



# Trinity Team

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## What are you excited about?

**“If anyone is in Christ, there is a new creation: Everything old has passed away; see, everything has become new!”**  
 2 Corinthians 5:17

I love listening to the radio. I turn on the radio in the morning, I like to listen to morning news while I’m preparing the day ahead. I listen, while I drive or while doing household chores. I love listening to the radio and some days ago, my attention was caught by the story of a woman, who talked about her “tree house:”

*The narrator and her husband bought a house on a lot covered with trees, mostly pines, and some hardwoods. How they loved those trees! The way they surrounded and framed the house, the shade they provided, the birds and squirrels they sheltered. It was their “tree house” and they were happy there.*

*Until the storm blew through in spring. In addition to the 20 diseased pines they just had removed, another 20 were lost in the storm-splintered by lightning, snapped by strong winds.*

*Once the yard had been cleared, what remained was a bare and ugly lot.*

*Summer and fall were difficult. No green canopy of shade in July. No golden roof in October. They planted a few trees in November, most of them little more than twigs.*

*They planted the twigs because it seemed like the right thing to do. In truth, though, they had no idea what would happen with them. It was hard to imagine the yard coming to life again.*

*As spring approached, they asked themselves: What would, what could come back to life? What would become of all those twigs I planted? What would spring be like after the storm and its destruction?*

*Spring has been noisy, she said, and colourful and surprising. Not only have nearly all the trees they planted blossomed or spouted leaves, but others have sprung up out of nowhere. The birds who left for a time have returned. So did the squirrels. There is so much more life, more life than they ever dreamed of.*

After I listened to her story, I realized that this noisy, vibrant, blooming yard is what the kingdom of God is like. Seeds are planted and life emerges from those seeds, even in dark and desolate places. They are a reminder that even when things seem dead, when hope seems pointless, in deep places we cannot see or know, life is stirring, moving, growing... whether we understand it or not.

**“If anyone is in Christ, there is a new creation: Everything old has passed away; see, everything has become new!”**

Life is stirring, moving, growing in the gardens of Trinity Lutheran Church. It is exciting, as Andrea wrote, watching the new plants growing and bursting with life. It is exciting watching the community garden developing and providing food for everyone. And inside the church: Soon we will be removing the pews, screwing, working with hammer and chisel, painting, building...and our sanctuary will be changing to a brighter place. And the wider community: Our relationship with Holy Trinity Anglican Church is growing deeper and deeper. It really is a blessing getting to know each other’s different faith traditions and being able to celebrate together. But even without these major changes and projects, Trinity would be a place full of life: Children and young adults perform music, confirmation students eagerly rehearse for the worship

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## In Christ



## A New Creation

2 Corinthians 5:17

**Excited** (Continued from page 1)

service, the youth are planning great events, the choirs are practising for Pentecost and for Trinity Sunday, Sunday School Teachers are gathering, the Trinetts having their May sing-a-long...and, and, and....so many things to be excited about today and tomorrow.

What are you excited about? Are you excited about the growth that is taking place in your life? Are you excited about the variety of possibilities that the future holds for you? What gives your life energy and enthusiasm?

Or ...are you more afraid of the changes? Do you fear that a part of the life you know so well will be gone forever?

**“If anyone is in Christ, there is a new creation: Everything old has passed away; see, everything has become new!”**

Sometimes people believe that “this is all there is”, and that perspective becomes a prison that limits energy. It is a perspective that may lead to bitterness and depression. It is a perspective that may keep you from achieving your God-given potential.

One of the things that characterized the ministry of Jesus was his ability to see beyond the appearance to the possibility. He viewed others, not so much in terms of what they were, but in terms of what they would become as a

result of the liberating power of God's love. An ordinary fisherman becomes the rock on which the church would be built. A dishonest tax collector becomes a trusted friend and disciple. A former prostitute was the first witness of his resurrection. Outsiders are invited to be leaders. The unclean are restored to fellowship. Diseases healed. An angry Pharisee, who is a persecutor of the church, becomes the apostle to the gentiles and the author of several epistles in the Bible.

There is a new creation: Jesus Christ has called you to be a part of it. No matter what your situation or condition is he has something important for you to do. If you trust him, it will change how you think and how you live in the world. If you trust him, the world will be different.

**“If anyone is in Christ, there is a new creation: Everything old has passed away; see, everything has become new!”**

I wish you a great and blessed summer. Enjoy the weather and the outdoors, your garden, your yard, your balcony or come to church and watch the flowers and vegetables grow. Travel safely and come back full of energy. And maybe, once in a while, you might think about the biblical promise of the God-given possibilities in all our lives.

*Yours Pastor Ingrid Doerschel*

## Bishop's Message for June 2012

Dear Sisters and Brothers in Christ –

May grace and peace be yours in abundance  
(I Peter 1:2a).

When you read this June Message we will have gathered in Camrose in Convention under the theme: “Stories of the Great Co Mission.” In my May Message (available on our Synod website: [www.albertasynod.ca](http://www.albertasynod.ca)) I invited you, as we prepared for that time together, to consider the Spirit's work among us. To listen for the Spirit's breath. To look for signs of the Spirit's activity. And to share the stories of our participation in the mission of God.

This month I want to invite you – perhaps challenge you – to read, reflect and pray over the summer months.

Since the Great Three Days of Maundy Thursday, Good Friday and the Easter Vigil, I have been reading Eugene Peterson's Practice Resurrection: a Conversation on Growing Up in Christ focusing on the Apostle Paul's letter to the church at Ephesus. It is a fascinating read!

Peterson notes that while other letters written by Paul addressed specific issues or concerns in a local congregational setting the Ephesian letter is unique in that it is the only one that is not provoked by some problem, whether of behavior or belief.

At the center of the letter Paul writes: “I therefore, the prisoner of the Lord, beg you to lead a life [to walk] wor-

thy of the calling to which you have been called” (4:1). At the center of the letter there is a single Greek word, *axios*, on which the entire letter pivots.

Translated as “worthy,” *axios* is a word with a picture in it – it functions as a metaphor. An *axios* is a set of balanced scales, the kind of scales formed by a crossbeam balanced on a post, with pans suspended from each end of the beam. You place a lead weight of, say, .5 kilograms in one pan, and then measure out flour into the other pan until the two pans are in balance. When the flour in one pan balances the .5 kilogram lead weight in the other, you know you have .5 kilogram of flour. The unknown weight of what is being measured in one pan is equivalent to the known weight in the other. The two items, lead and flour, are *axios* – worthy. They have the same value, or, in this case, weight.

The items balanced in the Ephesians scales are God's calling and human living: “I beg you,” writes Paul, “to walk worthy of the calling to which you have been called.” When our walking and God's calling are in balance, we are whole: we are living maturely, living responsively to God's calling, living congruent with the way God calls us into being. *Axios*, worthy – mature, healthy, robust. The balancing scales, the *axios*, centers the Ephesian letter.

...see **Bishop** - page 3

## Thoughts from Across the Lane

By Nowlane Milner

### Extra! Extra! Read all about it

Date January 9<sup>th</sup> 1902;

Pastor Hansen reported to the President of the General Council in which a letter was published in Siloah: I began a mission in Strathcona, South – Edmonton and conducted services every 14 days in the afternoon at 3:00 p.m. The gatherings are pretty well attended although it may take considerable time until a congregation is formed. The region is already occupied by Baptists, who have a church in North Edmonton where most of the Germans have joined. But I am not going to give up because Edmonton – Strathcona is a strategic center and should we succeed to organize a congregation here, then we will have occupied an important point for our synod. This blooming city is in fertile region and will be the capital city of the future Province of Alberta. Too bad, that we did not start this work 5 -6 years ago. We have a strong German Lutheran Congregation. God bless the work there. Last Sunday there were 60 persons gathered, however, most of them were young people. (Translated from Siloah, March 1902 p.22)



### NO CHARGES LAID IN THE DEATH OF PASTOR POENSGEN

Pastor Gustav Poensgen was born on September 23, 1874 in Benlo, Holland and died May 6, 1904. Pastor Poensgen walked to Eilerslie, bringing with him a few shot gun shells in his pocket of his jacket. Pastor Poensgen along with Pastor Hensen had planned to go duck hunting and stay with Pastor Hansen who still lived in the parsonage attached to the Betsaal. The pond was close to the parsonage. They had walked around the pond to get a good shot, Hensen carrying a loaded shotgun. Poensgen walked to the right of Hensen. Hensen changed the shotgun to his left hand, but Poensgen followed behind him to get to his left side. Hensen's foot hit a little mound, and he stumbled, the left barrel fired and hit Poensgen. Pastor Hensen carried his friend back to the house, loaded him onto the wagon to get medical help in Edmonton. Sadly Pastor Poensgen died on the way after reaching out to Hansen. The congregation and the entire community were devastated over Pastor Poensgen death. Seventy-Five carriages followed the funeral procession down Whyte Avenue to Mount Pleasant Cemetery where he was placed in his grave on a hill in the old part of the cemetery.

**A NEW CRURCH** The dedication of the first church was on June 22, 1902. At the 11<sup>th</sup> annual congregation meeting January 1913 under new business there was talk of building a new church. A 40 x 28 feet building was not large enough to hold the growing congregation, but there was also strong disagreement and no decision reached. In June of that same year a special congregational meeting was held to continue the talks of a new building. It was

decided to build a new church and the architect Springer was asked to prepare a plan. The East –West facing building would be moved north so that a basement could be dug.

However, disagreement surfaced once again, and the issue was again debated in November of 1913. The debate centered on the plans to build or to delay the decision. “With confidence in GOD” the majority decided to move ahead. At the annual meeting in January 1914 the contact to build the new church was given to the firm of Lees and Biegler for the sum of \$12,550. This decision came with another hefty price. Many of those who did not approve of the decision split from the church and moved to the corner or 98 Street and 72 Avenue (which is now Redeemer Lutheran Church)

To read the conclusion of what happen in story and many more stories about the History of your Church. Please read **Trinity Evangelical Lutheran Church (1902-2002) 100 years IN GOD'S SERVICE** for sale at the Church office for \$40.00. I'm passionate about history so I could not change the wording for this issue. I just copied from the 100<sup>th</sup> Anniversary Book. I'm sorry I had to plagiarize for this article, but this book is so well written that no other words could be used. I hope that you have your copy and read about the existing history of Trinity Ev. Lutheran Church as we celebrate our 110<sup>th</sup> anniversary.

### **Bishop** - from page 2

Everything in Paul's letter, Peterson suggests, is written to keep God's calling (chapters 1-3) and our walking (chapters 4-6) in equilibrium.

God calls; we walk.

God calls. God doesn't hand out information to us. God doesn't explain. God calls. And our response? We walk. We follow God's call. We respond with our lives. We hear and respond.

God calls; we walk. When the calling and walking are in equilibrium, we are worthy.

I have a challenge for you over the summer season. Read through Paul's letter to the church at Ephesus and consider God's calling to you (individually and as a faith community); at the same time, ponder your walking (individually and as a faith community) – your/our response to God's call. I am confident that your reading, reflection and prayer will be meaningful – and balancing. The God of hope fill you with all joy and peace in believing, so that you may abound in hope by the power of the Holy Spirit (Romans 15:13).

In Christ Jesus – Shalom, Larry

+Rev. Dr. Larry Kochendorfer Assistant to the Bishop  
Synod of Alberta and the Territories,  
Evangelical Lutheran Church in Canada

# Called into Worship

*Come, praise the Lord - Psalm 134:1-2*

## Sharing Worship with Holy Trinity Anglican Church

Our cooperation genuinely grows out of the 2001 Waterloo accord between the ELCIC and the Anglican Church of Canada.

The arrival of Dr. Chris Pappas as the new Rector and Pastor at Holy Trinity Anglican Church (HTAC) opened a new opportunity for us to explore what Altar and Pulpit fellowship could mean for two active congregations in the Old Strathcona neighborhood. We have started a pulpit exchange 2 or 3 times per year; we look for opportunities for joint worship services like the Ascension day service here at Trinity, we share in the HTAC pub-talks, Pastor Markus participated in the HTAC Easter Vigil and Pastor Jonathan Crane participated with the youth at our Easter vigil, our youth share youth activities and are jointly planning to attend the National Lutheran/Anglican Youth Gathering (CLAY –Canadian Lutheran/Anglican Youth). At the moment we are collaborating on a study series called “An Outline of Faith” Sundays after the English worship and our younger parents have been invited to participate in an Alpha course. On Trinity Sunday, the church Sunday that is the namesake of both our congregations we will celebrate our English service together at HTAC. A shortened German service takes place here at Trinity (in Luther Centre) at 9:30AM and our German members are invited to

also join the joint service with Holy Communion at Holy Trinity Anglican at 10:30 AM.

All of our joint worship and study opportunities are approved by our Worship and Music committee and our Church Council. Our Pastors find strength and growth through their sharing with their Anglican colleagues and we find much to look forward to.

Unsere Verbindung geht tatsaechlich auf den Waterloo Vertrag von 2001 zwischen der ELCIC und der anglikanischen Kirche zurueck.

Mit Dr. Chris Pappas als neuem Pfarrer began fuer uns der Vertrag wirksam zu werden: Regelmässiger Kanzeltausch (2 - 3 mal im Jahr), gemeinsame Gottesdienste, pub - talks, und vieles mehr (so hat Markus z.B. an der Easter Vigil in der anglikanischen Kirche teilgenommen und Jonathan (Pastor dort) in unserer Kirche). Im Moment gestalten wir gemeinsam einen Glaubenskurs sonntags nach dem Gottesdienst und unsere jungen Eltern einen Alpha-Kurs.

Wir werden Himmelfahrt wieder gemeinsam feiern und dann Trinity Sunday. Befuerwortet zuerst von worship und music, dann vom council.

# Called into Learning

*As I learn your righteous rulings, I will praise you with a pure heart. - Psalm 119: 7, 15, 130*

## Doing money (and church) in a new way

*Andrea Wilhelm (with reference to a handout by Renita Falkenstern)*

On April 21, I attended a workshop here at Trinity on *community organizing* for churches. I was mainly there to audio-record the lecture by seminary professor Michael Poellet, and to find out what this was all about. Little did I expect that the workshop would help me understand the success of our anniversary fundraising, and lead me to think more deeply about how we "do money" (and everything) in the church.

But let me back up a little bit. As professor Poellet eloquently explained, power lies in relationships. Relationships between me and another person, relationship between me and God. Indeed, when I am being real in the presence of another person and that person is real with me, God is right there between us, and his power, his spirit are at work.

Why all this thinking about power? Because power is an important factor in any organization, including churches. How are decisions being made? Who knows what is going on, and who finds out afterwards, if at all? Do people feel heard, do they feel that their needs and priorities are reflected in what the church is doing, are they excited and take on ownership and leadership? Or do they feel bored, disengaged, distant, burnt out?

Now back to money. I feel quite excited and inspired by some things Trinity is doing, but not by the church budget. I understand that as an organization Trinity needs a certain amount of money to run, but that's about all. Nothing exciting about that! This is very typical for most churches and

*...see Doing Money - page 5*

## Called into Learning

### **Doing Money - from page 4**

most church members. It comes from a budget process that has lost touch with - or fails to communicate - the vision of the church: A finance committee looks at last year's budget and the actuals and, after some increases here and decreases there, comes up with a budget for the coming year. This proposed budget then goes to church council, where it is tweaked some more, making sure that it is affordable. Then the budget goes to the annual meeting, where it is usually presented and adopted without much discussion.

Again, this process is very typical across churches and denominations. But something happened in an Edmonton congregation a few years back when they tried the *community organizing model* for their budget process. They had house meetings with all the families in the congregation. Through these face-to-face encounters certain issues emerged as priorities for ministry. Only then was a budget created - a budget which reflected these priorities, rather than last year's budget. The new budget ended up 25% or so higher than in previous years; a worry to some, as the church had been running a deficit. But then an interesting thing happened: People started giving (or giving more), and at the end of the year the church had a surplus - although they had spent more money than in previous years!

What was going on? Two things: (a) The church had developed a vision that was connected to the needs and hopes of the members. And, (b) equally important, the budget reflected (implemented, in fact) this vision. It was a new kind of budget, one that was in touch with the people. And so members began to find giving money meaningful, they were stakeholders in this church that went about their business. The power was shared - and so was the money.

We see something like this right now at Trinity: The fundraising for our anniversary project has been going amazingly well. Why? Perhaps because the money is for a clear purpose with which we, the members, have identified. And so we have opened our wallets and supported this project in which we have become stakeholders. Moreover, many of us also

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### **Eine neue Art, mit Geld umzugehen**

Andrea Wilhelm (mit Bezug auf Handout von Renita Falkenstern)

Am 21. April nahm ich an einem Workshop über *community organizing* für Kirchen teil. Dort lernte ich einen neuen Ansatz kennen, Kirchengemeinden zu leiten. Dieser Ansatz kann auf alle Aspekte der Gemeindegliederarbeit angewandt werden, von einzelnen Projekten bis hin zum Geld. Letzteres möchte ich hier als Beispiel benutzen.

Doch zuerst möchte ich die theoretische, theologische Grundlage dieses *community organizing*-Ansatzes zusammenfassen: Wie uns Theologieprofessor Michael Poellet aus der Bibel erklärte, liegt in persönlichen Beziehungen eine große Kraft: Wenn Gott sein Wort persönlich an uns richtet, spüren wir seine Macht. Und auch wenn ich einem anderen Menschen ehrlich begegne, wenn wir uns einander zeigen, wie wir sind, und einander annehmen, ist Gottes Macht am Werk, Gottes Geist. In diesen persönlichen Begegnungen und Beziehungen entstehen Wahrheit, Solidarität, Ideen - eine neue Dynamik, die dazu führt, dass wir einmütig handeln, füreinander und für andere.

So können Beziehungen ein wirksamer Weg sein, eine Gemeinde zu erneuern und zu beleben. Wenn Menschen sich in einer Gemeinde gehört und angenommen fühlen, setzt das neue Kräfte frei. Man kommt nicht nur aus Gewohnheit zur Kirche, sondern weil man spürt, hier wird etwas Gutes getan für mich und andere, und ich will ein Teil davon sein. Menschen werden aktiv und übernehmen Verantwortung für das, was geschieht - weil sie sich damit identifizieren können.

Dieser Ansatz kann auch auf Geld angewandt werden. Vielleicht geht es Ihnen wie mir: Das jährliche Budget (der Haushaltsplan) ist kompliziert und langweilig. Ich verstehe zwar, dass die Kirche Geld braucht, um zu funktionieren, aber ich verstehe nicht, warum "office supplies" soundsoviel kriegt und "flowers" soundsoviel. Ein Opfer gebe ich nicht, weil ich es toll finde, wofür die Kirche Geld ausgibt, sondern weil ich akzeptiere, dass sie das Geld eben braucht.

Das ist ziemlich typisch für Kirchengemeinden. Aber es kann auch anders sein. Vor ein paar Jahren probierte eine Edmontoner Kirche den *community organizing*-Ansatz aus für ihren Haushaltsplan. Anstatt das Budget von einem Finanzkomitee erarbeiten zu lassen, das sich größtenteils am Budget des Vorjahres orientiert, wurden alle Familien der Gemeinde besucht und befragt. In diesen Gesprächen wurde klar, welche Anliegen den Gemeindegliedern besonders wichtig sind. Aufgrund dieser Anliegen wurden Prioritäten für die Gemeindegliederarbeit für das kommende Jahr gesetzt - und dann erst wurde das Budget gemacht. Dabei wurde darauf geachtet, dass die neuen Prioritäten adäquat finanziert waren. Als das Budget schließlich fertig war, war es ca. 25% höher als in Vorjahren. Würde die Gemeinde all diese Ausgaben tragen? In den Vorjahren hatte sie immer mit einem Defizit abgeschlossen. Aber dieses Jahr geschah ein Wunder: Die Gemeindeglieder fingen an, mehr zu geben, und schlossen das Jahr mit einem Überschuss ab.

Was war passiert? Zwei Dinge: 1. Die Gemeinde hatte Prioritäten entwickelt, mit denen sich die Mitglieder identifizieren konnten. Und

...siehe Geld—seite 6

## Called Into Learning

### **Money** - from page 5

have become involved in the main fundraising event *Rejoice!*, and in the work of the renovation project.

I believe that this is the community organizing model at work. Church members, in this model, are not clients that need to be serviced or bodies that should fill the pews on Sundays, and give an offering, and also volunteer in the church's programs. They are individuals with a story, with pressures and hopes. If they feel heard and known, they will gladly step up. They will participate in forming the vision and goals of the church, and they will become new leaders as they work on implementing one of the goals they helped establish. The church becomes dynamic rather than static, finding ways to bring God's kingdom to the ever changing context in which it finds itself.

This is what the relational sharing of power can do. When we become real with each other, speak and listen openly, spaces are created in which God's spirit can create new things.

So, why don't we try this new way of "doing money" not only on the anniversary project, but also on our next budget? (And why don't we try the community organizing model in all aspects of our church?) At the workshop the verdict was unanimous: It is worth it.

### **Geld** - von Seite 5

2. (genauso wichtig) setzte das Budget diese Prioritäten um. Der neue Haushaltsplan war keine Routine, sondern er drückte klar aus, was den Mitgliedern wichtig war. Und weil die Mitglieder sich mit diesem Haushaltsplan identifizieren konnten, standen sie dahinter und spendeten. Sie wurden sozusagen auch finanzielle Teilhaber in dieser Kirche, die sich für sie einsetzte.

Wir erleben gerade etwas Ähnliches in Trinity: Ich glaube, dass die Kirchenrenovierung so schnell finanziert werden konnte, weil sich die Gemeindeglieder klar mit diesem konkreten Projekt identifizieren können. Und so geben wir nicht nur großzügig, sondern arbeiten auch aktiv mit an den Fundraisers und bei der Renovierung selbst.

Auch das ist ein Beispiel des *community organizing*-Ansatzes. In diesem Ansatz sind Gemeindeglieder eben nicht dazu da, sonntags die Kirche und den Opferteller zu füllen und möglichst noch ehrenamtlich mitzuarbeiten, wo Hilfe gebraucht wird. Sondern sie sind Menschen mit einer Geschichte, Menschen, die einerseits mit Schwierigkeiten kämpfen und andererseits große Hoffungen haben für sich, ihre Lieben und die Welt. Weil sie sich verstanden fühlen, werden sie aktiv und setzen sich in der Gemeinde ein. Die Gemeinde wird dynamisch; sie nimmt ihren Kontext wahr und findet Wege, Gottes Reich in diesem Kontext umzusetzen.

All dies kann geschehen, wenn Menschen einander ernst nehmen und sich auf Augenhöhe begegnen. Im Reden und Hören entstehen Freiräume, in denen Gottes Geist Neues schaffen kann.

Ich finde, wir sollten den *community organizing*-Ansatz auch auf unser nächstes Budget anwenden. (Und auf unsere ganze Gemeindegemeinschaft.) Wer weiß, was Gott an Neuem schaffen kann?

## Books on Evangelism and related topics

By Pastor Markus Wilhelm

### **Books on Evangelism**

The good news about evangelism is: there are some really great books on the topic. The bad news is: I have a few in my own library that I haven't read. Here are a few suggestions for further reading on the subject. These books differ widely in their approach and even their purpose, but they all have to do in some way with the renewal of the church which happens through the gospel.

*The Once and Future Church*, by Loren Mead, published by Alban Institute, 1991. The subtitle is "reinventing the congregation for a new mission frontier". Mead shows in broad strokes how the church paradigm of 'Christendom', which depended on empire for its mission and expansion, has shifted. The mission frontier is no longer identical with the frontiers of a nation or empire. Mission begins at home and at the church door. Lots of good thoughts in this slim volume.

**Evangelism for "Normal" People**, Good News for Those Looking for a Fresh Approach

Author: John P. Bowen, Published by Augsburg Fortress,

2002

After reading only 35 pages, I knew I had made a good choice. "The title of this book refers to those people who think to themselves, 'I'm normal, therefore I'm not much interested in evangelism,' those people who think evangelism is somehow abnormal (even for Christians) and therefore only for weird Christians..." (p. 15). I think that describes most of us.

John Bowen was the keynote speaker at the synod study conference in February. The author identifies as an "Evangelical Anglican", which comes fairly close to Evangelical Lutheran, and is a professor at Wycliffe College, an Anglican seminary at the University of Toronto. I have not read this book entirely, but the parts I did, and going by what I gained at this year's study conference from his talks, I highly recommend this book. It is probably the most current, thorough, biblical and useful book on the subject of Evangelism.

...see *Evangelism* - page 7

## Called Into Learning

### **Evangelism - from page 6**

Here are three little books by a by now well-known Lutheran voice. Kelly Fryer, an ELCA pastor and seminary teacher, has lots of imaginative ways of communicating the gospel. Her books are full of stories and anecdotes, both funny and moving that get us thinking missionally and outside the box while making the best use of Lutheran theology.

Author: Kelly A. Fryer, Publisher: Augsburg Fortress, 2003, 2006, 2008 respectively. I have not read every one of these, but have included the publisher's "product descriptions".

**Reclaiming the "L" Word**, Renewing the Church from Its Lutheran Core, 2003

The first of the series is dedicated "To all those on the 'outside' of our churches, who are hoping - and praying - that we can help them find what they are looking for." This book was used by Trinity's church council a few years ago as a discussion starter for our monthly meetings. Most of us found it quite useful for stimulating discussions.

**Reclaiming the "C" Word**, Daring to be Church Again, 2006

"God is up to something! God is on a mission to save and bless the world, and God calls the church to be part of this mission. That means getting focused, setting people free, taking action, expecting surprises, and being hopeful. A church on God's mission isn't a building or a building plus a pastor. It's people-people who carry out God's mission in the world."

**Reclaiming the "E" Word**, Waking up to our Evangelical Potential, 2008

"In this third book in the best-selling Reclaiming series, Kelly A. Fryer asks and answers such important questions as:

What does the word "evangelical" actually mean?

Why do so many Christians, including those who appeared to have been left behind by theologically conservative and fundamentalist Christian churches over the past two decades, think this word is so important that they are stubbornly attempting to reclaim it for themselves?

What is the biblical message that these "new" evangelicals have to share?

What does a truly evangelical life and evangelical congregation look like?

What would happen if we who believe that the Christian message really and truly is good news for the whole world--without exception--woke up to our evangelical identity?

Each book in the "Reclaiming" series includes questions for discussion and additional resources."

### **How (not) to Speak of God**

Author: Peter Rollins, Paraclete Press, 2006

The first part of this 140 page book presents a theological contribution to today's 'emerging church' conversation. Rollins argues on the basis of Scripture and from church history

that we have to move "from right belief to believing in the right way". This is a great book that helps change the conversation about God and Jesus and mission and evangelism in a time when atheism and nihilism and cynicism have become attractive options for those disaffected and unsatisfied with what mostly passes as Christian faith and church today. The second part of this book describes 10 different worship services, examples of how the theory he describes in part 1 can be brought into the life of the church. A wonderfully challenging read!

### **User Friendly Churches**

Author George Barna, Regal Books, 1991

George Barna has been researching and documenting church life in North America for many years. This book looks at "successful" or "growing" churches and asks what made them so. One could of course ask what "success" and "growth" mean in Christian terms and come to differing conclusions, but this book does contain many helpful insights that seem to apply across the board. Things like dealing with negative attitudes, communicating vision, celebrating God's work, putting people before programs, not trying to be all things to all people, quality over quantity, the role of study and prayer in shaping a church's vision, personal invitation and personal follow-up, etc. etc.

## Summer Sunday School

A few years ago someone commented to me on the last day of Sunday School in May that "that was it for them, they would be back to church when Sunday School started again in September". That remark has stayed with me and challenged me ever since. How do we stay an active and growing community for families during the summer? What do children take from the service alone? How do we make it so that it is worth getting up and coming to church in the lazy days of summer for parents?

Two summers ago when she was 10, my daughter Gina said, "I can't stand going to church without Sunday School, I'll teach Sunday School all summer" and she did. Each Saturday night she would get on the computer and pick some colouring sheets, a craft and puzzles based on the lectionary. While she needed some minor help with execution, she pulled it off. She was most gratified when one parent asked her if she was going to be there the next week because their family was only coming if she was there.

This summer we are looking at providing "Summer Sunday School", offering the children some activity or learning during the sermon portion of the worship service at the 11 o'clock service. We haven't worked out all the details yet, but are thinking of an activity involving Dads on Father's Day, and perhaps working on a banner throughout the summer. But we need people to volunteer, to take one Sunday and be with the kids. We are happy to provide the ideas and support.

## Called Into Learning

### Kid-friendly Bible Reading Routines

(continued from March Team)

*By Hannah Noerenberg*

Before working with an actual Bible, cut bookmarks out of different colors of wool, long enough to stick out far on the top and bottom of the Bible. Use a red wool bookmark to place between the OLD and NEW Testament. Here is a suggested explanation: (Let's look at this Bible. If we flip through it we notice that it has two big sections. This first half is everything that happened BEFORE Jesus was born. What do you think the second half is about? Right, everything that happened AFTER Jesus was born. We are going to use the red thread to put right in the middle because Jesus is like the red thread that goes through the whole book. Have the children decide which colors to use to mark the various reference sections: one color to mark the table of contents (so that finding a biblical book goes faster) and depending on what else the edition includes, one color to mark the map section, the dictionary section, etc. This way, if some information is needed, it can be found more quickly.

In order to bring the Bible out of the book and into the home, parents or grandparents may wish to help children create Bible scenes at different times of the year (i.e. saving a Palm Sunday, Easter or Christmas church bulletin cover to use to make a shadow box of a particular scene; setting up the manger scene well in advance of Christmas, first as an empty barn and then regularly adding one figure at a time – for example along with opening doors on Advent calendars; finding animations of Bible stories online (such as the LEGOBIBEL projects done by kids in German and found on YouTube)

Children should realize that they are not the only ones in the home learning more about God and the Bible. It helps if children notice that parents too are reading their own devotional materials outside of the family reading time. When questions come up in a reading, parents can refer to their own reference books (such as “Women in the Bible” in the “For Dummies” series J) to get more information.

Parents may use a globe or a world map to trace not only where the particular Biblical stories are located, but also where the family's own historical ties and connections come from. This may help children see their family as tied in some way to the Biblical families, especially to those who are forced for various reasons to move away from their homelands, just like the children's grandparents also moved from place to place to start anew for example.

Children motivated by stickers, may enjoy having a copy of a blank monthly calendar on which to place a sticker each time the family does a family Bible reading. However, family Bible reading time should be something to look forward to and should not become an onerous obligation. Avoid the tyranny of the calendar, i.e. the pressure that you “have to” read on a certain day. Instead the stickers may be used simply as markers as to which readings were done and which may be added to any “catch up” days when the family has more time.

Each family member may wish to have a different color of 3M Stickies to mark various verses with a special appeal. At the end of the month, each family member can review each marked verse and pick a favorite “Verse of the month” to write down on a strip of paper. These strips of paper can be made into a chain that grows as the months go by.

Older children may be given the job of looking up the daily Bible reading online on a site such as [www.biblegateway.com](http://www.biblegateway.com) which allows visitors to choose from various translations. They may choose the version which they feel they can best understand.

### Vacation Bible School

Vacation Bible Schools began in the early 1900's as a way to reach out to children who did not attend church. They had been very successful here at Trinity for decades and decades. However, participation and enthusiasm has been waning for the last five years or longer. From talking to several other Lutheran and Anglican churches I have discovered that we are not alone in this. This is phenomenon is probably a result of many things; smaller weekly Sunday School attendance, more working parents who need more child-care and different hours than a traditional VBS provides, less parental involvement and few children in older neighbourhoods where the churches are located. Some larger churches have adapted to this by offering extensive programs involving dozens of volunteers. Such programs as “Extreme Sports”, or “Adventure Camp” appeal to the current generation of children more than the traditional crafts and storytelling of VBS.

Last year at Trinity the VBS had fourteen children from three different churches attending, all of whom had a home church. The age range was from 3 to 11 (with two of the 11 year olds coming along as “junior helpers” not seeing themselves as participants). There were too few volunteers and children to split the age groups and activities for this large developmental age span was difficult and frustrating for the children and the adults.

We decided that we needed to either cancel VBS for a year or take a new approach. Church Council supported a proposal to try something new this year and bus the children to Mulhurst Camp where they could join Mulhurst's VBS program. It is our hope we can:

- offer something more attractive to un-churched children
- be helpful to other Edmonton churches that have too few children to run a VSB
- provide a service to working parents allowing their children come by extending the hours
- be an introduction to some families to a church for the first time.
- retain our Lutheran identity
- help children who otherwise might not be able to do so experience God in nature.

See “Trinity's Vacation Bible School Goes to Mulhurst” information sheet

# Called into Service

*What can I offer to the Lord for all his goodness to me? I am your servant, Lord. - Psalm 116: 12, 16-19*

## In Our Own Backyard!

*(Community Garden and Beautification of the Church Grounds Project)*

*by Sylvia Becker*

As many of us began planning for some anniversary renovations to the inside of our church, others dreamed about “renovating” our outdoor surroundings. We are very excited to announce our “community garden and beautification of the church grounds” project that has recently been approved by our Church Council. This project is set to be completed in two phases: phase one, this year (community garden and landscaping of the park across the street) and phase two, next year (re-vitalizing the areas in front of the Luther Center). By landscaping the grounds of our church, we hope to provide a welcoming and nourishing outdoor environment for our members and the people of the community. We believe that this project aligns with our efforts to encourage more needs-based evangelism in our congregation and will give us an opportunity to connect with nature, with one another and with people in our immediate community.

### Background/History

This project came together as a result of a number of conversations among people of various groups in the church. Hanae Kiyooka and Andrea Wilhelm, who have a keen interest in gardening, had dreams about one day having a community garden at Trinity and this idea was discussed and supported by our Social Justice Committee. Edna Jabs, who looks after our atrium plants, had been thinking about what could be done in front of the Luther Centre to make it more inviting. Several people have talked about planting something in memory of Walter Lotz, who cared diligently for the plants and the grounds of the church for many years. All of these thoughts and ideas came together at a Social Justice Meeting, which then led to a meeting of the project planning committee (Andrea, Hanae and Sylvia) to discuss the vision and details and to write a proposal to Church Council.

### Vision

*Phase One:* We envision our park across the street and the area in front of the Luther Centre to be places of beauty that inspire respect, relationship and stewardship. Our vision for the park area includes a garden, planted with vegetables and fruit to share with our community, including members of our congregation, residents of our neighbourhood, participants in the community dinners held at Trinity and Food Bank clients who may not have access to, or opportunity for, a garden. As well, the garden could serve as an education and volunteer opportunity for our youth and others in our congregation as we model creative urban agriculture and responsible stewardship of our land and its resources.

*Phase Two:* Our vision for the area along our Luther Centre is a beautifully landscaped area using various plants, shrubs and herbs of different colour, texture and height, as well as an apple tree and a sitting bench in memory of Walter Lotz. We see this area as a place that will bring peace and joy as people enter our church and as a place to meet and sit and be one with God, nature and others.

### More Specific Project Details

We had our first work bee on Saturday, May 12 and it was a wonderful experience! Our volunteers included families with children, a neighbour, a Food Bank client, a community dinner attendee and a homeless man from the community. We built four raised cedar garden beds (pole beans still to come in the centre) and a compost bin, dug out two natural potato borders and a perennial/flower garden along the wall of Old Hippy Wood Products and planted and Evan’s Cherry Tree donated by neighbour John. (If the pilot goes well, we will expand the number of raised beds to cover the area where the potatoes would be planted this year.) The next job is to fill the raised beds with compost and soil and then to plant at the end of May. Our garden will be organic (pesticide free), and in year one will include hardy vegetables such as potatoes, carrots, beans, peas, beets, radishes, tomatoes and perhaps some strawberries.

In this first year, we want to specifically identify some members of the community to partner with us in this project – a resident of Trinity House, a university student, a Food Bank client and perhaps an apartment dweller in the neighbourhood as well. As the garden becomes established and used, we see opportunity to meet people and share our food and our love with the homeless, and others, in our community.

Andrea, Hanae and Sylvia have committed to overseeing this project and ensuring its success. We hope to involve other members of our congregation, our youth and members of the neighbourhood community in the planting, tending and harvesting as the garden is established. The Lotz family was involved in the construction of the garden as a way to honour their husband, father and grandfather. The funds that are necessary to build and plant the garden will be donated by the Lotz family and any others who would like to donate to this project. There will be no cost to the church (other than water).

Next year’s landscaping project will focus on the area in front of the Luther Centre, where we plan to landscape the

*...see Garden - page 10*

## Called Into Service

### ***Garden from page 9***

two garden plots with a variety of perennials, perennial herbs, a dry creek bed, boulders, trees and a bench. The plants will be low-maintenance and drought-resistant.

### **How Can You Become Involved?**

If you would like to help with the planting and maintenance of the garden, please contact one of the committee members: Hanae (431-0687), Sylvia (433-9216) or Andrea (428-1310). If you, or anyone you know, could benefit from using some of the vegetables, let us know. We are now asking for donations of specific perennials to plant in the border bed in the park. Please contact Hanae (431-0687) if you have any of these to donate: delphiniums/monkshood, false sunflower, Russian sage, yellow/orange day lilies, roses, snow in summer, Siberian irises/blue/purple irises, Yarrow, echinacea (purple coneflowers), sedums, yellow cone flowers, or beebalm.

### **Conclusion**

We are passionate and excited about this project and committed to it. We believe that through this project we will achieve a number of goals:

- to empower people who struggle financially, and in other ways, to grow their own food.
- to encourage interaction among our church members and members of the neighbourhood community
- to demonstrate to our local neighbourhood community that we want to meet them outside the walls of our church and where their needs are, both physical and spiritual

*“Everybody needs beauty as well as bread, places to play in and pray in, where nature may heal and give strength to body and soul alike.”*

*John Muir*

## ***Experiences in our church garden***

*By Andrea Wilhelm*

### **Wednesday, April 25:**

Hanae and I are preparing the soil in the two brick raised beds in front of the church. The day is miserable, cloudy, windy, and cold – not at all what we expected when we set that date. It looks like it is going to snow! Art, who is mowing the grass, comes over and shows us how to get the outside tap going. Later we plant strawberries and flower and vegetable seeds. Art takes one look and says (approvingly, I believe), "Ah, that's what you're doing!" My dog greets all the passersby, and some friendly conversations happen. Pastor Ingrid comes by and invites us in for coffee. When we're done I gladly take her up on the offer and sit with the mostly German ladies to warm up. There's not only hot coffee but also treats that they bring every Wednesday. We talk about the garden plans and other stuff. One teases me, saying I need something stronger than coffee.

### **Sunday, April 29:**

I am at the church early for the youth's bottle drive. How the weather can change in a few days. The morning sun bathes everything in a fresh, happy light. I have brought a watering can and during a lull I go and water the brick beds. It takes me a while with only one can. As I pour the water on the earth, it strikes me that two years ago, Walter would have been doing this. He would have put in the seeds and plants and taken care of them. I feel connected to him, tracing his actions and carrying on his work. Then my thoughts wander to his family, who have had such a hard year. God, bless them, hold them, comfort and guide them.

### **Sunday, May 6:**

I am watering again. The strawberries are still alive. And wait, what's that: Little calendulas and beets poking out of the ground! Oh, this is so much fun. Something new to see every time I come to the church.

### **Saturday, May 12:**

It is another gorgeous morning. When I get to the church park, Sylvia and Ernie are already there. There's water and juice, donuts, and the coffee is coming. More and more people arrive, unload shovels and hammers – and Jeff has lots of lumber! Today we are building the community garden. Soon enough we all find something to do. I cannot believe how quickly Ernie and Gerhardt are taking off the grass; they are powerhouses! They also have incredible tools – for example a mechanical, super effective tiller. Jeff is showing Sylvia, Ygaen and Wanda how to build the wooden boxes. This is completely new territory for Sylvia, who has never done carpentry before. The boxes turn out beautiful. On the other side, Phillip and Pierre, two homeless men, are volunteering until the liquor store opens. They both have landscaping experience. Nell, Phillip's girlfriend, is watching and teasing. These guys know how to make work fun – lots of jokes. Phillip was also the one who suggested we begin with a prayer, which we then did. Now Nell can't wait for the potatoes to grow; they will pray for them.

There are people there of all ages and walks of life: From four-year-old kids to master gardener seniors, from university professors to homeless people. Some had planned on being there, others happened by and decided to stay. We are getting to know each other as we are working together. The garden is connecting us into community. This is exactly what we had hoped for. Thanks be to God. He heard our prayer that morning. He blessed our work, and more: He blessed us with each other and the beauty of his creation; we saw a piece of his kingdom.

In the afternoon, what was lawn has become the core of Trinity's new community garden. Thank you to each and every one who came out and helped. It was lovely that you participated. Soon we will be back to add soil and to plant. Walk by and take a look! (also see pictures on page 12)

# Our Church Family

*How wonderful it is, how pleasant, for God's people to live together like brothers and sisters - Psalm 133:1*

## Youth Events

The Youth are about to take part in a new Youth Service that is going to be co-run by Trinity and Holy Trinity Anglican Church (HTAC). The first one is May 27<sup>th</sup> from 1-3pm at HTAC with the next one being at Trinity Lutheran in the fall. We hope this new venture will help the youth of both congregations to get to know each other better and connect to God in a deeper way.

There are eight youth and youth leaders signed up to go to the Gathering in Saskatoon in August, and with the Bottle Drive being a huge success (over \$1000 raised), all of the necessary funds have been raised and the focus is now on the Pre-Gathering Bible Studies and activities that are being offered around Edmonton.

## Parents With Young Children Group

We are excited to offer a new group starting June 9<sup>th</sup> @10am. Parents with children age three and younger are invited to join us as we begin meeting regularly to support parents in their journey to teach their children about God. Charlene and Paul Ellison are spearheading this. For more information call Charlene Ellison, or Karen Goldstone at the office.

## Pictorial Directory

It's been 5 years since our last church pictorial directory was published. Council felt it was a good idea to update the directory in this our 110<sup>th</sup> anniversary year. We have contracted with IPC to create a new pictorial directory for us.

We have reserved August 7,8,9, and September 12,13,14,15 from 2:30 to 8:30 PM for the photo sessions. Our volunteers from Trinity will be calling each member family in early July to book a photo session. In addition, IPC now has a website where families can book their own appointment, saving our volunteers a phone call and showing all available timeslots for convenience. We are also planning to make special arrangements for those members that find it difficult getting to church for the photo session.

Please watch the bulletin and our website for more information.

## *Job Posting - Parish Administrator*

With the departure of both Karen Triomphe and Monika Mischke, we need to take steps to support the ministry of the congregation with efficient and effective staff. The personnel committee developed a proposal to hire a Parish Administrator, which was approved by council in April. The position will be advertised in a number of church and German community publications. The position posting is shown at right, a detailed job description is available on the website.

### Position Posting

Trinity Evangelical Lutheran Church is seeking a Parish Administrator.

**Who We Are:** Trinity Lutheran church, located in old Strathcona (100 Street & 81 Ave) has been providing ministry as a Lutheran Church in both English and German language for 110 years. We are an established congregation with a multi-member pastoral team serving 350+ families and the local community with a wide variety of ministries.

**The Job:** The Parish Administrator will be responsible for initial contact with people by telephone or in person; preparation of worship bulletins and worship support materials; and administration of the church office. The primary functions include responsibilities as: receptionist, administrator, publisher, support for work of the ministry team and record keeping.

**Required Skill Set:**

- Strong interpersonal and communication skills
- Ability to work with a variety of people, including members of the homeless community
- Professional demeanour – positive, confident, competent and punctual
- Organizational, administrative and time management skills
- Ability to work independently
- Computer skills and familiarity with Word, Excel, Microsoft Publisher, PowerPoint and WordPress as well as having a desire to learn other software as required
- Typing skills – 50 words per minute
- Participation in individual's faith community
- Supportive of the Mission of the ELCIC
- Working knowledge of conversational and written German language a significant asset

**More information:** Further details are available on the Trinity Lutheran Church website <http://www.trinity-lutheran.ab.ca/news-notes> - Posting closes: June 15, 2012

## 110th Anniversary Sanctuary Renovations

The project to repaint the church interior and place hardwood into the main sanctuary of the church is proceeding as planned. The work is scheduled to be completed between May 27 and July 6 of this year.

Our fund raising goal was \$35,000 and through our fund raising benefit dinner and concert and the generous donations of many in the congregation we now have almost \$60,000.

The planned work schedule:

- May 27, Sunday afternoon: empty the church - all removable furniture and fixtures will be removed/relocated - plan to stay for lunch immediately after the English service and help
- May 28-29 - Demolition/preparation: remove carpet and make other structural changes
- May 28-June 8 - Ceiling & wall prep: crack filling, general cleaning, general repairs
- June 6-7 - Prepare for painting: mask and cover all areas that need protection
- June 9-10 - Ceiling painting (contractor) & volunteer helpers
- June 11-17 - Paint walls and trim
- June 15 - Lay subfloor
- June 18-24 - the floor is laid (contractor)
- June 22-25 - re-assemble the altar area and install trim throughout church
- June 25-30 - put church back together: install pews, bring back all furnishings, final cleaning

We already have a good number of volunteers but there are many volunteer opportunities still available. If you are interested in helping out, please sign up at church or call one of the project team members: Sieg Donadt, Michael Kant, Frank Thede, Jordan Van Biert

## May 12 - Building the Community Garden



## Looking Ahead

**May 27 - Pentacost** - Last Sunday worship in the sanctuary

### June 3 - Trinity Sunday

9:30 AM - German Worship at Trinity

10:30 AM - English worship with Holy Communion  
- Holy Trinity Anglican Church

**June 10** - Church Picnic following English Service (12:45 PM) - Kennilworth Community Hall - 7104 87 Avenue

**July 8** - First Sunday in the renovated Sanctuary

**The Trinity Team** is a publication of Trinity Evangelical Lutheran Church, Edmonton, Alberta. The Team is published 3-4 times a year - typically in August, December, February, and May under the auspices of the Communications Committee.

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The Team is intended to serve the members of Trinity Lutheran Church as a comprehensive communications tool. The editors welcome your comments or questions.

Please submit all Team articles, information, comments or questions to: TrinityTeam@shaw.ca or

drop them off at the church office - Attn: Trinity Team

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