienced, the search for truth can be not only a revealing



Barry Hollowell

but also a dangerous enterprise.

The path to discover truth can be as unsettling as it can be lengthy. So experienced the magi on their journey both to find the One whose birth was marked by a star, and then to return home once again. They discovered the reality of God incarnate found in the child Jesus. The truth of this discovery was also the occasion of the violent actions of a paranoid Herod necessitating their return journey by a different route, and the flight of the Holy Family to find safety from Herod's tyrannical actions.

As this year unfolds may we be expectantly searching for

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This month the Sower features a very positive report on "New Beginnings" based on the experience of the parishes of St. Mary the Virgin, Lethbridge, disestablished in 2003 and the Parish of St. Augustine's, Lethbridge, which sensitively welcomed many St. Mary's parishioners.

New life, rebirth and new ways of doing things are often much on our minds as we begin the New Year.

One of my New Year hopes for the Diocese is that we can go beyond the bitterness and pain caused by disestablishment of three Calgary parishes, and seek some way to salvage the "Growing Tomorrow's Church Today" campaign, which has almost stalled.

The reason I say almost is that for the first time in months there are some positive signs of new activity. Members of Christ Church have visited Holy Trinity to see our Diocese's latest church plant in action.

Christ Church is making an effort to raise its target portion of \$400,000 towards the \$5 million campaign goal. Some other parishes are considering joining the campaign as well.

Progress for the campaign during the last two years has been

painfully slow. While there have been success stories with nine parishes either exceeding or reaching their targets, most parishioners in the Dioceses still haven't even been offered the opportunity to contribute.

And that has put Holy Trinity's future in jeopardy since the Diocese must pay off a \$1.7 million mortgage that the Diocese holds on Holy Trinity.

Some critics have suggested the parish should be able to pay off its own mortgage. But the reality is that building a new church costs in range of at least \$3 million in 2004. That cost is simply not affordable for a young growing congregation.

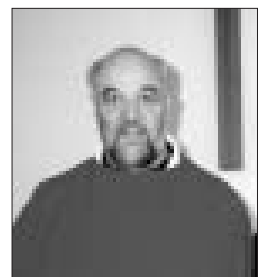
Our parishes built many years ago did not have to take on that degree of debt. Land and construction costs have spiraled.

The other myth is that Holy Trinity is a "palace" built in an extravagant fashion.

The problem with this criticism is that it would be impossible to build a church in 2004 based on the building materials, city requirements and other cost factors in effect when many of our fifty or sixty year old churches were built.

I served as an intern in a new church development parish which opened a new building in 2000 in the Diocese of Niagara. From that experience I know that what looks like extravagance is actually necessary to build an attractive and functional church.

Should our ancestors have cut out stained glass windows or



Rev. Bob Bettson

pipe organs? Holy Trinity doesn't have either of those, but it does have a baptistry and provision for all the latest technology that allows a paperless service.

We all need to prayerfully consider how we can make the Growing Tomorrow's Church Today campaign succeed, not only for Holy Trinity, but for other capital needs in the areas of people, programs and property.

If we don't succeed we will be placing any future church development in Southern Alberta in jeopardy. How would we ever build another church?

So we face an historic choice. Do we move ahead into future mission and ministry, or do we retreat to the properties we now own and move into a survival mode?

The Gospel calls us to risk and move forward. The campaign should extend to all members of this Diocese—not just the parishes—less than half—who have mounted it so far.

Rev. Bob Bettson

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Bringing the Light of Christ

Christ's presence in the rhythm of life lived and in moments that surprise and bring illumination. May we have the courage to journey in search of, and empowered by, the light of Christ.

God has called us out of darkness, into God's wonderful light. Throughout this year may we experience God's kindness and blessings, and be strong in faith, in hope, and in love.

+ Barry

continued from front page

Lethbridge New Beginnings

motion was passed with the approval of the diocese, to close the church effective on the Feast of St. Mary the Virgin (Friday, August 15, 2003).

St. Augustine's now took on the role of a "welcoming parish."

The newcomers committee at St. Augustine's watched for members of St. Mary's who might be "checking the place out."

Members of St. Augustine's who knew people at St. Mary's were asked to invite them to church. St. Mary's graciously offered its parish list to the clergy of St. Augustine's, who then began to contact and visit those members.

The New Beginnings Committee discovered very few resources to guide the closing of the parish, and so began to contact other churches and dioceses that had previously, or were now experiencing, church closures.

A policy of disbursement was developed and the assets of St. Mary's were inventoried. It was particularly difficult to distribute memorial objects in an appropriate manner.

The first priority was to transfer ownership of St. Mary's assets to St. Augustine's, if each object would be valued and used. Objects that did not find a home at St. Augustine's were then offered to other churches within the Anglican Communion, with the understanding that the recipient would arrange for transportation.

In all cases, it was important that one person be responsible for distributing the assets of St. Mary's, to prevent disagreement about where items would go.

The people of St. Mary's, finding few liturgical resources



St. Augustine's, Lethbridge

for designing a service of closing, decided to write their own. The service meaningfully represented not only St. Mary's, but also the diocese, and the city.

The service recognized that St. Mary's had served a unique role in the Anglican community in Lethbridge; that the closing of St. Mary's was a great loss; but also that the values of St. Mary's would continue to be respected at St. Augustine's.

The following Sunday, there was a "welcoming liturgy" at St. Augustine's. The young parishioner who had recessed the St. Mary's banner out of the church at their closing service, now processed the banner into St. Augustine's.

Lay readers and communion ministers from St. Mary's led much of the service, and everyone was reminded that the purpose in combining these parishes was that together they might more effectively proclaim the Good News of Jesus Christ.

After this service, special social events were held, so that the process of becoming one blended parish family might continue. Former members of St. Mary's were invited to join ministries similar to those they had served before the closure.

The wardens of St. Mary's became members of St. Augustine's Vestry, and, at the

following Annual General Meeting, members from both St. Mary's and St. Augustine's formed the Vestry and the Synod delegation.

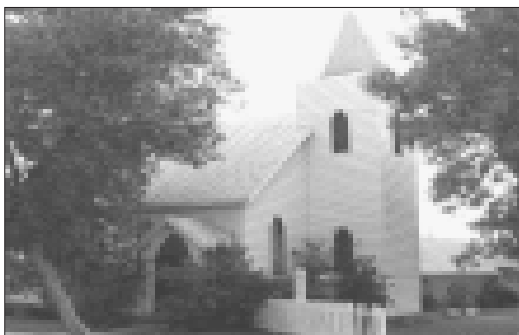
Gradually, the treasures of St. Mary's have become part of St. Augustine's worship. A beautiful oak table serves beautifully as a credence table. An ornate chair fits perfectly into the chapel for use during services.

A Christus Rex, which parishioners see as they depart the church back into the world, reminds us all that Jesus Christ is the King; the King of the joyful and of the broken-hearted, the King of all creation.

And what now? St. Augustine's has grown, not only in numbers, but in compassion, friendships, new perspectives, and new skills. There is a renewed sense of mission, an increased diversity, and a continuing respect for the heritage that former members of St. Mary's have brought with them.

The New Beginnings Committee, recognizing the lack of helpful information regarding the closing of churches, has developed a list of recommendations. The committee hopes to share all that was done well, to suggest what perhaps might be done differently, and to leave some questions for others to answer. Perhaps with the help of the committee's report, the diocese will be able to guide the closing of parishes with a little more understanding. The more smoothly such transitions are made, the sooner we can begin new and vibrant lives together.

(Sylvia Besplug is a member of St. Augustine's parish, Lethbridge)



St. Mary the Virgin, Lethbridge

THEOLOGICAL REFLECTION

By Leighton Lee

There is a remarkable tomb in the north aisle of the Chapel of King Henry VII in Westminster Abbey. It is that of his granddaughter, Elizabeth I. Interred within the tomb are the mortal remains of Elizabeth's half-sister, Mary Tudor. And there is this inscription: *Consorts in the Kingdom and in the tomb we rest, Elizabeth and Mary, Sisters in the hope of the resurrection.*

Those of you who remember your history may be surprised that these two women are buried together for in life there was no love lost between them. So many of the doctrinal and ecclesiological issues which beset and divide us still might be summed up by their lives. Yet there they are, one Roman Catholic, one Protestant Anglican, waiting in the hope of the resurrection.

On the 23rd of this month the Church begins its observance of the Week of Prayer for Christian Unity. We should all make the observance of this week a priority since, as Anglicans, we find ourselves living in an age, both locally and internationally, where it is not unity but disunity that seems to be center stage.

And on the surface, of course, there is not much unity any more. There is no Prayer Book that binds us together as communion. There are continuing debates about the validity of women in Holy Orders.

There is disagreement on the subject of human sexuality. Everywhere we turn we encounter only more division, more disagreement, more ill-will. The fabric of our common life is unraveling at an ever-more accelerated rate. Our spiritual house is in decay and it seems as if it will collapse altogether. Indeed unity seems to be in short supply all around.

But consider this: despite their differences (which were, of course, considerable) Elizabeth and Mary were buried in the hope of the resurrection. And that is our hope, too.

Our hope cannot be in the efforts of sinful men and women – ourselves – but only in that great promise of new life. Just as we believe in and confess the resurrection of the body, we must believe also in the resurrection of the Church even as some point only to its grave.

For the Church is the mystical body of our Lord Christ, though we see it as the body of his humiliation. To cower in fear and despair or to

circle the wagons is to miss the point entirely. Out of death comes resurrection, which brings with it the promise of new possibilities.

It is only in the hope of the resurrection, therefore, that we can truly and dispassionately pray for Christian Unity. Such prayers will not be about our will being done and our desires met, but that God in his goodness and mercy will use each of us, and his whole Church so that his purposes might be fulfilled.

Doubtless we will never have complete knowledge of those purposes, and for many of us God's will shall forever be shrouded. It is of no significance, for we are not called to have perfect knowledge, only to have faith.

I began this article with an image from the greatest of all Anglican Churches. Let me end it with another image from an English church, this time one less well-known.

The Church of the Holy Trinity in Staunton Harold, Leicestershire, was built by Sir Robert Shirley in the mid-seventeenth century. It was a time not unlike our own: the Church was embroiled in bitter disputes; the old ways had been cast aside; opposing factions fought over who was theologically, doctrinally and ecclesiological in the right.

Amid all of this turmoil, Sir Robert built this lovely building as an act of faith and a visible reminder to all of the steadfastness of God. And over the entrance there is a remarkable inscription:

In the year 1653 when all things sacred were throughout ye nation Either demolisht or profaned Sir Robert Shirley Barronet Founded this Church whose singular praise it is to have done the best things in ye worst times And hoped them in the most calamitous. The righteous shall be had in everlasting remembrance.

May our prayer be that we, too, shall do the best things, have hope, and trust in the Resurrection.

(The Rev. Leighton Lee is assistant Curate of the Highwood Parish. He will alternate as a theological reflection columnist with the Rev. Gene Packwood, who returns in the February Sower)

Faith and Witness Amidst Poverty in

By Bob Greene

This was not a safari! A group of Calgary Anglicans visiting fellow Anglicans in Malawi found a country in crisis. More than 75 per cent of Malawians are malnourished. A third have AIDS. The average age is only fifteen.

Yet amidst the poverty, we found amazing faith and witness by our fellow Anglicans.

On October 5, a group of five of us took off for Malawi in East Central Africa, a journey of 9,500 miles taking two days. The group from St. John's, Calgary consisted of Richard Harding, St. John's delegate to Synod and a lawyer, his wife Gwyneth, a medical technician, myself, my wife Marion and our eldest son David.

Gwyneth must have contacted every doctor within a quite a radius of Calgary. She managed to accumulate over \$10,000 worth of medical supplies. David, a scrounger par excellence, came up with a new wheel chair, two walkers and 600 tooth brushes!!

We also took with us suitcases filled with toys for children, strings of beads for their mothers and various other gifts. We took more than \$10,000 US for cash strapped Diocese with barely enough cash to pay the stipends of their clergy.

The cash was distributed amongst the five of us in money belts strapped to our midriffs!

The journey began in total disaster. Only one of us got on the plane, The other four were bumped. This despite the fact that our flights had been booked and paid for six months earlier.

London for Addis Ababa.

Fortunately, the Ethiopian flight was late getting into London and all five of us were able to board the outbound flight. But with the re-routing, the wheel chair and one of the most crucial bags went missing – the wheel chair finally showing up a week late.

The important bag arrived in Malawi just two days before our departure for Canada. The Red Eye flight taking us to Toronto didn't leave till after midnight which meant spending some hours in the hospitality unit at Calgary's Airport.

Now this particular unit is completely devoid of couches. My 83-year-old wife tried to rest her frame between two bucket chairs with a singular lack of success.

I laid my 81-year-old body out on the floor. Need I say that each of us recall having spent more comfortable nights in our years! We are still negotiating with Air Canada for compensation.

We were met at Malawi's Capital, Lilongwe by the Bishop and his chaplain, but because of the missing baggage, we were very late in departing the airport.

Thus it was well after dark when we reached the Bishop's House in Muzzy, after the drive of 260 miles north. A lovely dinner with the Bishop and off to bed.

We had instructed Bishop Boyle that we wanted to see as much of the Diocese as possible and not to spare us regarding travel. Thus we were up early the next morning to head south again to Bedeck over 400 miles away where the Archbishop of Central Africa, The Most Rev-



Members of Mother's Union

Vice-President, a Moslem, were both present.

This is very rare as the President and Vice-President seldom appear together at major events. It is also a testimony to the high esteem in which the Archbishop is held in Malawi.

Celebrant and Preacher was the first Bishop of Northern Malawi, The Rt. Rev. Jackson Biggars who we were privileged to host in Calgary in 2002. The service, almost entirely in the Chechewa language, lasted over four hours.

Fortunately, the St. John's party were seated under canvas, but the over 1,500 who attended were out under the sun. Perhaps this is why they all have good sun tans!!

When we got into the Bishop's car for the 350-mile return trip to Mzuzu, the temperature was 46 degrees – or as we would say in the north – sufficient to keep the ice off the rain barrel!

We left the four-hour service early, still arriving late in the evening at Mzuzu. To bed and up early the next morning to travel south to the Church of St. John the Baptist Nakatoa Bay some 70 miles south where there were over 40 confirmations plus 18 baptisms.

Almost all of the confirmands were without shoes; the church jammed to the doors and with many forced to remain outside. This service too lasted four hours!! In Africa you get your money's worth!

After lunch, we had a late



Marian Greene and friend



Cooking the Meal

afternoon return to Mzuzu stopping on the way to buy some souvenirs. The next morning we travelled three hours to visit a new school, which had recently been built by the Diocese.

Two thirds of the children are orphans. The previous school had a mud floor, which was so damp that many pupils caught pneumonia. The new one had a cement floor and logs for the children to sit on - no desks – no chairs, with up to fifty pupils in the room.

This school was only for junior grades, the headmaster's eleven-year-old daughter had to walk seven miles each day, there and back to a school with junior high classes.

This is equivalent to a Calgary child walking all the way to Quebec City in the course of a school year. Before the Diocese built these schools, the children of the area had no schooling at all.

Two years ago when Marion and I visited Malawi, a local chief had given the Diocese



Father Greene and Father Raphael who acts as his interpreter.

Confirmation at St. John the Baptist Church erend Bernard Malango was observing his 39th wedding anniversary.

The venue was the local soccer field where a large party of notables including the President, who is a Roman Catholic, and the

A kind Air Canada clerk took up our cause and re-routed us through Toronto, the only problem being that with this delay we were due to arrive in London's Heathrow Airport just 45 minutes before our Ethiopian Airlines flight was due to depart

ty in Malawi



David Greene pumping water at a bore hole. Previously women at the villages would walk for miles every day to bring water back for their families. Now they can pump it nearby.

two acres of land, which was not arable. In 2002, we saw the local people making bricks from the red soil to build classrooms and six grass huts in which 12 farmers could sleep.

When we arrived, there this year the classrooms and huts were all completed and the demonstration garden where farmers are taught crop rotation, irrigation and agro-farming - trees planted in rows between vegetable crops to provide moisture.

Bishop Boyle believes that it is not just sufficient to feed people, but that it is more important to help them to be self-sustaining. Thus, a dozen farmers from all over the Diocese are brought in for a week to learn these new techniques.

Our son David, who does agricultural work for the City of Calgary, was so impressed by this operation that he stayed on to volunteer in the Garden.

The prime reason for this visit to Africa was the Bishop's request for me, his Commissary in Canada, to lead the Retreat for the four native Ordinands over three days and to preach at the Ordination the following Sunday in St. Peter's Cathedral on Likomo Island.

Even with over 50 years in Holy Orders this was a great honour and privilege. Another service lasting four hours with over 1,500 present, and the Bishop's Chaplain, Fr. Raphael Mponda acting as interpreter during my homily. Close by the Cathedral is St. Peter's Hospital which on our 2002 visit had 32 beds, now expanded to 56.

There is no doctor or registered nurses, but two medical officers with some surgical training who perform Caesarean

Sections, repair hernias and set fractures without even the aid of an x ray machine. Instead of RN's they have a number of Nurses' Aids. Gwyneth Harding's gift of medical supplies were received like pennies from heaven.

Bishop Christopher Boyle is a fantastic Father In God to his clergy and people. Up at five every morning to say his prayers, he drives himself relentlessly. He receives no stipend. A few of his friends in England are putting aside some funds for his retirement.

We were overjoyed to have the \$10,000 (US) with us as the Diocese had barely enough to pay clergy stipends the highest being the Archdeacon at \$90 (US) a month.

The four ordinands on the retreat begin at \$50 (US) per month. We were impressed by the number of new boreholes, which the Diocese drills at approximately \$7,000 each - 90 feet down into the ground.

Women who before had to walk as far as six miles with pails of water on their heads now have clean fresh water on their doorstep. St. John's is planning to bring the Bishop's Chaplain, Father Raphael Mponda and his wife Esther out to Calgary this September.

Anyone interested in supporting this most vital cause in the Church's witness in Northern Malawi may do so by sending donations to The Church of St. John the Evangelist, 1423 8th Avenue South East, Calgary, Alta., T2G ON1, marked "Malawi" and you will receive a tax receipt.

(The Rev. Canon Bob Greene is associate priest at St. John the Evangelist parish, Calgary)

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Executive Approves 2005 Budget and Parish Building plans

These will include regional meetings with lay and clergy representatives.

Executive Archdeacon Barry Foster told the Executive that the task force report remains a discussion document. He responded to the often-voiced concern that the suggested viability criteria of having 65 percent of members under the age of 60 is unrealistic.

"All we are saying is that a parish needs enough people across the age spectrum to ensure leadership continuity and effective mission and ministry into the future. We know that many in our parishes are over the age of 60 and they have vital and valuable contributions to make. Thank God for them! But as we consider the future of our church it is also appropriate to ask questions about our own demographics which may help us plan more wisely."

But as well as the Strategic Planning Task Force, the Executive Committee had to move ahead on wide range of Diocesan business.

The Executive approved a new compensation policy for clergy which fine-tunes the points system used to establish levels of compensation. The point system replaces a system which is based only on years of service. It includes factors such as size of

parish, responsibility, previous work experience, and competency.

A 4.4 per cent across the board increase was approved for clergy based on the Alberta cost of living increase from 2003.

The Executive also approved the 2005 Diocesan budget which calls for expenditures of \$1,391,000 with revenue of \$1,331,000. That leaves a projected deficit of \$60,000.

But the Diocese already has accumulated surplus, which could be as much as \$415,000 by year end. So the deficit can easily be absorbed.

The projected budget calls for an almost \$60,000 increase over the 2004 spending.

Since all parish building projects must be approved by the Executive Committee at a number of stages during the planning and building process delegations from Christ Church, Calgary, Holy Cross, Calgary and St. Andrew's, Calgary met with the Executive to update their projects. All have appeared previously.

Christ Church, Calgary, was given authorization to proceed with the preparation of construction documents for its major renovation project, a \$3.1 million project which will provide accessibility, larger meeting space, offices and Christian education

space. The parish has \$1.3 million in hand and pledges of \$1.75 million, which leaves it only \$100,000 short of the final target.

The parish is hoping to begin construction in the spring and complete it before next winter.

St. Andrew's, Calgary was authorized to move forward to preparation of construction documents in its plans to renovate the church building to add two offices, more classroom space and an elevator. The \$250,000 plan has already received a development permit from the City of Calgary. More than half the cost has been received or pledged.

Holy Cross, Calgary, reported on its plans to renovate its church building. Phase one, costing \$550,000 will include installing stained glass windows from the former St. Michael and All Angels church, and the St. Michael's organ as well as some improvements to the nave and chancel of the church.

The parish has funds in hand for phase one but has just started fund-raising for phase two which includes an elevator and other renovations.

OPINION

By Tim Christison

Seeking a solution to the lack of response to the Vision campaign, towards the end of our recent Synod, the Rev. Gene Packwood, of St. Barnabas, Medicine Hat, made a motion that the Diocese adopt and promote tithing throughout the Diocese.

Amidst all the quoting of scripture and how easy it is to budget 10% of one's income to the church, a still small voice was almost lost.

It was the voice of a time steward, a volunteer who lives on a very small income, perhaps only \$1,000 a month. Ten percent of that is \$100 which otherwise is needed for medicines or food. But this volunteer may be giving hundreds of hours of time and bundles of talent to making the church run. To replace their

experience and knowledge would cost thousands of dollars every month. These dedicated folks never think about only giving

10% of their time.

He is the handy one who comes to fix the latch on a door, or replace the tread on the stairs, paint a room or set up for a funeral. Or perhaps he is the envelope Secretary or the treasurer.

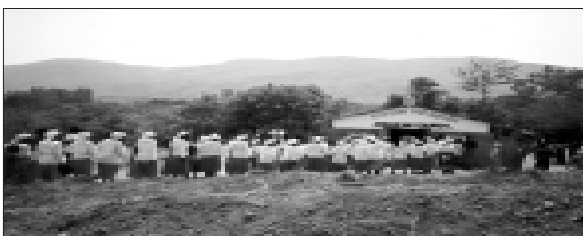
He shovels the walk in winter and mows the lawn in summer. She is the one who folds the bulletin every week, edits or collates the newsletter monthly, does festival mail-outs, quilts or knits wonderful items for sale, teaches crafts in Sunday school, coordinates the garage sale or fall festival and putters in the church garden and cultivates the memorial garden.

Either one of them could call on the sick or shut-ins or sit in the nursery while the parents are in church. Together they may start a social club or give the church a real sprucing up for Advent and Christmas and another one at Easter.

And what about those who wisdom we crave who sit on vestry, serve as wardens, chair committees but haven't a dime to spare from their incomes whether working poor or on small pensions?

They give unstintingly of their time, talent and heart. And we are richer for it. Let's not make them feel unappreciated.

(Tim Christison is a member of the Sower Editorial Board. Readers are invited to submit letters to the editor and opinion to the Editor at bbtson@shaw.ca.)



Mother's Union march

THE SOWER GOES TO THE MOVIES

Erin Phillips is Anglican Chaplain for the University of Lethbridge and Lethbridge Community College.

January is always such a long month and it always seems to be darker than other months. It seems so appropriate in the midst of January that we celebrate the Feast of the Epiphany and the coming of the Light of the World. If you haven't already seen it I would recommend that you see the film *Ray* this Epiphany season.

Already the subject of Oscar speculation, this biography of Ray Charles says a great deal about the interplay of darkness and light in the life of this incredible musician. At the age of seven, Ray began to go blind and the image of the light fading as he looks up at bottles hanging in a tree echoes through the film.

Yet his mother did not allow his blindness to limit or defeat him. Although she had few resources and no education herself she taught Ray as best she could. When she came to her own limits she sent him to a school for the blind where he would receive an education.

While you see the ways in which Ray was at times exploited by others taking advantage of his blindness you also see the ways in which he became so comfortable in the world that he moved freely in it.

Ray's descent into another kind of darkness had already begun, however, two years earlier when he stood frozen while he watched his little brother drown in his mother's wash tub. The film suggests that it is this event which haunted Ray and which led him into a life of drug addiction.

The film shows the struggles Ray endured because of poverty, his blindness and the prejudice of the south. But it is the death of his brother that seems to cause him to seek escape, first in marijuana and later in heroin.

There is evidence of the insults and injuries experienced by black musicians. In Georgia in 1961 Ray refuses to play in a segregated concert hall. But this is not a film about social issues. Instead it is a film about a talented and likeable man becoming more and more entangled in a web of addiction because of personal darkness.

Ray is both talented and

likeable, despite his infidelity and use of drugs. The film captures both the amazing musical ability of Ray Charles, and his multiple relationships with women without suggesting that the first somehow excuses the second.

In a culture that often seems to offer excuses for the excesses of the talented, it is refreshing that the film does not gloss over the hurt that is done to Ray's wife or to his mistresses.

One of the most painful scenes is when one of Ray's former mistresses dies of a drug overdose and he discovers that his wife knew about her and their children all along. Yet it is the fierce love of Della Bea Robinson, played wonderfully by Kerry Washington that forces Ray to face his drug addiction and to find help.

Apart from one scene from 1979 when Ray was honoured by the State of Georgia, the film essentially ends with Ray's successful entry into drug rehab in 1966 following his arrest for drug possession. We are told that he never again used drugs.

Ray Charles himself was very involved in the project until his death this summer. The soundtrack is Ray singing.

What is amazing is how quickly you forget that it isn't Ray himself up there on the screen. Jamie Foxx is uncannily in capturing Ray Charles' physical presence.

I've always associated Foxx with goofy comedies, the kind of adult comedies you can't take the youth group to. But with Ray and his other big film of the year, *Collateral*, Foxx seems to be moving into more serious material.

If you love the music of Ray Charles, you are going to love this movie. It depicts his development as a musician and includes a significant amount of his music. But even if you aren't a fan of his music there is great joy to be found in seeing how love can cast light into the darkest places of our lives.

(The Rev. Erin Phillips is priest at the Church of the Ascension, Coaldale and chaplain at the University of Lethbridge and Lethbridge Community College)

Palestinian Christians Seek Peace

By Bob Bettson

When we read news reports of violence in the Middle East between Israelis and Arabs, it is easy to forget that there is a small minority of Palestinian Christians who yearn for peace and justice.

The Rev. Naim Ateek, one of those Palestinian Christians, visited Calgary recently to speak about his experiences as part of the Christian minority.

Ateek is part of Sabeel, the Ecumenical Liberation Theology Centre based in Jerusalem. It is a grassroots movement among Palestinian Christians to develop a spirituality based on justice, peace, non-violence and liberation.

The word "Sabeel" is Arabic for "the way" and also a channel or spring of life giving water.

Ateek told a group of Calgary clergy drawn from a number of denominations that the Christian community in Palestine and Israel is small—about 175,000 or less than two percent of the population. And it is declining.

Sabeel focuses on ecumenical work in the Christian community including Orthodox, Roman Catholic, other Catholic rites, and Protestants. Anglicans number about 4,000.

Ateek has spent most of his ministry in parish work in Galilee, and at St. George's Cathedral in Jerusalem.

Between Palestine and Israel there is a population of 10 million, including 5.5 million Jews. But the Palestinian Arab population is growing rapidly, with 1.3 million Palestinians living inside Israel.

Ateek says Sabeel helps

Palestinian Christians see their identity in Christ, not in denomination.

Sabeel is also committed to interfaith ministry. While all Palestinians are ethnically Arab, there is room for different religious affiliation. "It is important to emphasize the community between religious Christians and Muslims," Ateek says.

Perhaps the most difficult area is justice and peace in such a conflicted region. Ateek speaks from a background as a young boy who lost his village to the advance of Israeli troops in 1948 during the first Middle East war between Arabs and Israelis.

"It's clear Israel is here to stay. There is a greater acceptance of the reality of Israel. Of course I'm not talking about extremists."

But Ateek says Israel has refused to withdraw to its 1967 borders, as requested by the United Nations. Israel has rebuffed Palestinian efforts to form an independent state with secure borders.

"There is increasing oppression. The situation is intolerable. Checkpoints are everywhere. We are humiliated at checkpoints. It is totally unbearable."

Ateek says Israeli policies including the construction of the security wall have separated families and neighbours. "People are depressed," he says. "And resistance is futile."

He points out the in 50 years, a relatively short time span, Palestinians have gone from being the majority to having no state or control of their own land. "A just peace doesn't mean taking back the whole of Israel. It means having two states with Palestine

including Gaza, the West Bank and part of Jerusalem."

Ateek says Christians have something to offer to a just and enduring peace because of the theology of land in the Bible. "Today's theology of land in the Middle East negates the other. It is exclusive."

He believes Christians can provide a bridge. "Our faith lends itself to work for reconciliation."

Perhaps the greatest obstacle to justice is the interpretation of the Hebrew Bible which claims God's promise to Jews is the land of Israel. Palestinian Christians have lived for centuries with confusion over how to interpret those passages.

But reading the Bible through Palestinian eyes brings a new vision—which sees Jesus as a Palestinian Jew who lived under occupation. "Jesus was born and brought up under occupation. He was killed by occupation forces," says Ateek.

"Reading the New Testament from that perspective is wonderful for me."

Sabeel has had some contact with Jewish groups, but not religious ones. "It is difficult to find partners who are religious Jews."

The challenge for Palestinian Christians is follow the Gospel command to love our enemy." Ateek says that requires some work. "It's not easy. We have to help as they walk in suffering and oppression. But if we are not about justice, peace and reconciliation, where is our faith?"

(The Rev. Bob Bettson is editor of the Sower)

LETTERS TO THE EDITOR

Dear Editor,

I am saddened, disappointed and discouraged by the devastating, top-down, "in camera" decision made by Bishop Hollowell and the Diocesan Executive Committee to close three parishes in Calgary. It seems they don't have the right number of members, or meet Diocesan criteria for viability.

The decision to remove cathedral designation from the Cathedral Church of the Redeemer is also totally incomprehensible. The new priorities of the Diocese seem to be power,

profit and prestige.

I am well aware of the financial difficulty the Diocese is in due to the decision to build the new Holy Trinity Church. Just as corporations do when they are in trouble, we are selling off our smaller "unprofitable" units.

Will small, struggling rural parishes be next?

The people in the churches the Bishop and Executive are closing are doing what Jesus did, sharing their property, energy, wisdom and love, caring for people where they are.

The well-being of all people must come before the bottom line. New creative and more human solutions have to be found. The decision to close these churches should be reversed if we are to obey the second great commandment: "Love our neighbour as ourself."

Ruth Tovill, Claresholm

(The Sower welcomes letters to the editor. Letters are subject to editing for space, style and content. They can be sent to 210 Olympia Drive SE, Calgary, T2C 1H5 or e-mailed to bbettson@shaw.ca)



The Anglican Cathedral Church of the Redeemer presents the inaugural special event of our Centennial Year Celebrations.

Gala Organ Concert

featuring Terrence Fullerton

Saturday January 29, 2005 7:30 pm

The Anglican Cathedral Church of the Redeemer -Corner of 7th Avenue

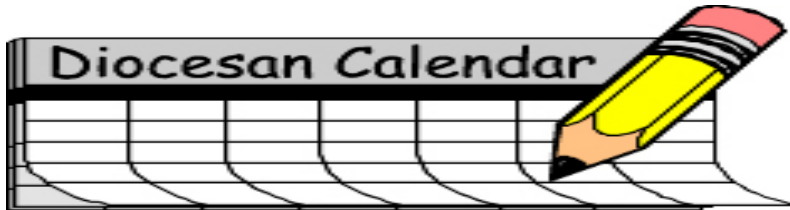
and 1st Street SE, Calgary

Tickets: \$20 Adults; \$18 Students and Seniors

Available Now by calling the Cathedral Office at 269-1905.

Ample parking nearby, at the Telus Convention Center, the Jack Singer Concert Hall, and the Calgary Board of Education Building.

On-street parking on 9th and 10th Avenue, or take the LRT.



Eucharist at the Cathedral Tuesday and Thursday at 12:15 p.m. Seniors' Eucharist and tea is held the third Wednesday of each month. Short Eucharist begins at 2:00 p.m. Further information call the Cathedral at 269-1905.

St. Philip's offers contemporary Eucharist every Saturday evening, 5:00 p.m. All welcome. 629-49th Ave. SW. Calgary 243-6968.

That **THING** you do! Every second and fourth Saturday at 7:30 p.m. at **St. Philip's**, 631-49 Ave. SW, Calgary, we will gather for THING, a service for new growth. All young people are welcome. It includes music, a speaker and discussion.

Refugee Committee meets the first Wednesday each month in the Synod Office at 7 p.m.

Cursillo Meetings For the latest on Cursillo events and contacts go to our website — www.cursillo.ab.ca

Calgary Ultreyas are generally held on the second Friday of each month at 7:30 pm at St. Barnabas, Calgary. Contact Don Bryant 990-7661 or bryantdg@shaw.ca

Medicine Hat Ultreyas are held every odd month beginning in January, on the third Friday of the month. Contact June Packwood 527-6525.

Fort MacLeod/Lethbridge Ultreyas are held on the third Friday of every month (except July and August) alternating between Ft. Macleod and Lethbridge. Contact Sebastian David 553-4393.

Airdrie Ultreyas are held every even month on the last Friday of the month, beginning in February. Contact Jean Steinkey 948-2443 or jsteinkey@shaw.ca

The Parish of St. John the Evangelist, Calgary (1423 8th Ave. SE), is marking its Centennial with a Solemn High Mass on **Thursday Jan. 6 at 7pm**. The High Mass on the feast of the Epiphany of our Lord is the beginning of a year of Centennial events at the historic parish in Inglewood.

The **Prayer Book Society of Canada, Calgary Branch**, is holding its monthly evensong at the Parish of St. Philip's, Calgary, at 4pm on Sunday Jan. 23. A Canadian Church Calendar, published by St. Peter's Press is available through the PBSC. Please call St. Mark's, Calgary 403-244-0198 (Tues to Fri am) to order. Discounts available for churches.

The **Cathedral Church of the Redeemer** is holding an Organ Gala featuring former Cathedral organist Terry Fullerton on Sat. Jan. 29 at 7:30 pm. For ticket information call 269-1905.

Holy Nativity Anglican Church has an opening for a **Choir Director/Organist**. If you are interested please send your name and how you can be contacted to holyinat@shaw.ca attention: Parish Administrator.

There are a few **Canadian Church Calendars** left for the year 2005. If you would like to purchase one, please phone Cara @ 403-285-5122. These are a great gift for shut-ins.

Holy Cross Anglican Church (2828-19 St... NW) is pleased to sponsor the Anglican Fellowship of Prayer's **"Spirituality for the Long Haul"** on February 5, 2005, from 9:00am-4:00pm. \$20.00 per person, payable at the door. Study Materials and Lunch provided. Please register via e-mail to: Gourlayj@telusplanet.net before February 1, 2005. Bring a friend.

Holy Cross Anglican Church (2828-19 Street. NW) is pleased to host, **"A morning walk through the Labyrinths"** March 5, 2005, 9:15 a.m.-12:30 p.m. presented by Marney Armitage and Angela Wards. Are you curious about Labyrinths? Come and see three different styles of Labyrinth, and hear the how-tos and whys from these experienced Labyrinth builders. \$10.00 per person. Payable at the door. Refreshments provided. Please register via e-mail to

Gourlayj@telusplanet.net before March 1, 2005. Bring a friend.

Mid-Winter Blues? Come to "An Afternoon With Jane Austen" A Regency Presentation and Tea.

Icons

"He is the image of the invisible God, the firstborn of all creation." Colossians 1.15

To many people, the word *icon* conjures up the image of tiny pixelated images found on our computers that we click to access a program or document. Little do many people realize that these modern day icons fulfill the same role as religious icons.

An icon is defined as, "a representation or picture of a sacred or sanctified Christian personage, traditionally used and venerated in the Eastern Church." In recent years, many people have rediscovered icons as an aid to prayer, meditation, or spirituality. When we think of these images, the mental image of an orthodox church with clouds of incense, candlelight, and worshippers bowing and crossing themselves while surrounded by images of our Lord, the saints, and events in scripture.

These ancient and stylized images have a long and fascinating history. They date from the earliest days of the Church. St. Luke the Evangelist is credited with painting or "writing" the first icon of the *theotokos* or the

This delightful entertainment is being sponsored by the Associates of the Sisters of Saint John the Divine on March 5, 2005 from 2:00 to 4:30 p.m. at St. Andrew's Anglican Church, 1611 St. Andrew's Place N.W., Calgary. Price \$10. Proceeds for the SSJD Convent Building Fund. For tickets, please call Marg Blank at 239-6016.

Virgin Mary, the God-Bearer.

Through the ages they have been revered and even reviled. With the division in the universal church after the events of 1054, the icon disappeared from the Western church giving birth to the images of medieval and renaissance art. However, these images have changed very little in the Eastern traditions of Christianity. Their changeless beauty has an effect that unites worshippers with those who have gone before us and Christians today and those who are yet to come.

At St. Stephen's, Calgary, we are pleased to offer a program that will look at this history and symbolism found in icons, and offer participants to "write" their own icon of *Christ Pantocrator*, an image dating from the sixth century.

We will meet on the Saturdays in Lent from 10 am to 1 pm. This program is limited to 20 participants. There will be a "kit fee" for these sessions to provide materials to "write" your own icon.

If you are interested in this program or would like more information, please contact Eric Osborne at St. Stephen's Church at 244-4879.



January Prayer Cycle

Jan. 9 Calgary: St. John, Acme, and Christ Church, Carbon
Windwards: St. James, Layou, with St. Mary, Buccament, Alrick Skerritt

Jan. 16 Calgary: St. Paul, Byemoor, and St. George, Stettler, Mark Osbourne
Windwards: St. Mary, Bequia with Holy Cross, Paget Farm, Charles Adams

Jan. 23 Calgary: All Saints', Castor, and St. John, Consort
Windwards: St. Michael, Canouan, Frank Garraway

Jan. 30 Calgary: St. Magloire, Drumheller
Windwards: St. Matthiass, Union Island, Frank Garraway

Feb. 6 Calgary: All Saints, Hanna, Andrews Lees, those being confirmed today at St. Alban's, Brooks

Windwards: Holy Trinity, Castries with St. Mary, La Caye. Danon Evelyn, Eglon Braithwaite (Deacon), Joseph St. Hill (Deacon)

Correction

An error was made in the December story concerning the ACW Board's concerns about parish closures. The Diocesan ACW President is Betty Nadurak of St. Peter's Church, Calgary. The Sower regrets the error.

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The Sower invites parishes to send in notices of events, which might be of interest to the larger Diocesan community for inclusion in the Diocesan Calendar. Please send to:
The Sower
210 Olympia Dr. SE,
Calgary, AB T2C 1H5
or e-mail to bbettson@shaw.ca
Deadline is the first of the month before publication.

✠ Around the Diocese of Calgary ✠

The Sower wants to get more parish news for the Around the Diocese Column. Our associate editor **Tim Christison** asks that you send her one copy of each parish newsletter in order to get ideas for our back page. Part of the Sower's mandate is to reflect what is going on in the parishes of the Diocese. While some are terrific about sending us material, others don't and we need to hear what they are doing too. Please send newsletters to: Tim Christison, #202 725 13 Ave. SW, Calgary, T2R 0K8

The Cursillo Movement in the Diocese of Calgary will hold its 50th Cursillo weekend next spring when the men's weekend is held under the leadership of lay director Don Bryant. The fall men's Cursillo from Oct. 28 to 31 at Entheos with lay director Derek Hyland had six candidates. The theme song was "Wings of an Eagle," and the scripture verse was Hebrews 13:5b-6. The women's weekend from Nov. 4-

7 with lay director Jennifer Handel had 17 candidates. The theme song was "Be Not Afraid" and the scripture passage was John 8:12. The Cursillo web page is www.cursillo.ab.ca. Cursillo is a worldwide renewal movement based on a model of piety, study and action. Many parishes have Cursillo representatives. More than two thousand people have made their Cursillo weekend in southern Alberta. Ultreya's, gatherings of Cursillistas, are held in Calgary, Airdrie, Fort McLeod, Lethbridge, Canmore, Medicine Hat and Okotoks.

 The Rev. **Inez Hannett** was inducted as the Rector of St. John's, Olds at a service held on Dec. 12. Bishop **Barry Hollowell** presided at the Eucharist and Induction at the parish, which celebrated its 110th anniversary in the spring. The service, attended by 10 of Inez's fellow clergy in the Diocese, was followed by a supper served by the congregation. Inez follows the

Bishop George Ninan, who left the Diocese in June and is now living in New Jersey and serving as pastor of a congregation of the Church of South India.

 The Rev. **Herbert O'Driscoll**, author and former rector of Christ Church Calgary, has a new book out this month published by the Anglican Book Centre. Herb, who recently led the Diocese of Calgary Clergy Conference, has written "**Living Scripture: The Guidance of God in the Challenges of Life.**" (ISBN 1-55126-436-6 \$18.95) Reflecting on 29 well-known Biblical characters including Moses, Abraham, Bathsheba, Naomi, Pontius Pilate and Jesus, Herb shows how their writings have timeless relevance to our own lives. Learning from their journeys can deeply enrich our spiritual journeys.

 Holy Trinity's conference in early December called - **A People After God's Own Heart** was a fantas-

tic success! This was our first conference that was both organized and hosted at Holy Trinity. It was very well received. God really used this gathering as a way to help develop the ministries of nearly 60 people from the Calgary area. The Friday night began with a lively worship time led by myself and a bunch of the Holy Trinity worship team. The speaker that night was Gene Packwood, the pastor at St. Barnabas, Medicine Hat (and my father). The evening was a great way to kick off the conference.

It was an evening of lively worship and fellowship with God. There was a sense of anticipation for all that was to come that weekend. Saturday brought with it snow, but apart from that the day was very encouraging. We held three workshop sessions throughout the day. Saturday ended with another worship event that we had opened to the wider Christian community. Lianna Klassen was on board to lead the

music for that event. We also had another guest speaker named Todd Atkinson. He truly inspired all of us.

I am looking forward to seeing Holy Trinity's conferences further develop into an even more fruitful ministry. There are no plans for the next conference yet, but we are currently gathering information about what kinds of things people would like to see at our conferences. Be sure to contact us if you have any suggestions. (registrar@holyltrinitycalgary.org)

For more information on this and future Holy Trinity conferences, visit the Holy Trinity Conference website <http://conferences.holyltrinitycalgary.org>. For a limited time we will be hosting downloadable copies of some of the talks on this website as well. Please visit and have a listen to some of the great talks that were given at the conference. We hope to see you at the next Holy Trinity conference! *Anthony Packwood*

Study course Explores Anglican Middle Way

By **Jeanne Forte**

Anglicanism has historically been called the Via Media, or Middle Way. And now a new study program looks at the roots of Anglicanism, and our Christian faith.

Via Media was launched this past fall at St. Benedict's parish, High River.

In the sixteenth century the Church in England was anticipating its future within a Catholic tradition set in a Reformation world. It became clear that there was Truth in both experiences of Christianity. The result was a conscious movement to walk faithfully along the "middle way", or **via media** embracing the richness of both traditions.

Now the worldwide Anglican communion finds itself in a *kairos* moment. Kairos is a

time where God offers us an opportunity and we are called upon to act in response to that opportunity. We live in an unsafe world. There is an AIDS, pandemic. Justice and faith questions abound

The opportunity God offers us is to use this moment as an opportunity for education and evangelism: to tell the Good News of a Church where no matter where you are on your journey of faith, you are welcome at the table.

One response to that opportunity is **via media**: Education and evangelism for the Anglican Church. **Via media** is a program formed in the Episcopal Church USA.

It is designed to tell the Good News of both the Anglican Church and God in Christ Jesus. We are deeply aware that many of

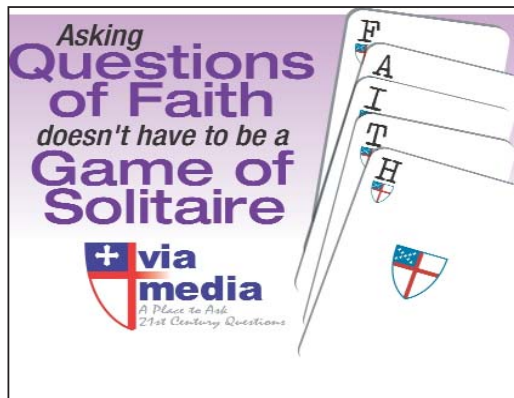
us experience this as a threatening and fearful time in the life of the Church. Yet others find what we hear, read and experience in the media, on CBC, our Supreme Courts, and our local newspapers as a compelling vision of what the Church can be. All are our audience.

Some of them have left other religious traditions because the traditions were too narrow, too judgmental or too exclusive and they are taking a look at the Anglican Church for the first time as a potential spiritual home.

Others have never been "churched" but are seeking spiritual community and are considering Christianity for the first time.

Yet others are faithful Anglicans who know in their hearts what they believe but do not have the language to invite others in – and lack the tools they need to be evangelists for the faith they love. This is the *kairos* moment in which we find ourselves as Christ-centred Anglicans – and **via media** gives us a needed vehicle to tell the Good News we embrace.

It offers an historical perspective that reminds us that Anglicans have struggled with questions of diversity, inclusivity and authority throughout the ages and a theological perspective that



reminds us that our theological method of balancing Scripture, Traditions and Reason gives us the firm foundation we need to live boldly into God's future.

For possibly the first time in Canada, St. Benedict's, High River offered the eight-week **via media** course. Attending the course were both: youth and seniors, country and city folk, regular church attendees and seekers, and people across the conservative-liberal spectrum.

It was exciting and very successful. We gathered for a simple potluck supper and conversation; a video presentation featuring internationally renowned Anglicans, followed by a video panel discussion on specific issues; a time of lively round-table

discussion and exploration; and ending with innovative Closing liturgies.

We are excited to be able to offer this program again, inviting more seekers to our Table. Also, a great deal of interest has been expressed in other parishes in our Diocese. Any parish or group wishing to further explore issues of faith in a friendly, welcoming manner through the program of **via media** is invited to contact The Rev. Jeanne Forte at St. Benedict's, High River (652-2271 – a local call from Calgary!), or www.EveryVoice.net/viamedia

(The Rev. Jeanne Forte is rector of the Highwood Parish)



Were you the kid who got in trouble in Sunday school for asking too many questions?

Come join the rest of us.

