



Trinity Team

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September 2017

Ecclesia Semper Reformanda Est

The church is always in a state of reforming

This Latin expression first appeared only sixty years ago, yet it points us far beyond, back to the days of Martin Luther and the Reformation. Ecclesia semper reformanda est is popular today because it conveys truths we sometimes forget: the church is truly alive, dynamic, and a wonder. Today the reforming church looks quite different than it did 500 ago, I share just a few thoughts: it is deformed, conformed, informed, and reformed; in a more biblical sense, the church is the body of Christ, unity in diversity (Romans 12, 1 Corinthians 12).

Deformed

“If one part suffers, every part suffers with it; if one part is honoured, every part rejoices with it” (Romans 12:26).

Having kyphosis isn't a sin or punishment, it's a medical condition, which probably feels like a curse. It's a deformity that renders the patient bent-inward. History is cruel to people with kyphosis. You may think you've never heard of this but you have, it's having or being a hunchback. I have often used kyphosis as a metaphor to convey sin as being so bent-inward and selfish that we scarce see the world and God around us. This, surely, is suffering. Imagine being so limited in your perspective, and so inward focused in “faith,” that you can't love, respect, or care about the wellbeing of others! Imagine having so much spiritual pride that love for neighbour is perversely translated into dominion over neighbour. A friend and I were perched at *The End of the World*, a beautiful lookout over our river valley and city. As one does when surrounded by such awe and beauty, we spoke from our hearts and from our



spirits. It turns out our conversation caught the attention others nearby who felt compelled to impose their “Christian” beliefs, and condemnation. Selfish or prideful evangelism is a double-edged sword that doesn't often know its own wrath. Both my friend and I felt cornered and wretched. In a spiritual way, I felt violated, and I was afraid my friend felt the same... “This,” I thought to myself, “is everything I hate about Christians.” Author Dan Kimball explores similar sentiments in his book: They Like Jesus But Not The Church. The title itself reflects deformity in our Christian body. Kimball highlights and explores, “Six common perceptions of the church:

- The church is an organized religion with a political agenda
- The church is judgmental and negative
- The church is dominated by males and oppresses females
- The church is homophobic
- The church arrogantly claims all other religions are wrong
- The church is full of fundamentalists who take the whole Bible literally” (p.69).

It is not a warm and fuzzy read but I'm curious to hear what this conservative Christian has to say on such topics (I have only gotten to p. 70). Apparently the overarching experience and assumption is that Christians are neither kind nor loving, but this doesn't sit well with Kimball, and thank God he wrote this book. Hopefully this doesn't sit well with any of us, and

...see *Reformanda* - page 2

Inside this issue:

Reflections	
• Ecclesia Semper Reformanda Est	1
• Reformation Challenge	2
• Thoughts from Across the Lane	3
• Bishop's Message	3
• Thoughts on Martin Luther	6
Called into Worship	
• Special Worship Opportunities	4
• Thanks to Musicians	4
• Prayers for Peace	4
• Blue Grass Sunday	5
• Faith and Politics	7
• Medieval Feast	8
• Mark your calendar	8

Painting of the church wall facing the back alley Sept 9, 2017:

Thank you to our painters:

- Erika Ewen
- Monica Gobeil
- Heinz and Cherril Guennewig
- Dieter Gruenberg
- Manfred Jürgeleit
- Adam Roth



The next wall to be painted is the west wall, around the mural. Please contact the church office if you can help.

Reformanda - from page 1

thank God we too can make a difference. Just as there are treatments for physical/medical kyphosis, there is also treatment for ecclesial kyphosis: love.

Conformed

“Do not conform to the pattern of this world, but be transformed by the renewing of your mind. Then you will be able to test and approve what God’s will is—his good, pleasing and perfect will”(Romans 12:2).

While literally sitting on the edge of *The End of The World*, with adversarial evangelizers pressing in to close off our only escape, I did a strange thing. My friend wasn’t sitting too close, but close enough that I could reach out and take hold of her foot. That was all we needed. In that simple connection, we were safe. We had comfort. Nothing coming at us could cause us harm or change our demeanor. Con-

is the Latin prefix from *cum* meaning “with”. On that ledge, we conformed ourselves together conveying feelings that were consonant with our previous congeniality. Though only two, we were a congregation, consoling each other with my hand converging on her foot, and speaking “God’s peace be with you”. Not pride, not competition, not domination, not compensation, no economy, no losers, no discrepancy, no power differentials, just... God’s good, pleasing, perfect, will. This isn’t just the forming power of God’s grace, it is also the transforming result of God’s love. It animates us with spring in our step and sparkle in our eye. It loosens us from the bondage of fear and judgement. It moves us through walls, which divide. It frees us to say “yes” to the gifts of God, especially new life. It opens our eyes to the wonder and beauty of God’s great design. It compels us to share God’s love, as we too need to be loved. Ultimately, as we are formed-with the patterns of God’s grace and God’s love, we are transformed as a church to swim against a tide of misplaced glory, thus making room for those different or more adversarial members, knowing full well that all members are the body of Christ.

Informed

“Now if the foot should say, ‘Because I am not a hand, I do not belong to the body,’ it would not for that reason stop being part of the body” (1 Corinthians 12:15).

There is real wisdom in knowing one’s strengths and limits. There is real temptation for me to launch into the importance of gathering data, and I would love to expose the horrors of ignorance and pride... but I can’t. I am just one part of the body, I know my strengths and weaknesses. I have some information to share, wisdom to convey, and certain competencies. I am also dependent on the wisdom, experience and competencies of others, especially

those who differ greatly from me. Alain de Botton is a prime example. I have referred to him as my favorite atheist, though truly, he is easy to NOT like. De Botton makes sweeping statements and gross assumptions, he proof-texts from the canon of history’s greatest thinkers only to support his personal opinions, and he presents these opinions (with charm and humor) as infallible facts. In this process, it stands to reason that de Botton might offend any critical thinker, which he does. In terms of faith, he is that part of the body which says, “I do not belong” yet he has a deep respect for organized religion, he wrote a book highlighting the many benefits of religion... and he does belong! My faith is more informed because he is so brilliantly informed -and arrogant -and ignorant. When I encounter his... work (“scholarship” isn’t the right word) our thoughts dance, they don’t fight. He forces me out of my arrogance and ignorance, which therefore sets our body in motion to a universal rhythm, informed by grace and strength.

Reformed

“Are all apostles? Are all prophets? Are all teachers? Do all work miracles? Do all have gifts of healing? Do all speak in tongues? Do all interpret? Now eagerly desire the greater gifts. And yet I will show you the most excellent way” (1 Corinthians 12:29-31).

I wonder... what comes next?

This is the part, which is still unwritten. It is our blessing to write it together. Gracious God, free us from kyphosis and sing us a song that’s good for dancing.

Amen.

+Your Pastor, Jason Anderson



Join the
REFORMATION
CHALLENGE!

Last year Pastor Jason challenged us to participate in the “Reformation Challenge” in commemoration of the Reformation’s 500th anniversary year.

There are still 6 weeks left to participate - the readings can be found on the back of the calendar (on the table in the atrium), on the church website at www.trinity-lutheran.ab.ca or on Trinity’s facebook page at www.facebook.com/trinitylutheranedmonton . To make it even easier to participate, the facebook page contains the full text of all the readings with new readings appearing daily (well, almost daily sometimes).

Thoughts from Across the Lane

By Nowlane Milner

As a novice student of Martin Luther and the foundation of the Lutheran faith I am the first to admit I need to learn more about the man. While at Church a few weeks ago, I was talking to Betty Rost as she was preparing to display the many books that Trinity Church Library has on Martin Luther.

Martin Luther was born on November 10th 1483 in Eisleben (Germany) then part of the Great Holy Roman Empire. Martin's parents Hans and Margarethe Luther had been farmers till they acquired a smelt mine; which enabled them to send Luther to the best school in the area where he excelled. He enrolled into law school in accordance with his father's wishes. After Luther he was nearly struck by lightning during a thunderstorm, he decided to leave his studies of law to become a monk and devote himself to God. It took him two weeks to get his affairs in order whereupon he entered the Augustinian Cloister in Erfurt in 1505; the monastic life was very difficult. Two years later Luther was ordained into the priesthood, and began to teach theology at the University of Wittenberg. Several years later, Luther made the journey to the head of the Roman Church after walking for 22 days of meditation and prayer. Once there Luther became disillusioned with the selling of "Salvation" through indulgences. When he got back to Wittenberg, Luther sat and wrote his 95 theses that same day. That evening he nailed it to Castle Church door, as a way to start a private dialogue with the Church. The Theses were taken and printed on the Gutenberg printing press and within two months, it was widely copied for the general public all over Europe. This was done without Luther's acknowledgement, causing turmoil throughout the country. Pope Leo the 10th, to put it mildly, was angered and placed Luther on trial for heresy. The verdict was undecided as they could not find enough proof. Fearing for his life Luther went into exile in the Wartburg Castle where he lived for about year, battling depression and hallucinations of the devil. Luther spent most of his time translating the New Testament of the Bible into German from Latin, so that all Germans could read the True word of God. Then in 1534 his books were translated once again into English.

Luther continued his ministry and became the first to use the new mass media of the press to publish his sermons and the many books he wrote. Then in 1525, Luther married Katharina Von Bore who was 16 years his junior, taking up residence in the former "The Black Cloister" where they were blessed with 6 children. On his trip back to Eisleben, Luther with failing health, had a massive heart attack and died at the age of 62.

He is buried in the Castle Church in Wittenberg Germany, beneath the pulpit.

Even after Luther nailed his Theses to Castle Church door, we find that like Luther, we still face many of the same problems of the 16th century, here in the 21st century, like depression, mental illness, loneliness. We can't turn on the news without hearing about some form of child abuse, or hearing how they were able to survive to tell their story of healing. Comforting those who have been

plagued with a deadly illness we wonder why some live and other die, as we pray for God's comfort to those who die before their time. There are those who are placed or go into exile because of threats on their lives, when all they want is peace in this world. Wars are started over land boundaries, or religious differences, there are even those who believe that a dictatorship is a call for civil war. Anti-Semitism and other prejudices against those of a different race, religion, or for those who don't conform to your personal life style, are also rampant.

Martin Luther's faith took him through all these battle, with strength and courage to stand up for God's truth and though his teaching of the Apostles Creed, the Lord's Prayer, and the two Holy Sacraments, we can be sure no matter what happens in our daily lives, we can trust in God to help us through our many problems.

Martin Luther is teaching me what it means to be a Lutheran. God brought me to Trinity by letting me feel His Love at work here in this Church. The harmony of this community is present every time you open the door as God works in each member to give witness as we teach each other about being a Lutheran.

I'm still a novice student even after 10 years; I have learned so many lesson over the years though God's words, as Martian Luther Taught me to be a better Lutheran. It takes a lot of faith in trusting Gods love, trust in friend to help guide me. I have found peace and joy mixed with problems that I've found courage to face.

Reference material: Here I Stand a Life of Martin Luther by Roland H. Bainton wikipedia.org/wiki/Martin_Luther Luther Small Catechism with explanation

Reprinted from Trinity Team—December 2007

Bishop's Message

September 2017 Message for Congregations and Lay and Rostered Leaders

Dear Sisters and Brothers in Christ –

With you I have been greatly disturbed by the recent events in Charlottesville.

Plainly and without question, both the hatred and prejudice expressed in Charlottesville and the attack on counter-protesters are murderous acts. There is no way in which to justify behavior of this kind as even remotely "Christian." Indeed, the rhetoric of this group is reminiscent of the manipulation of the Gospel by Adolf Hitler and his inner circle.

Let's not kid ourselves. Charlottesville is not so far from Alberta and the Territories. Here we know, too, of racism and prejudice, of hatred and discrimination of many sorts.

I was particularly moved by the quiet witness of the rostered and lay leaders, indeed, of the faith community's response. I was moved to tears as a group of clergy walked arm-in-arm into the very center of the storm, so to speak, delaying entry to a park as they stood, sang, and

...see Bishop's message - page 6

Called into Worship

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

Upcoming Worship Opportunities

9:30AM every Sunday: German language worship

11:00AM Every Sunday: English language worship

*Sunday School is held each Sunday during the 11 am (English) service unless otherwise stated.

September 24: German Sunday School (Kinderkirche) at 9:30AM service

October 8: Thanksgiving Sunday

October 22: German Sunday School (Kinderkirche) at 9:30AM service

October: 29: Reformation Sunday with special Inter-faith Reformation Service

Saturday November 4; late afternoon – early evening (time tbd) St. Martin's Day Lantern Walkabout

November 5: All Saints and Confirmation Sunday

November 26: German Sunday School (Kinderkirche) at 9:30AM service

December 3: First Sunday in Advent and Advent Fair

December 17: Third Sunday in Advent, with Christmas Pageant

All are welcome!



**Pray with us
for Peace
Wednesdays
12:15–12:45pm
*All are welcome.***

Prayers for Peace will begin on Wednesday, September 20 and continue every Wednesday to November 15 from 12:15 to 12:45 pm. They take place in the Sanctuary. We are usually a small group anywhere from 2 to 5 people. More are always welcome! Both personal prayers and prayers for the world are spoken. However, you do not need to verbalize a prayer, your presence in the group is a prayer in itself. And the Prayers HELP, this is why we are continuing practice. God listens when the people pray.

Peace be with you. Andrea and Barb

Special Thank You to our Summer Musicians

Trinity would like to extend a special Thank You to the following musicians who came to Trinity this summer to share special music in the services. We thank God for your gift of music. Thank you to:

- Our bluegrass musicians + singers: and to Stephanie Mattingly for making this happen (see article in this issue)
- Oriana Campbell
- Mya Colwell
- Anika Guillaume
- Emi Gusdal
- Christina + Marcus Kant
- Rod Precht
- Caris Rinas
- Frank Thede
- Matt Vriend

And an extra special thank you to Cherie Larson for using all of her contacts and talents to arrange for, rehearse with and accompany the musicians.

St. John's Lutheran Church 500 year Reformation Events:

- Sunday, Oct 1, 2 pm - Fall concert by Männerchor Liederkrantz (<http://www.liederkrantz.ca/newsandevents/2017/8/27/mark-you-calendars-for-fall-concert>)
- Sunday, Oct 8, - Playmobil Reformation Scenario on display between the 9 am German and 11 am English services (<http://stjohnsluth.ca/worship.html>)

Called into Worship

Blue Grass Sunday

I recently organized the second annual Bluegrass Sunday for Trinity Lutheran Church. This is a service that is special to me because the Bluegrass style has its origins in my home state of Kentucky. I truly appreciate this congregation's enthusiastic support of the service, the work and generosity of Trinity's choir and music ministry, and the enriching participation of guest musicians. I hope our Trinity



members and visitors were able to come away from the service feeling energized. I'd like to share a bit about what this service and Bluegrass music mean to me.

Bluegrass music arose from the descendants of British immigrants to a rural region of the Southeastern US near the Appalachian mountain range. Eastern Kentucky and West Virginia constitute the center of this loosely defined region called Appalachia. The influence of Irish reels and Scottish ballads is apparent in Bluegrass, and these British sounds set it apart

from the country music genre. As the style evolved it picked up influences from Negro spirituals and, later, jazz music. My own background is in vocal and choral music, so arrangements of Bluegrass tunes featuring choirs have been my focus for the two Bluegrass Sundays Trinity has hosted. A true Bluegrass band would typically include a mandolin, fiddle (a staple of Irish reels), guitar, banjo, and string bass. In the future, I hope to grow our tradition of an annual Bluegrass service and incorporate more instrumental music.

Folk music, in general, embraces



the participation of musicians at any skill level. Simple and versatile chords can be learned quickly on many folk instruments, and they frame the harmonies that are the basis for countless tunes. As a player's skill increases, layers of melody can be added for complexity and musical interest. Bluegrass music has always exemplified this welcoming atmosphere for the untrained musician, just as the church welcomes those new to spiritual practice.

At my former church in Kentucky there was a poster on the wall of the choir room of a mouse holding a music folder and singing its heart out beside the large shoes of the



people in the choir. I loved this poster because the implication was that no matter how small the voice, in the setting of a church choir, it is valued and appreciated. We are called in Psalm 100 to "make a joyful noise unto the Lord," and we should reflect on the wording in this translation of the Psalm: make a *joyful noise*. First, the word *joyful* places the focus of the quality of the sound in the heart of the singer, not in the ear of the listener. In this sense church music is an internal spiritual meditation and not a performance. It is the *joyful* nature of our noises that give them spiritual significance. The word *noise*, not sound or sonority, implies that whatever sound is native to your instrument, your Sacred Harp, is the sound that should be produced, whether that is the squeak of a choir mouse, or the resonant tones of a trained singer. If you can make a noise with joy in your heart, it is a fit instrument for praise and worship. Thank you all for allowing me to share with you a style of music that puts joy in my heart.

Peace,

Stephanie Mattingly

Editor's note: Blue grass Sunday next summer: July 22, 2018



A Few Thoughts on Martin Luther

In 2007 as a theology major at The Kings University College I completed a directed studies course titled: A Brief Introduction to Martin Luther. There were several key aspects to Luther that my professor and I identified as important to focus on: his biography, several of his early treatises, several biblical commentaries, and a couple of commentaries about Luther and his works. It was an interesting and enlightening journey. Particularly striking at that time was Luther's understanding of the central importance of the Bible, and its place in our lives.

To begin, there is so much that can be and has been said and written about the life and works of Martin Luther it is almost hard to know where to start. Luther's personal history tells us much about the man and his struggles with the sense that he was deeply in need of God's forgiveness in his life, and about how church structures can help or hinder one's relationship with God. Luther would say: it is very important to examine what we believe and why we believe it. Luther came to place his trust in the five solas: Sola Scriptura (scripture alone), Sola Fide (faith alone), Sola Gratia (grace alone), Solus Christus (Christ alone), and Soli Deo Gloria (to the glory of God alone). These keys beliefs were inspired by Luther's reading of the Bible, and were focused on living the Word of God as a guide for daily living.

In the world that Martin Luther lived there were three guides that instructed people in how to live their lives: the Pope, the Roman Curia (or the Roman Catholic Church hierarchy), and the Bible – yet Luther found that the only one with actual authority was the Bible. He believed that the Bible contained all the instructions for daily life that a Christian needed. He began to believe that all people should have access to the words and teachings of Jesus Christ and God that are contained within the Bible. Further, Luther understood all people as having the right, and even the obligation, to read and study the Bible. This belief has had a lasting effect on the Lutheran church. In the Lutheran church it is possible to see, even today, the implications of this belief: our children go to Sunday school to learn the stories and words of God, in grade 3 each child is given a Bible of their own as a gift from the congregation, our teenagers are sent to confirmation classes to learn about and explore their faith, and our church holds regular Bible studies for anyone interested in participating.

Martin Luther was a man who never wanted to start his own church, but his revolutionary understanding of God's limitless grace for all people changed the world. After 500 years the effects of Martin Luther on the world are still visible. There are very few similarities between the life which Luther lived and the one that is lived by most Lutherans today yet his teachings and system of thought continue to influence us to this day.

Though Martin Luther wrote many sermons, letters, and treatises, one of his key gifts to believers was to give them the sacred texts in their own languages as guides for daily living. This has been a lasting and wonderful gift for Christians over the last 500 years! As believers, in our cur-

rent pluralist society, it is important for us to be able to identify what we believe and why we believe it. Luther gave each of us the key tool to do so – the Bible. All believers benefit from having the Bible in their own languages, thus insuring we have the option, and ability, to participate in conversations about God, Jesus Christ, the Spirit and our faith. Hopefully Luther's understanding of the importance of knowing the stories of God will also inspire people to read their Bibles in search of the answers for how to live a life that is modeled after Christ.

Edited by Rev. Anna Thede, September 2017

Bishop's Message from page 3

kneeled. Others formed a wall of silent testimony, or offered water to the parched, or provided pastoral care to those seeking comfort and support.

How might we respond?

- Condemn actions of this kind without qualification.
- Do what we can to foster a climate in which such actions face collective resistance and condemnation.
- Continue to learn, listen and educate ourselves.
- Recognize the places where healing has yet to take root and strive do what we can to foster progress.
- Practice personal vigilance that opens our lives to the work of the Holy Spirit in places where our own attitudes and prejudices remain unredeemed.
- Stand alongside our brothers and sisters.
- Contradict, at every turn, the efforts of these groups to wrap their behavior in the mantle of the Church.

And yes, we need to pray:

“O God, you made us in your own image and redeemed us through Jesus your Son: Look with compassion on the whole human family; take away the arrogance and hatred which infect our hearts; break down the walls that separate us; unite us in bonds of love; and work through our struggle and confusion to accomplish your purposes on earth; that, in your good time, all nations and races may serve you in harmony around your heavenly throne; through Jesus Christ our Lord. Amen.”

(A prayer I shared recently via Facebook and written by The Rev. Dr. Scott Sharmon, currently interfaith chaplain at the University of Alberta and also the Anglican Diocese of Edmonton's ecumenical officer, who has been named as the Anglican Church of Canada's animator for ecumenical and interfaith relations beginning September 1.)

In Christ Jesus –

Shalom,

+Bishop Larry Kochendorfer

(with thanks in part to www.patheos.com “8 Things We Can — and Should Do — in Response to Charlottesville” August 13, 2017 by [Frederick Schmidt](#))

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

Faith and Politics

By Andrea Wilhelm

Next month there's an election in Edmonton. A number of citizens have decided to run for mayor, city councilor, or school trustee, and have started campaigning for our votes. This brings up the question: When we vote – or run for office – does that have anything to do with our faith? What's the connection between politics and faith?

For me, to be honest, the two are inseparable. This has perhaps to do with my understanding of politics. For me, „politics“ is not just elections, politicians, and parties. That is part of politics, yes. But for me politics is also the relationship between men and women, parents and children, neighbour and neighbour, neighbour and stranger, between me and nature, my health, my food, my education, my work, money, living quarters, my safety, and so on. „Politics“ comes from the Greek word „polis,“ which means „city“, and literally means „the affairs of cities.“ Wikipedia defines politics as „the process of making decisions applying to all members of [a] group.“ That group can be a city or country, but it can also be a neighbourhood, a company, a church or yes, even a family. And then, since I am affected by how decisions are made in all of these groups, everything is politics.

Let's take the example of food. How does it get decided who cooks supper tonight? In my house, that is a negotiation between me and my husband (who has time? who has an idea? and so on). I am grateful that I live in a family and society where it's not automatically me. And I am grateful that although in both of our parent's families the women are the cooks (other than barbecuing), my husband and I were able to grow up hearing about different ideas and making our own choices.

Staying with the example of food, where does my supper come from? At this time of year, much of mine comes from our yard. I live in a city where there are no rules against growing food in my yard, even my front yard, and where many homes do have yards. My city also actively supports community gardens. This means that even people without yards can grow food (and there are a number of such people in Trinity Community Garden). In the winter and spring, much of my food comes from the grocery store. But think about these questions: How far is the closest grocery store to your home? Do you need a car to get there? Our city is involved in how accessible grocery stores are, because it makes decisions about bike lanes, where bus and LRT lines go, how frequent the service is, how much it costs. It gives out development and business permits, and decides on the zoning of land as residential or another type. It can use various incentives to attract grocery stores or farmers markets to a certain area. It has in the past, unfortunately, sometimes entered restrictive covenants with Safeway which prevent competitors from using certain properties for a grocery store. Some of Edmonton's „food deserts“ exist because Safeway has left these properties and they cannot be used for another store until the restrictive covenant has expired (<http://www.edmontonsun.com/2014/05/15/edmonton-grocery-store-options-to-remain-scarce-for-some>).

I could take the food example even further: Who decides what food is sold, how much it costs, and how food is labeled (for example, we do not have GMO labeling in Canada)? How does the way my food is produced impact the people involved, and the environment? The answers have to do with everything from international trade deals to Health Canada regulations and agricultural policies.

I have discussed the food example at some length to show that everything is politics. How decisions are made at levels from global to family politics impact my food. And certainly what the city of Edmonton does impacts my food. I could make the same argument for the other areas of my life.

Now, how does faith connect to this? Simply, faith for me is (I hope) the foundation for my decision-making. For example,

food – like everything good – fundamentally comes from God, who made the earth and gives us sun and rain. Moreover, Jesus fed thousands and taught us to pray, „give us today our daily bread.“ So maybe I want to try and „get“ food in ways that honours the creator, protects creation's ability to produce food, and supports access to food for all. One way in which I have come to try and do this is by growing organic food myself, and giving some



of it away. Another way was by being involved in founding Trinity Community Garden. There are many other ways; I'm curious about yours!

So, where I have the power to be involved in decisions, I hope that my faith guides those decisions. And I hope the same is true for other decision-makers as well. For example, if we take „give us today our daily bread“ seriously, then perhaps city decisions such as bus lines, land use (zoning) and grocery store contracts should ensure all people have good access to quality and affordable food.

Of course, then, when an election comes around, I get informed about the candidates and what values guide their decisions and platform. Values of justice, honesty, care and love for all, respect for creation? You get the idea. I may even talk or write to candidates, or if there is one that I think is really good, I may help in their campaign. I also understand and support that people of faith can be called to serve God by running for office. And if people in power do stuff that I think clearly hurts others, I may act: Talk to them, attend public hearings, speak out, go to a demonstration, and so on.

For me it's all one. Faith, politics, life, there is no separation. In all areas I pray, „your kingdom come, your will be done,“ and try to act accordingly.

For information on the upcoming municipal election, please go here:

Wards and voting stations: https://www.edmonton.ca/city_government/edmonton-elections.aspx

Candidates: <http://daveberta.ca/edmonton-election/>

Candidate forums: https://www.edmonton.ca/city_government/municipal_elections/candidate-forums.aspx

Election date is Oct. 16.

The Wider Community



MEDIEVAL FEAST
SAT OCT 21, 6 p.m.
TRINITY LUTHERAN CHURCH, 10014 - 81 AVE

Join us for an experiential feast full of fun and games, with some real history and some misconceptions. Come dressed as a lord or lady, peasant or... dragon. Enjoy special music and guest Dr. Rev. Gordon Jensen from Lutheran Theological Seminary.

Cost: \$10. Proceeds support the 2018 National Youth Gathering. With other fund raising opportunities throughout the evening. Please bring friends and family (no swords).

Mark your calendars:

- October 8: Thanksgiving Sunday
- Saturday October 21, 6PM: Medieval Feast
- October: 29: Reformation Sunday with special Interfaith Reformation Service
- Saturday November 4: late afternoon – early evening (time tbd) St. Martin's Day Lantern Walkabout
- November 5: All Saints and Confirmation Sunday
- December 3: First Sunday in Advent and Advent Fair
- December 17: Third Sunday in Advent, with Christmas Pageant

All are welcome!

October 21: Medieval Feast: This dinner is an educational and playful step back in time. Historian, theologian and Luther scholar Prof. Gordon Jensen will be our guest and presenter. Bring a friend or neighbour to this community event, and come dressed as a lord, or lady or lowly peasant. Proceeds go to supporting the youth's trip to the 2018 national youth gathering.

The Trinity Team is a publication of Trinity Evangelical Lutheran Church, Edmonton, Alberta. The Team is published 3-4 times a year - in August, in December, in February, and in 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:

Office@Trinity-Lutheran.ab.ca or drop them off at the church office - Attn: Trinity Team

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