



# Trinity Team

Trinity Evangelical Lutheran Church  
10014 81 Avenue  
Edmonton, AB T6E 1W8  
Phone: (780) 433 1604  
Email: trinityedmonton@uniserve.com  
Website: www.trinity-lutheran.ab.ca

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## Rooted and Renewed

*"So then, just as you received Christ Jesus as Lord, continue to live your lives in him, rooted and built up in him, strengthened in the faith as you were taught, and overflowing with thankfulness."*

*Colossians 2:6-7*

Dear Members and Friends of Trinity Lutheran Church:

Naturally, the theme for this anniversary edition of the TEAM, *Rooted and Renewed*, makes me think of trees. As you read this article, some of the leaves on the trees in our city may have started to yellow and some will have begun their tumble to the ground into the annual cycle of decay and renewal, as they provide nutrients to the roots for the very trees they came from. That is the wonder of the natural cycle of the seasons. Roots and leaves are tied together in this cycle of renewal as the trees grow, or are (in the case of many domestic trees) pruned and trimmed.

The church is like a tree, or like a forest of trees. The individual believer is often compared in the Bible with a palm or cedar or olive tree. Jesus talked about himself as the vine and the believers as the branches. We also have hymns in our repertoire that talk about the cross as the "tree of life".

Trees go through different stages, from seed to seedling to the fruit stage, to maturity, to old age, and in some cases to very old age. Some of the olive trees in Jerusalem are estimated to have been around when Jesus prayed in the

garden Gethsemane. But eventually every tree dies, meaning it returns to the soil, decays and is absorbed into the plants that grow in its place. Or else the tree is used to make something: firewood for the camp site, polished floor boards for the church sanctuary, or - - - a cross for Jesus.

What does it mean to be rooted in Christ Jesus? It means to believe and trust that we have life from him, we depend on him like branches on a tree. We need to remain connected to him, strongly connected through prayer and listening to His Word, through sharing

his meal and by returning to the water of our baptism often. It means trusting that when things are good, it is because of Him. When things are growing in our lives, in the church, in our relationships, it's a sign that spring and summer has arrived. And when things are not so hopeful, when our hearts feel cold, relationships come apart, or members "fall" like leaves from a tree, then it's a sign that fall and winter is upon us. But no matter what the season, we can trust that we are connected to the tree of life, to Jesus, who died on the cross, but who rose triumphant on Easter, bringing us eternal life. Every fall and winter bears the promise of spring and summer. Every death and all decay contain the seed of life and renewal. That's the power of the tree of life, of Jesus' death and resurrection. Rooted in the cross of Christ, we await the renewal of the world, of the church, and of our own selves.

But I am like an olive tree  
flourishing in the house of God;  
I trust in God's unfailing love  
for ever and ever.  
*Psalms 52:8*

ships come apart, or members "fall" like leaves from a tree, then it's a sign that fall and winter is upon us. But no matter what the season, we can trust that we are connected to the tree of life, to Jesus, who died on the cross, but who rose triumphant on Easter, bringing us eternal life. Every fall and winter bears the promise of spring and summer. Every death and all decay contain the seed of life and renewal. That's the power of the tree of life, of Jesus' death and resurrection. Rooted in the cross of Christ, we await the renewal of the world, of the church, and of our own selves.

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**Good Old Fashioned BBQ**

Trinity Ex. Lutheran Church  
110th Anniversary  
Sunday, Oct. 21, 2012  
5:00 pm  
\$15 each  
\$5 for children over 12 years  
Come dressed in vintage fashion, if possible  
Prize for best costume

**Renewed** (Continued from page 1)

To be renewed means different things to different people, as you will find out when you read on in this issue of the TEAM. Clearly, many feel that it is time to look beyond our comfortable spaces, to think beyond our old ideas, to reach out beyond our familiar group of acquaintances, and to step beyond our traditional boundaries. Michael Poellet spoke last spring at Trinity about evangelism as “guesting”, in contrast to “hosting”, which is how we often define it. Evangelism, the spreading of the seed of the Word about God’s love in Christ, happens when we invite ourselves into the lives of others, when we give others the opportunity to host us, to be gracious, to welcome us. That’s what Jesus did when he called Zacchaeus down from the sycamore tree. “I must stay at your house today”, Jesus said to him. And that led to the tax-collector’s conversion from a worshiper of wealth to a follower of Jesus. So on the one hand, Evangelism means to welcome people into our community and show hospitality in our beautiful building. On the other hand, it means to go out and be guests, be involved in the lives of our neighbors, whether they are rich like Zacchaeus, living in a nice new condo, or poor like Lazarus, sleeping under the bushes at our door.

So with this anniversary let us celebrate our roots, and let us remember that the purpose of roots is to branch out

with the opportunities we are shown to bring the life of Christ to those around us. Whether it’s striking up a conversation with a visitor after worship in our beautiful sanctuary, or talking to a stranger on Whyte Avenue when we go for lunch afterwards. Whether it is calling on a member of our congregation or taking our seat on a planning committee for our neighborhood. Whether it is sharing the ripe tomatoes from our community garden with customers of the food bank, or asking a homeless man to help pull the weeds, there are many opportunities for us to be “in mission for others”. As there are many occasions for us to “overflow with thankfulness”. Thanksgiving is the fruit of the Spirit we can produce at all times, especially in a year celebrating 110 years of existence as a congregation. And even at other times, even during winter, because trees do grow in the winter too. Those are the dark rings in the trunk, and they are what make the wood strong.

No matter what the season, let us “continue to live our lives in him, rooted and built up in him, strengthened in the faith as we were taught, and overflowing with thankfulness.”

Yours, in Christ,

Pastor Markus

## Bishop’s Message for September 2012

I was making last minute preparations for worship. It was a Sunday morning - 9:02 am. August 23, 2009.

I heard the motion detector buzzer ring and I knew someone had arrived for worship. His name was Kyle. He was visiting from Toronto he said and would only be in Edmonton for a few days. He was a Lutheran, born in Norway, *moved* to Canada when he was a child he said. Ascension was near where he was staying - and it was a Lutheran congregation. We visited for several minutes. He wandered into the sanctuary. I eventually joined him.

He was sitting at the edge of the pews - in the center aisle. And across the aisle another man was sitting - he and Kyle were talking - visiting. I approached, introduced myself - the second man's name was Glen. He was rough looking, dried blood caked his left hand - conversation began - I asked Glen if he had met Kyle. "No," Kyle said, "Glen was just sitting here when I came in." We talked some more - I learned more about Kyle - and about Glen. I excused myself after several minutes - a bit more to do before worship.

The stranger among us.

Just prior to worship Kyle re-entered the sanctuary - he had left the building for a few minutes - and he walked down the aisle to the altar - he looked up at the cross - he put his hand over his heart - he bowed respectfully - and he left.

My eyes filled with tears. The stranger among us.

Glen had made his way over to the choir loft - near to the piano. He visited with that morning's chief musician who was leading our congregational song. He worshipped from the choir loft. The pianist provided him with a bulletin - I found a hymnbook, opened it to the hymn and shared the hymnbook with him.

And during the gathering of the tithes and offerings while I stood facing the altar - I could hear Glen's pocket jingle with coins as he reached in to gather all that he had - I suspect - and he placed his offering in the basket.

My eyes filled with tears. The stranger among us.

God teaching me - humbling me - through Kyle's respectful presence. God teaching me - humbling me - through Glen's generous giving.

I worshipped with heartfelt thanks August 23. The stranger indeed - brothers in Christ: Kyle, Glen - and Larry.

*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,

# Thoughts from Across the Lane

*By Nowlane Milner*

**The Foundation of a Church and the Building of a Community:** As I began my journey back in time to the year 1902 and the foundation of Trinity Evangelical Lutheran Church, I became overwhelmed by the amount of information available. I needed to set some parameters on what I wanted to write about. I started by looking at the deeds and certificates of ownership (land titles) of the time. There was so much information on lot numbers, and some had descriptions of the land and others information on a law firm from Winnipeg who conducted the sale. My brain felt like an explosion of more questions and very few answers. What I did discover may surprise you as it did me.

To learn more about the Trinity Church, I needed to learn more about Old Strathcona to help me in my research. I want to take you back a little further than 1902 to a place called C&E Station (Calgary and Edmonton South Railway Station) in 1891. In the mid-summer of that year, several new buildings were being built for a new town site. An engineer shed, a wood and coal shed and a new hotel were built on the west side of the tracks. By August of that year the first 20 passengers arrived and they began to build tents, wood frame homes and even a tee-pee to live in.

By the next year the Methodists and the Presbyterians shared an unfinished room in the C&E Hotel (Strathcona Hotel) for its church services. The Methodists were the first to build a wood structure church, opening its doors in September 1892 (located at the current address 10436 80 Avenue) and closing in 1939. The Presbyterians had land donated by the C&E railway to build its first church in 1894, and by 1895 the First Baptist Church was established.

The Anglicans also felt a need for their growing congregation. They held services in the waiting room of the railway station, then moved into the first school house built in 1892. (The South Edmonton district number 216 located at 10512/16 Whyte Avenue offered free education by the district, which was funded by a land tax of an average \$15.00 per acre.) Whyte Avenue is named for Sir William Whyte, the general superintendent of the CPR (Canadian Pacific Railway) western division 1886 and the company's second vice-president. Finally in 1893 they were able to move into their own church. The Holy Trinity Anglican Church was built at the corner of 81 Avenue and 100 Street on land that had been donated by the C&E town-site company. (This from the information I could find. Its location may have been the Trinity church parking lot or on part of the road of the time). At the turn of the century "1900" the wood framed church was moved onto land donated by Fred Sach at 101<sup>st</sup> Street and 83<sup>rd</sup> Avenue (its current location). It was at this time that the local improvement board was formed and a tax of \$8.00 levied on each

quarter section. This is when they began to fix and open roads; you could work off your taxes by working for \$2.00 a day from 7:00 am till 6:00 pm. Most settlers took advantage of this to "kill two birds with one stone". Pay your taxes and improve the roads at the same time.

In 1895 Pastor Ferdinand Pempiet, a pioneer missionary born in Lithuania in 1863, decided to come to Canada in 1890 to serve as a Lutheran Minister. Pastor Pempiet began to serve the settlers around Lutherhort (Ellerslie area), holding his first services in the homes of the settlers. In 1898 he accepted a call to St. Paul's Lutheran Church in Lutherhort (Ellerslie). Many of the settlers from Strathcona community would travel the 9 miles each direction for their services in German and taking their communion and having their children baptized. When the weather was harsh and travel was difficult, they would meet in one of the homes in the Strathcona community. Pastor Pempiet was also one of the founding members of the German Evangelical Lutheran Synod of Manitoba and Northwest Territories. Pastor Pempiet served St Paul's until September of 1901, when he took on a new German parish in Vernon, British Columbia.

Then with the arrival of Pastor Johan Hensen to St. Paul's Church (Ellerslie), Pastor Hensen traveled to the newly elected town of Strathcona (1899) every second Sunday for services. He kept records of the baptisms, confirmations and communions, registering all who attended. He would share in conversation with many members of the Strathcona German Community, and a plan was being formed for a new church instead having to meet in the home of Mr. August Schlender (born in 1858 in Germany) who until Pastor Hensen's arrival was a lay pioneer. Mr. A. Schlender recorded the baptisms in his home, and he and his wife Karolina Kueger (1857 -1947) acted as godparents to 3 children. Mr. Schlender opened a meat packing plant on Whyte Avenue. Then in 1912 he moved his family to Looma District where he and his family homesteaded.

Mr. Robert Ochsner, having established a brewing company under the name "South Edmonton Lager and Brewing Company" in 1895, was one of the leaders within the community and a devoted Lutheran and active member of Trinity Lutheran Church. He was one of the twenty-three in Strathcona to have a telephone in 1902.

John Vogel was the son of a butcher. The family moved to Canada in 1887 working for the family business. The family was the first to open a butcher shop on Whyte Avenue: Vogel Meats and packing company LTD (specializing in hogs/ pork that had been shipped from Toronto, Ontario). In later years his brother Wilhelm sold it to Pat Burns located alongside the EY&P rail line

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(Edmonton Yukon and Pacific Railway) in the Mill Creek ravine. The Vogels were active members of the Orange Lodge (a social club members only) and Trinity Lutheran Church.

Mr. August Schlender, Mr. Robert Ochsner, Mr. John Vogel, Mr. Friederich Buhrer, and Mr. Gottlieb Braun (unfortunately no information is known about Mr. Buhrer and Mr. Braun)) became the first trustees of the Trinitatiskirche Evangelische Lutherische Kirche (Trinity Evangelical Lutheran Church). Each of these men took a great personal risk and bought 4 lots and built the first organized Lutheran church in the town of Strathcona. The title of the land was not given to them until December 1902; 5 ½ months after the dedication of Church took place June 22, 1902.

The newly erected wood framed building measured 40x28 feet with a 60 foot steeple, the front doors facing east to allow the morning sun to shine through. Everyone had gathered by 10:00 am and the festive procession began outside the church. An estimate of 300-400 people had come from the surrounding area. Pastor Hansen started the dedication following the order of service of the German hymnal (Kirchweihe, pages 295-297). When the blessing of the building was completed, Pastor Beer handed over the key. Pastor Hansen opened the doors and he was followed by Pastor Beer, Pastor Runge from Spruce Grove, Pastor Linge from Bruderheim and Pastor Bredlow from Wetaskiwin (these were the men who made up the synod) and the congregation began to enter this new church for the first time.

Seeing the large chairs and benches, they began to take their seats and looked around at the plaster on the ceiling and the wood covering the walls and the beautiful carpet that fit perfectly around the altar. Some of them may have noticed that the light and the crucifix had not yet been placed nor the completion of a church altar: but massive floral arrangements had been placed to replace the missing items. (I don't think many of the guests really noticed with the excitement of the day.) Each of the three windows had a three point arch. There was a balcony at the lower end of the church for a pump organ built in a simple style; just above the organ a canopy had been erected. The pump organ itself was a gift from Mr. Wilhelm Ochsner. Because of the size of the organ it could not be placed in the corner, it had to be placed in the middle of the men's side of the church. Which means that the church altar would have to be placed in the middle on the women's side of the church. Once everyone had taken their seat Mrs. Bennet, who was the wife of the Chief Immigration Officer (she once lived in Heidelberg, Germany, and took 3 years of residential high school before coming back to Canada), began to play and the voices of the congregation filled the air and their spirits soared throughout the church. The sermon was from Mark 1:14-15 with the under title "What This Day Says to Us". It was done in two parts; the first was "The time is

filled and the kingdom of God is near", and the second part was "Repent and believe in the good news." As the morning service ended everyone gathered in front of Trinitatiskirche Evangelische Lutherische Kirche (Trinity Evangelical Lutheran Church) to take the official photo (this was taken around noon).

The afternoon service began at 3:00 pm with Pastor Runge preaching on Psalms 84:2-5 and Pastor Hansen speaking on Ephesians 2:19-22, with both pastors encouraging members to be faithful growing in their faith. "May the peace of the Lord be with you all." This service had more women than men in attendance, where the morning services had more men than women, with another estimation of 3-4 hundred, Pastor Beer noted in his report. He also estimated that there were about 100-150 in attendance for the English service, even with the poor road conditions due to the recent rainfall, making many of the roads at the time impassable, becoming instant lakes. Pastor Beer concluded his report by writing "I look back on this day of church dedication as a day of unspoiled joy. I look back with hope that our Lord God did spread seeds of blessing which have the prospect of a harvest of blessing, even though there may be some difficulties on the way which may slow down or hinder a quick and happy growth of congregational life."

By the end of the day, with all collections and the pledges counted, the total was \$244.40, plus with earlier fundraising and pledges coming in just under a \$1000.00, which could be used for the building fund. The remainder of the \$2000.00 needed was covered by a \$1000.00 loan at 9% interest. Many of the English residents showed a lot of interest in the undertaking of the Germans and donated large amounts of money. Mr. W. Ochsner added his support to the church by paying for a beautiful pulpit and a cash donation (between \$50.00 - \$100.00).

The next morning, on June 23<sup>rd</sup> 1902, Pastor Beer chaired the meeting along with the 4 other pastors and 12 others. (Also at that meeting was the builder Wilhelm Dietz, he was not expected to attend.) They had drafted the congregational constitution, reading every paragraph over and making insignificant changes here and there. As a business owner Mr. W. Ochsner had been a part of every change that was made that day as they voted on every item that changed (Pastor Beer had written in his report of the signing of the congregational constitution). In all, 8 men had signed the minutes and 18 had signed the constitution. All the men were from the Strathcona area (none of the pastors signed).

When a person signed a pledge they were held accountable for that amount of money. Considering that the average male would be paid around \$18.00 a month and \$15.00 dollars went towards room and board, that only left \$3.00 for personal spending. With 10% going to the pledge (30 cents) he would only have \$2.70 for the next month. Each day began at 7:00 am till 6:00 pm and during the summer

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months a person could work an extra couple of hours. A Mr. F. Dreger, who worked for O'Brian Lumber yard in 1902, wrote about growing up in the Old Strathcona area. With O'Brian Lumber yard the only one of the time, I'm almost sure that is where the lumber came from to build the first Trinity church. Also Trinity Church is the only church that I had discovered that is still on the original land holding. We are still one third of a mile from the original railway station.

On a personal note, this project has been one that I will treasure always. I had become so emotionally attached to the people and the events of 1902 from the very beginning. As I began to learn about one person, that would lead to another, and so on; but each one of our community ancestors taught me about themselves and their spiritual devotion to God. I was humbled and grateful for them taking that leap of faith to build this church home we call Trinity Church. Over the last couple of months (May 27<sup>th</sup> - July 13, when the first funeral was held in the renovated sanctuary), seeing over 100 volunteers coming and working to help renovate the sanctuary, I saw the spirit of our earlier settlers working just as hard and they too were building friendship and fellowship as they worked and ate together every day till it was completed. I wanted to write about the foundation and the building of a community here at Trinity Church and to look at our history in a new light. In some ways it was the easiest and the hardest thing I've ever written; the words had all been written for me. I wanted to bring it alive and make sure that I didn't make a mistake on any of the events that we at Trinity find so important to our history. For this our 110th anniversary we made a display board that you can view in the atrium, showing our very beginning here at Trinity Lutheran Church. Please take time to stop and have a look, and if you don't have a copy of the book *Trinity Evangelical Lutheran Church 1902 – 2002. 100 Years In God's Service*, **the original price was \$45.00 and it is now on Sale for \$20.00. Please pick up a copy, it's an incredible resource on our history.**

I have had so many people to thank for their help that I hope that I haven't forgotten anyone. To the communication team for allowing me to follow my passion, to Caroline Lieffers at The Alberta Archives, Betty Rost, Hannah Noerenberg, Jean Whiting, Margarete Schwarz, Old Strathcona Foundation, Sharon Villettard, Ron Fishburne, William Thompson who spent months listening to me talk about this project and for editing he did for me, to the lady at the Stanley Milner Library who showed me where to find the resource material, and to Trudy Davis; each person gave me a lead in finding something I did not know before I started this journey back in May 2012.

Reference books and Resources: *Church Trinity Evangelical Lutheran 1902 – 2002. 100 Years In God's Service* by Trinity Lutheran Church; *Cultural history of German-Speaking community in Alberta 1882- 2000* by German- Canadian Association of Alberta, *A Most Diversified Character* by Mr. F. Dreger, *Old Strathcona before the Great Depression* by Tom Monto, *Strathcona Plaindealer* by Old Strathcona Foundation.

## "Rooted and Renewed"

### Reflections of our members

*I interviewed some long-standing and some recent members on the anniversary theme, Rooted and Renewed. Here are some of their thoughts. One person spoke in German and I left it that way but provided an English summary. - Andrea Wilhelm*

"I think churches are one of the places that people can be rooted. So much in life is impermanent; life itself is impermanent. But churches have this feeling that they have existed, and they always exist, and so belonging to a church, particularly one – for me this church, because I've been here my whole life, this is my home, my roots are here, my community is here, my sense of self is tied to here – it's quite wonderful. And so on the occasion of [this] anniversary, it's a time to celebrate what we've had and what we've done, but also to leave room for the working of the Spirit, which is where renewal comes, because without change and growth and continuation, things stagnate and die. God's church is one that is led by the Spirit and it has the power to change, power to adapt to what comes to it, to be open to all the people who seek admission to it, and to use the gifts of the people who belong to it. And so renewal is about allowing all of that to happen and come together in this place at a certain time. And Trinity has been working hard on the renewal part I think. That's my impression; I've been away and I'm back and: Physical, visible changes but also new faces, new families, new kids in Sunday School, that's good, that's growing, that's change, that's renewal to me, and I just hope that it continues so that the church can continue to stay healthy."

"I am pretty new [to Trinity], and so I feel rooted in my belief in Jesus Christ and that binds everybody together, like we're one in Christ and I can share that, and I can find friends who think the same [way] in this congregation, so that's for me *Rooted*, and *Renewed* is of course because everything is new to me and the people are new, but we are rooted together in one."

"Meine Frau und ich hatten in der Kirche geheiratet, und wir sind jetzt 50 Jahre Mitglied bei Trinity, und ich finde die Kirche wunderbar, eine sehr schöne Kirche, deshalb hatten wir da auch geheiratet, und das hat auch verwurzelt. Wir haben uns hier immer zu Hause gefühlt. Und ich hoffe, dass das noch lange so weiter sein darf. Ich bin immer gern in diese Kirche gegangen, denn der Altar hat mir so zugesprochen. Und deshalb fühlt man sich da eben wohl. Jetzt ist der Raum noch viel schöner geworden. Es ist ein richtiger Genuss, wenn man in die Kirche kommt. Zum Thema *Renewed*, *Erneuert*, das Problem ist eben, die Mitglieder fehlen. Es wäre schön, wenn die Mitglieder wachsen würden, aber irgendwie scheinen wir da Schwierigkeiten zu haben. Die Pastoren sind ja wunderbar, wir können so froh sein. Das andere Problem ist, viele von den Mitgliedern sind alt ge-

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worden, ich mit einbegriffen. Und wenn die Erneuerung nicht kommt, dann kann es mit der Zeit schlimm werden." [ENGLISH summary: "I have always found this church beautiful, my wife and I chose it for our wedding and then we became rooted here. I particularly like the altar, it touches me. Now the church has become even more beautiful, it is a real pleasure being in it. One problem I see is that our membership is shrinking. We have wonderful pastors, but for some reason we are shrinking. Also, many members have become old, including myself. If there is no renewal, it may become really dire."]

"It makes me think of the renovations that we've done, how we've renewed the church, but it's still the same old church rooted in what it has been."

"I like the idea of the church having structure and tradition, yet with the renewal of the structure itself, it brings a sort of rebirth, it's like having a new shirt or new pants, you enjoy that, and so the church and a new floor that's not squeaking anymore, it just seems cleaner and brighter."

"For me it was with helping out volunteering with the renewal. We got to intertwine the English and the German congregation, and get to know some people that you don't usually see so much because they are in the other service. That's kind of a renewal for me, a renewal to the roots because of the old Germans, my history and all."

"People who were at the renovations realized that there's going to be friendships that develop, but you didn't know to what extent. When you work with people, you really build some friendships rather than just "Hello, how are you?" and "Have a coffee!" and "Good bye." You understand a little bit of how they live and how they work – and how they work says a lot about people! [Laughs] So often we forget that church also entails work, at least I did. I thought, you just go to worship, but it's more than that, it's a real community: helping each other out. And I think I forgot that because we take that for granted, whereas my mother and father being immigrants, the church really helped them out. They had a place to go not only to worship but to have friends that would help them in everyday life. And I think that working reminded me of that, that people in the church really do help each other. So if you need someone's sander or hammer you go knock on that person's door [laughs]. But it goes deeper than that, right, that's what I mean."

"For me the *Renewed* part has been ongoing for [several] years. I have a disease and it has been a real struggle. The question that Job asked, "Why me?" comes to the front. I'm not anywhere certain that I know more than I did when I first started. But I have learned how to pray, and I have learned things don't happen as quickly as you think they should, so you have to be very patient, and the other thing is that things do change. I have prayed about things where I did not suspect that there would be any answer, and much to my surprise there is an answer. Sometimes not exactly the way that you expect it, sometimes in ways that are astounding. So for me these last years have been very much

a journey, a hard-fought journey. There have been many ideas I've had to throw out, and many ideas that I thought were not applicable actually are applicable, and then many ideas are new to me. So as far as *Renewed* is concerned, absolutely. And the renewal process is not anywhere near being finished. That also has been a surprise to me. When you renew a house you renew [it] and then at the end you say, "Ah, that's done." But when you renew your relationship with God I'm not sure it ever gets to a point where you say, "Ah, finally it's done." I think that our church itself is going through a renewal and that renewal has been forced on us, because the Germans are aging and passing away and because the English have not been prepared to take over from the Germans. We were too slow, we had opportunities to renew ourselves, I think, some years ago and we didn't take it, and now we're being required to take it. I think we're going to go through "interesting times" the next years. On the other hand, I am also – and I'm very surprised at this – optimistic about what can change in our church. I am optimistic that God will change the church to make it the way he wants it. And it may not be the way I want it, it may not be the way somebody else in the congregation wants it, but it will be the way that God wants it. If we are open to listening to his voice. So I am optimistic. It's disheartening to see the size of our congregation decrease and decrease, but I think that from what is remaining God can do what he wants to have done. So yes, I'm optimistic. It's going to be painful and it's gonna take much more time and we're going to require a lot of patience. And we'll need to actively – that's the key word – seek God's voice in the matter."

"The obvious one for me is that I was born and raised here, baptized, confirmed, spent all my youth here. This is the only church I've ever known so of course *Rooted* means a great deal to me here. It is kind of like my second home. And *Renewed*: Because I know what the church has been like from the time that I was aware of it, I can feel a renewal now coming, with the faithful parts of the congregation aging, and it's amazing how now others are stepping up to take over some of those jobs. I really noticed this this past year. And then just new things, like the community garden and other people becoming involved with things that they are passionate about. So that's all part of what I'm seeing now, this renewal of Trinity. There seems to be this energy now, and it's fantastic to see that."

"To me the theme *Rooted* quite literally represents the fact that my family has been going to that church for quite some time, my parents were actually married there and I was baptized there, before we moved to Germany. *Renewed*, quite recently, a couple of years ago when I started to go to regular services, I was going through some hard times, some difficult times with school, emotionally, spiritually, and I thought maybe going to church might help that, and it in fact did, I felt great after one of the services, it really resonated with me and I felt renewed, I felt like I could have a fresh start. So it's become a home for me."

# Looking Back at 110 Years of Special Projects at Trinity

## Building, Expanding, Renovating, Repairing From Generation to Generation

*compiled by Margarete Schwarz*

<b>1902 June 22</b>	<b>Dedication of the first church building,</b> located near the train station in Strathcona. Size: 28 x 40 ft, capacity 100 persons, built by Wilhelm Dietz. Building costs and 4 lots: \$2000.	<b>Kirchweihe der ersten kleinen Holzkirche,</b> 28 x 40 ft, in der Nähe des Bahnhofs in Strathcona, Platz für ca. 100 Personen, Baumeister: Wilhelm Dietz. Baukosten u. Kauf von 4 Grundstücken: \$2000.
1902 June 23	Congregational Founding Meeting and signing of constitution. Church Seal: Luke 12, 32.	Konstituierende Gemeindeversammlung und Unterzeichnung der Verfassung. Amtssiegel: Lukas 12, 32.
1906	Building of a two-storey parsonage adjacent to church.	Bau eines zweistöckigen Pfarrhauses neben der Kirche.
1914 May 24 Sep. 6	Laying of cornerstone for a new, larger church brick building with bell tower on the site of the first church. Built by Lees & Biegler for \$12,550. Dedication day	Grundsteinlegung für eine neue, größere Backsteinkirche mit Glockenturm auf dem Grundstück der ersten Kirche, gebaut von Firma Lees & Biegler. Kosten: \$12,550. Kirchweihe am 6. Sept. 1914.
<b>1927</b>	<b>25<sup>th</sup> Church Anniversary</b> Installation of a stained glass window in memory of Trinity's first pastor, Gustav Poensgen, donated by his brother.	<b>25. Kirchenjubiläum</b> Einbau eines Buntglasfensters zur Erinnerung an Gustav Poensgen, den ersten Pastor an Trinitatis – ein Geschenk seines Bruders.
1941 Feb. 14	Trinity buys land for a cemetery west of St. Paul's cemetery at Ellerslie Road.	Trinitatis kauft Land für einen Friedhof an Ellerslie Road, westlich des Friedhofs der St. Paul's Kirche.
1945	Purchase of 9 acres of land for \$1000 for Mulhurst Lutheran Camp.	Kauf von 9 acres für \$1000 für Mulhurst Lutheran Camp.
1947	Purchase of a new Hammond organ.	Kauf einer neuen Hammond Orgel.
<b>1952</b>	<b>50<sup>th</sup> Anniversary</b> Construction of the north extension to enlarge the sanctuary and create a chapel and classrooms at a cost of \$46,000.	<b>50. Jubiläum</b> Vergrößerungsanbau an der Nordseite der Kirche und Anbau von Chapel und Schulräumen. Kosten: \$46,000.
1963-68	Stained glass replaces plain glass in the half-circle windows above the existing stained glass windows on either side of the altar.	Buntglas ersetzt die einfachen Glasscheiben der Halbkreisfenster über den Buntfenstern zu beiden Seiten des Altars.
1967-71	Purchase of 3 lots on the south side of 81 <sup>st</sup> Ave. for parking and of one lot next to the parsonage at \$26,000.	Kauf von 3 Grundstücken auf der Südseite der 81. Ave. für Parkplätze und eines Grundstücks neben dem Pfarrhaus für \$26,000.
1972	The parsonage is torn down to make room for Luther Centre, built that year at approx. \$220,000, resulting in an assembly hall with stage, kitchen, offices, classrooms, toilets, storage, entry hall with coat racks.	Das Pfarrhaus wird abgerissen, um Platz für das Luther Centre zu gewinnen, das im selben Jahr für ca. \$220,000 gebaut wird. Der Neubau bietet einen Versammlungssaal mit Bühne, Küche, Büroräume, Unterrichtsräume, Toiletten, Vorratsräume, Eingangshalle mit Garderoben.
1973, Feb.4	Dedication of Luther Centre.	Einweihung des Luther Centre.
1973	Renovations to church basement and upgrades to electrical and plumbing systems.	Basementrenovierungen und Installation neuer Leitungen.
1973	The parking lot for 36 car spaces is paved; a new concrete path to the chapel is built, all areas around the church are newly landscaped and three linden trees are planted along the east side.	Der Parkplatz für 36 Stellplätze wird asphaltiert. Zur Chapel wird ein neuer Zementfußweg gelegt. Erneuerung der Grünanlage um die Kirche und Pflanzen von drei Lindenbäumen an der Ostseite.
1974	The sanctuary floor is repaired and carpeted – total cost approx. \$5,000. Main church entry is also carpeted. Purchase of a new Rogers organ at \$10,818.	Der Kirchenfußboden wird repariert und mit Teppich ausgelegt für insges. ca. \$5,000; im Eingang wird gleichfalls Teppich gelegt. Kauf einer neuen Rogers Orgel für \$10,818.
<b>1977 June 4</b>	<b>75<sup>th</sup> Anniversary</b> A new chandelier for the sanctuary is donated by Mr. Theodor Frank. Balconies are carpeted.	<b>75. Jubiläum</b> Herr Theodor Frank schenkt der Kirche einen neuen Kronleuchter. Auf den Emporen wird Teppichboden gelegt.

1977 Oct. 16	The Martha Goos memorial stained glass window is installed in the south wall.	Die Südfassade erhält ein Buntglasfenster zur Erinnerung an Martha Goos.
1981 March 1	Dedication of Trinity House, a senior citizens' home across from the church, built by the Alberta Government, administered by Trinity Church. A park is established next to the parking lot.	Einweihung von Trinity House, einem Seniorenheim gegenüber der Kirche, das von der Provinzregierung gebaut wurde und von Trinitatis verwaltet wird. Neben dem Parkplatz entsteht eine Grünanlage.
<b>1982</b>	<b>80<sup>th</sup> Anniversary</b> Purchase of a new grand piano at \$12,665.	<b>80. Jubiläum</b> Kauf eines neuen Flügels für \$12,665.
1986	The green space and pathway between church and Luther Centre is enclosed, creating an atrium and lobby with a new main entrance to all facilities. A second story is added to Luther Centre for offices of the Alberta-North Synod of the ELCIC and for additional classrooms. Costs: \$390,000.	Auf der Grünanlage mit Fußweg zwischen Kirche und Luther Centre entsteht ein Atrium mit Lobby und neuem Haupteingang zum Gesamtkomplex. Gleichzeitig wird das Luther Centre aufgestockt für Büroräume der Alberta-North Synode der ELCIC und für zusätzliche Unterrichtsräume. Baukosten \$390,000.
1988	Installation of an alarm system. Improvements to the sound amplifying system in church, Luther Centre and atrium.	Einbau einer Alarmanlage und Erneuerung der Verstärkeranlagen in Kirche, Luther Centre und Atrium.
1989	A wheelchair ramp is built in the atrium.	Im Atrium wird eine Rollstuhlrampe eingebaut.
	At Mulhurst Lutheran Camp: Ongoing cabin renovations and improvements, a new sauna and shower house, annual clean-up campaigns.	Ständige Renovierungs-, Instandhaltungs- und Räumungsarbeiten in Mulhurst Lutheran Camp; Bau einer neuen Sauna und Dusche.:
1990	Installation of a new sound system with wireless microphones. Expenses: \$19,000.	Einbau einer neuen Lautsprecheranlage mit drahtlosen Mikrofonen. Kosten: \$19,000.
<b>1992</b>	<b>90<sup>th</sup> Anniversary</b>	<b>90. Jubiläum</b>
1994	A wheelchair accessible washroom is built.	Bau eines Toilettenraums zugänglich für Rollstühle.
1995	The Steeple and Roofing Project (or "Bricks, Roof and Mortar") – major renovations: \$21,000.	Turm und Dach werden gründlich repariert und neu eingedeckt. Kosten: \$21,000.
1996	A wheelchair ramp is built in Luther Centre hall, an elevator is installed in Luther Centre lobby. Cost: \$24,000.	Der Luther Centre-Saal erhält eine Rollstuhlrampe. In der Lobby wird ein Lift eingebaut. Kosten: \$24,000.
1996	The Building Faith Project – a duplex built for Habitat for Humanity in partnership with the Lendrum Mennonite Brethren Church. Trinity's commitment: \$17,500.	"Building Faith" – Bau eines Doppelhauses für Habitat for Humanity, ein Gemeinschaftsprojekt mit der Lendrum Mennonite Brethren Church. Trinitys Beitrag: \$17,500.
<b>1997</b>	<b>95<sup>th</sup> Anniversary</b>	<b>95. Jubiläum</b>
1999 July	Purchase of a new Alan R300 electronic organ for \$76,900.	Kauf einer neuen elektronischen Orgel „Alan R300“ für \$76,900.
2000 August	The Save the Betsaal Project. Dedication of the restored Lutherhort Betsaal. The original first humble 21'x21' prayer hall was dedicated at Ellerslie on August 21, 1898. Trinity was instrumental in its restoration.	Einweihung des restaurierten Lutherhort Betsaals in Ellerslie, des ersten bescheidenen Kirchleins der Lutheraner aus dem Jahr 1898. Trinity ist maßgeblich an der Restaurierung beteiligt.
<b>2002</b>	<b>100<sup>th</sup> Anniversary</b> An exterior church sign is built on the east side of the church at approx. \$7,700. Gradual replacement of old trees at Ellerslie Cemetery with new ones. Replacement of concrete around front steps at \$5,700. Purchase of silver handbells, approx. \$12,000. Deficit elimination - \$45,000.	<b>100. Jubiläum</b> An der Ostseite der Kirche wird ein freistehendes Kirchenschild errichtet – ca. \$7,700. Auf dem Friedhof werden alte, kranke Bäume durch neue ersetzt. Der Beton um die Kircheneingangsstufen wird erneuert: \$7,500. Kauf von Silberhandglocken, ca. \$12,000. Tilgung des Defizits von \$45,000.
2005	Parking lot pavement repair at approx. \$2,500. Deficit elimination raises \$58,000.	Parkplatzreparatur: ca. \$2,500. Tilgung des Defizits von \$58,000.
2010	Special fundraising to reduce the deficit raises \$73,000 and eliminates the deficit accumulated since 2005.	Ein Sonderaufruf zur Verringerung des Defizits resultiert in Spenden von insgesamt \$73,000 und ermöglicht die Tilgung des seit 2002 akkumulierten Defizits.

2011	Chapel renovation and conversion into a sound-proof children's chapel, for \$5000. Major roof repairs: about \$38,000.	Renovierung und Umgestaltung der Chapel in eine schalldichte Children's Chapel für ca. \$5000. Dachreparaturen: ca \$38,000.
<b>June/July 2012</b>	<b>110th Anniversary</b> The Sanctuary Renovation Project to improve its acoustics: replacement of all carpets on main floor and altar area with a new hardwood floor and new main aisle runner; painting of the interior and new carpet floor in church entry. Removal of cry room and installation of wheelchair ramp in sanctuary. Total cost approx. \$40,000. The Community Garden and Beautification of the Church Grounds Project in the park across the street and in front of Luther Centre in memory of Walter Lotz.	<b>110. Jubiläum</b> Renovierung der Kirche zur Verbesserung der Akustik: der Teppichboden wird durch einen neuen Hartholzfußboden und Mittelgangläufer ersetzt; Wände und Decke werden neu gestrichen; der Teppich im Kircheneingang wird erneuert, die Wände werden ebenfalls gestrichen. Das ehemalige Babyzimmer wird wieder in den Kirchraum einbezogen. Gesamtkosten: ca. \$40,000. Neugestaltung und Verschönerung des Parks gegenüber der Kirche und der Anlage vor dem Luther Centre zum Andenken an Walter Lotz.

***Thank the Lord for 110 years of His ministry through us at Trinity!***  
***Herr, ich habe lieb die Stätte deines Hauses und den Ort, da deine Ehre wohnt.***

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## Garden Update

Andrea Wilhelm

I have a new routine on Sunday mornings: When I arrive at the church, before I go inside for worship, I stop at our community garden. Then after church, I stop again and take a more leisurely look. Are the plants healthy? Are there any ripe tomatoes? Have some new flowers blossomed? I have seen many of you do the same. It's just interesting and fun. There is always something new to discover. And it is beautiful.

What you see there on Sunday mornings is the result of the work of a number of volunteers. Every week one person is in charge of watering and weeding. We have a tap outside the church and hoses that we can use; in the park there are also two rain barrels with a watering can. This makes it easy to water even if you do not have access to the church. The last few Sundays, the children have been visiting the garden and watering during their activities time. I know that ripe tomatoes and peppers were tasted, too. The peppers are hot!

Since about mid-July, one of us has been going to the garden on Tuesday evenings to pick or pull the ripe vegetables, clean them, and set them out for the food bank clients. If any are left over, they go to Trinity House. So far, we have had beets, beans, and peas. People have also helped themselves to tomatoes and potatoes. This is how this garden is intended – to provide food for those who need it. In a few weeks, we will harvest the large remainder and distribute it.

When I water and tend the garden, I often run into Pierre or other homeless people who relax in the park. I enjoy chatting with them; it is different out there than inside the church. We are on an even footing, just people meeting each other and saying hi. There are no expectations or ob-

ligations, everything is relaxed. I have also run into other people, some keen gardeners themselves, who inspect the beds on their way home from work. It is so easy to strike up a conversation with strangers in that garden.

One challenge we thought we might face was vandalism. However, as far as I know, there has not been any. Yes, people sleep in that park and also have been known to use the rain barrels and watering can for an impromptu shower, and sometimes there is a little bit of garbage. Also, I have found empty (and once full) beer cans tucked away. But the plants have not been damaged. Thanks be to God, and to all the people who treat the garden with respect.

Overall, we are very grateful about how well this project has been going. At this point let me thank all the work bee and watering volunteers - you know who you are - as well as Art, who has been going to pains to keep the lawn around the new beds properly mowed. Also, many of the flowers in the perennial border have been donated by the women of the new New Light Circle, who gathered in the garden one June evening for fellowship and meditation. In the fall, we will start phase two of this project - rejuvenation of the juniper beds - with another workbee. Then in the spring, we will plant this area and possibly also expand the garden in the park.

Another thing we want to do is reach out better to the community. So far, we have not been able to attract people from the neighbourhood as committed members of the garden team. We are planning a garden sign as a means to communicate better with neighbours. It will include contact information for those who want to get involved. Also, we want to work on clarifying the terms of involvement

...see Garden - page 12

## 110th Anniversary Project - Final Update

Our **110th Anniversary Project** to replace the sanctuary flooring and repaint the interior of the sanctuary is now complete.

The final cost for the project is almost \$40,000, this includes a number of additional items we chose to include that were not part of the original project plan:

- Installation of new a wheelchair ramp in the sanctuary
- Refinishing the floor in the choir loft and in front of the Children's Chapel windows
- Replacing the worn out foam and material on the choir pews
- Repainting the entrances to the church and installing a new runner in the entrance to match the main aisle runner
- Replacing the ceiling tiles in the Luther Centre with plans to paint the walls and re-do the floor later this fall

This will still leave a significant positive balance (close to \$20,000) in the renovation fund. The renovation project committee will provide input to council on what we see as the next priorities to take the renovation work to the next level. The Property committee and others will be asked to provide their input on the most urgent needs as well. At our upcoming meeting Church Council will decide how the funds will be used going forward.

There are still a few items left to finish up and as the materials and details become available they will be completed.

We want to thank all the members of Trinity that have supported this project with their commitment and with their financial help. With our financial target achieved, we could not have completed this work without the almost 100 people that volunteered over 2000 hours of their time, their skills and their energy to make this project a success:



We look forward to the dedication of our newly renovated worship space on September 9, and the celebration of our anniversary on October 7<sup>th</sup>.

*Thank the Lord for 110 years of His ministry through us at Trinity!*



## A new worship space for Trinity - my experience

Jordan Van Biert, Director of Music

Sometime in the spring of 2007, I first walked through the Trinity sanctuary as part of a conversation about coming to serve as music director here. As every first-time visitor, I was struck by the beauty of the room, but wondered aloud, "any plans to get rid of this carpet?"

I don't recall the answer to that question exactly, but I was left with a sense that while some understood the flooring might not be so great for the acoustic of the sanctuary, my expectations about the pace of change shouldn't be too high!

A little over five years later, we've completed a major renovation, including a replacement of that carpet with hardwood, and the results are amazing. Through taking part in this process, I've learned a few things. A main thing is that while change can feel slow at times, it may be that very slowness that solidifies our intent, allows us time to listen for God's voice, and helps us move ahead together, without feeling swept along uncontrollably. There's such a thing as *too* slow, but now that we've finished this, I'm only thankful. I also hope I've increased my own openness to change, and I hope that as a music director I'll be open to thoughtful developments at Trinity when the need arises.

### The idea phase

For me, to care about music in worship is to care about the congregation's active participation in singing. And hearing each other well – feeling a part of the body – is a prerequisite for that participation. And so, relatively early in my first year as music director at Trinity, I ambitiously approached council with a plan to have an acoustical consultant evaluate our sanctuary and confirm where we could make improvements.

I'm so glad in hindsight that council agreed to the consultation, imagining now how imperfectly I probably communicated the idea, and given that it was going to take an immediate financial commitment. Once we had the consultation completed, among other things, our greatest acoustical weakness was confirmed to be our sound-absorbent floor, keeping sound from resonating in and around the space. The main recommendation of the report was to install hard-surface flooring, preferably wood.

To get here from there has taken 4 1/2 years. I started to have regular conversations with many people about the report, and it often came up around choir rehearsals, but by a year or two ago I think I had reached a point of realization that this change would only happen when the time was right. It was also difficult for any of us to think of this becoming a reality when we'd had a couple of years of budget deficits; there was concern about the financial future of the church. We'd proceed somehow when there was a sense that this was more than just a hypothetical good idea – when it seemed a little more possible.

Last fall, I was having lunch with Frank Thede, and we got to talking about the fact that Trinity was in better financial shape than a couple of years earlier; we'd gotten out of deficit the previous Christmas. Our 110th anniversary was approaching, and that perhaps this would be an opportunity to revisit the renovation project. I remember first suggesting at

that time something I would repeat often over the next several months, basically "let's move this ahead to the point where money is the only obstacle, and then see if it's really an obstacle or not."

### Making a plan

So as a plan was developed, we didn't try to find the least expensive solution, instead trying to find the best way to do this for the long term, with the practical consideration that in order to afford it, we'd need to do a lot with volunteer labour and still raise quite a bit of money.

Over the following few months, we talked through a proposal at Worship and Music committee, which was further developed and in turn went to council and finally to the whole congregation. In the meantime, we had realized that removing the floor would create an obvious opportunity to do a long-overdue painting job, but that that was going to take more time, money, and volunteer hours. In February of this year at our congregational meeting the congregation voted to proceed, but with the provisions that we raise all the money up front – not what we'd planned – and that a full repaint of the sanctuary be included in the plan as well.

After that meeting, I remember speaking with Frank on the phone, and we were both a little exhausted by the whole thing; the financial obstacle along with the short timeline seemed so unrealistic. But we came back to the goal of getting to the point where money was the only issue and seeing what happened.

This meant a blitz of serious planning would be needed, and at this point Michael Kant, Wayne Pantzer and Sig Donadt got involved. We proceeded to get the remaining costs figured out and a new plan prepared, to the point where we had an official fundraising goal: \$35,000. As a congregation, we'd have only about a month to get that amount together (along with commitments toward the estimated 2500 hours of volunteer labour) before we'd have to either start booking contractors or give up on the project for at least a year.

Here's where we saw the fruits of waiting for the right time: Immediate and generous contributions flowed in, and in a month all that money had been raised! As we completed a successful fundraising dinner concert and passed the point where we knew we could go ahead, contributions kept coming, both financial ones and commitments to help with the work. This cemented my sense that we were really getting enthusiastic about this, and that was a great feeling.

### Getting Started

The first Sunday in May, when we began preparations right after morning service, was a fantastic experience of community. Our goal was to get all the pews removed as long as enough people stayed to help, and I think that got done in about an hour! Then all the carpet and underlay came out, along with all the furniture, the altar and a lot of the trim. You could sense the excitement.

*(Continued on page 12)*

**Worship - from page 11**

Over the following few days we finished the demolition and began parts of the new construction. As we worked, I got to know some people here at Trinity that I may never have spoken with before. And some folks I've known for a while, I got to know in a new way by working together. (I'm sure I scared a few people with my enthusiastic swinging of the sledgehammer.)

I was around periodically for the next phases, including more preparation, the installation of the subfloor and a huge amount of repair work to the plaster. It was exciting to see so many people getting involved and helping, and with such a universal dedication to doing a great job. Another enjoyable part of working together was mealtime; great hot lunches and suppers prepared daily by volunteers were excellent chances to chat and get to know each other.

**Continuing work**

I've painted seasonally since college, and while it helped get me through music school, I never imagined I'd be painting directly in service of a musical vision! I'd agreed to coordinate the painting, and a lot of it had to be done in a small time window before the floor installation would begin. Once we'd finished some of the trickiest parts (including the high ceilings) with contracted help, it was time to get going on the thousands of square feet of walls, balconies, window trim and so forth. A huge job that I feared would take forever ended up mobilizing so many hands; in the end we even painted some extra areas because we had so much momentum going.

Owen, our flooring contractor, worked very hard to get things done well and on time, even bringing his brother in from BC to help when a fellow on his crew became suddenly unavailable. They completed everything we'd asked, plus several major additions to the original plan, within the available time. Meanwhile, others worked on rebuilding the altar (Kosmas Doerschel and others did some impressive carpentry!), rebuilding the organ speaker boxes, framing and finishing a new wheelchair ramp, and building a new storage space by the children's chapel.

I was around to see the floor get finished and to chip in with a few other things before Tamara and I went away for a couple of weeks' vacation. I ended up missing seeing some of the final touches happen- including installation of the carpet in the aisle and at the communion rail, the re-mounting of the organ speakers and the re-installation of the pews and furniture, and I know hundreds more hours of dedicated work went into all of that.

**The result**

Tamara and I arrived back in Edmonton, and soon thereafter went to the church to see how everything looked and sounded. I couldn't have been more pleased with the results. The look of the sanctuary was amazing with the gleaming wood, the cheerful blue accents and the redesigned altar. But the sound! I stood on the steps and sang a bit, and we grinned from ear to ear at the fantastic reverberation.

Since then, I've sat with the congregation several Sundays this summer, and have remarked at the increased fullness of the sound of the congregational singing and speaking. I've been pleased, too, to hear others say how much they appreci-

ated the difference, and I'm excited for what it means for us at Trinity.

It was enriching and humbling to take part in this project with the congregation of Trinity Lutheran Church. So many people contributed in so many ways, and it just wouldn't have happened without everyone. Please read through that list of names, and rejoice with me in our success! We must recognize Michael Kant, Frank Thede, Dale Ulmer, Manfred Jurgeleit, Wayne Pantzer, Sig Donadt, Art Gwinner, Walter Rutsch, Eileen Hay, Erika Weissner, Ygaen Hansen and over 80 other volunteers for dedicating thousands of hours to this project. I thank them for their contributions, and for their patience in having me work with them; it's been an honour to spend so much time together, to work hard and to see this through.

Very personally, Tamara and I have felt ourselves increasingly drawn into the Trinity community over the last year or so. I know that our involvement in this project has been a big part of that, and played a role in our decision to become members this spring.

**Going forward**

There are more things to consider as we move ahead; some will take time and some can be considered sooner. There are inadequacies with our sound system, somewhat improved by the changes to the room, but which we will have to consider once we adjust to things. There are also more acoustical improvements that had been suggested in our consultation, including some changes to the balcony areas, and exchanging our full pew pads for individual cushions; we can consider these things as well.

And in thinking of the improvement of our congregational singing generally, it is tempting to think of an acoustical improvement as a complete solution, but while it was so necessary and has turned out so well, it's really just the beginning. I look forward to entering a new year of worshipping together, and planning ways to use our space to "sing a new song unto the Lord!"

So, off I go...

Respectfully submitted,  
Jordan

**Garden - from page 9**

(type of work required, how is the harvest shared). This will in turn be useful for applying for a community garden grant from the city. The city's community garden coordinator is aware of our activities and has been very encouraging.

This first year is a pilot from which we are learning for the coming years. And we are learning! Overall, we are thrilled about what has happened. Thank you all for your interest, moral and physical support. If you want to get involved, please speak to one of us: Andrea Wilhelm, Sylvia Lotz, Hanae Kiyooka.

P.S. We can now compost our kitchen scraps: Put them in the compost bucket (on the counter), and when it is full, empty it into the compost bin at the back of the garden.

# Report from Trinity's Delegates to the Synod Convention

by Paul Ellison, Hannah Noerenberg, Darlene Schindel

## Part A - News from the Synod and the National Church

Thank you to the congregation for allowing us to represent you at the 14th Biennial Convention of the Synod of Alberta and the Territories (ABT). There were 110 pastors and diaconal ministers, active and retired, as well as over 83 lay delegates in attendance.

The biggest items on the agenda were motions related to the proposed merger of our Synod with the BC Synod. Upon our arrival, we discovered that this same motion was defeated at a recent convention of the BC Synod. Those in attendance wanted to know what the outcome of the vote would have been if Alberta had been given the chance to vote first. So a non-binding straw vote was held and it was discovered that the motion to merge the ABT with the BC synod would also not have passed on the Alberta side. (A two-thirds majority would have been required and we had 86 voting for and 69 voting against the proposal.) Even without a merger, there is a desire to restructure the synod itself. Currently, ABT is divided into a number of "conferences" within which the business of the church is conducted. Our own Pastor Wilhelm, for example, is currently serving as the dean of the Northern Conference, which stretches from Edmonton to Yellowknife. This structure is seen by many as impractical. There was the desire to have congregations organize their own fields and areas of collaboration either geographically or by common needs and interests. The following motions were passed:

- that the ABT synod develop amendments and bylaws to our current constitution around area ministries and electoral regions
- that the ABT synod conduct a test project provisionally implementing some of those changes to see how they could work
- that the ATB synod continue in conversation with the ELCIC and the other synods to develop structural options to allow the goals for mission and ministry to be achieved
- that the ABT and BC synods continue looking for ways to work together

The discussion on these matters will continue at the 2014 Synod Convention, which will be held June 19-22.

We have tried to briefly summarize the many other topics that were discussed:

- the decisions taken at the National Convention of the ELCIC in July 2011 regarding the Social Statement on Human Sexuality and the related ministry policies have had a profound impact on the ELCIC. Benevolence giving from congregations to the National Synod has decreased, and a number of congregations have declared their intentions to withdraw from the ELCIC. Alberta was particularly hard hit. Bishop Mayan has been working with the leadership of over 30 out of 139 congrega-

tions who have decided or are in the process of deciding whether or not to withdraw from the ELCIC and possibly join other synods such as the newly formed Canadian Association of Lutheran Churches. Only 10 churches in all the other synods nationwide have so far made a similar decision.

- Our National Bishop Susan Johnson reported that the staff of the national synod has been cut back by 1/3 over the past 5 years and at the national level, there has been a 20% cut in the budget for missionary spending. The intent of the restructuring is to find ways to save money that can later be reinvested in missionary spending. She also outlined the Call for Spiritual Renewal – a call for all of us to live out our baptismal covenants more fully: Pray, Read, Worship, Study, Serve, Give and Tell. She urges us to adopt one or two additional practices at a time, such as regular attendance at worship, daily prayer and Scripture readings, involvement in a program of study, increased community and congregational service, regular and proportional giving and the commitment to sharing the good news with others, beginning with family and friends. She suggested we visit the national synod website for more information and resources (<http://elcic.ca/csr/resources.cfm>). In her sermon, she urged us to think of ourselves as post-Pentecost people instead of as pre-Pentecost people. Before Pentecost, the early followers of Christ spoke mostly only among themselves. During and after Pentecost, they reached out with the good news to others. Similarly, we are urged to get active beyond the walls of our own churches and reach out to others.
- Bishop Eduardo Martinez of the Evangelical Lutheran Church of Columbia delivered his sermon in which he said the mission of God is so great that all of us have a place within it. Our synod has had a companion agreement with the Ev. Luth. Church of Columbia since 2003. At this convention, the bishops of Alberta and Columbia signed an agreement to continue working together.
- We attended both morning and evening worship services. At the first evening service, the names of all clergy who had died within the past 12 months were read while a candle was lit and prayers were spoken for each. At the second evening service, a service of "Prayer and Healing around the Cross," those in attendance were given the opportunity to kneel in prayer while experiencing the laying on of hands by others present. Some pastors said that for them, being able to participate in worship services themselves is the highlight of every church convention. Here, they themselves could be ministered to and receive God's blessings as children of God instead of always ministering to others. Especially

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in light of the division that characterized the 2011 national convention, having this service of prayer and healing was very powerful, in that it allowed delegates and clergy to bring their worries about the future of the church before God in prayer in the presence of others.

- Pastor Tim Posyluzny was elected to the position of Chair of Synod Council. Various other council members were elected or re-elected. Pastor Peter Chau was present as Abundant Life Lutheran Church in Calgary was welcomed as the newest congregation of the ABT synod. This congregation started out from a mission development in 2006.
- All pastors celebrating 25 and 40 years of ordination were recognized during the convention. Pastors celebrating 50 and 60 years of ordination were honored at the Saturday evening banquet. Some of these pastors received their education in the 1940s and began their ministries soon thereafter. Many attended along with their wives, children and grandchildren. It was humbling to be in the presence of these older men who had given their lives to God's service.
- Lay delegates who have attended pastors' retreats over the years have begun asking for a retreat of their own. Therefore, a Lutheran Lay Retreat is being planned for September 28–30 in Canmore. This is open to any Lutheran layperson, not only those who attended the recent convention. More information can be found here: <http://retreatofourown.wordpress.com/>
- We also heard from two youth delegates. One from Millet told of his disappointment with the decisions made last summer regarding homosexuality as well as with the cut in funding to missionaries. He pointed out that we are called to be the "salt of the earth." His message to those in attendance was to make space for and empower the youth, not only because they will be adults in the future, but as youth in the present. The second youth delegate spoke of her work with the youth at Ascension. She informed us that one of the greatest challenges for high school students today is the lack of sleep they get as a result of maintaining huge networks of 'friends' on digital media such as Facebook. Youth feel isolated and cut off from their digital communities if they are told to cut back on their time online. It is now a challenge for the church to help youth build community with real people in real time. We need to build a sense of trust with the youth and help them develop opportunities to interact with each other, as a sense of community is so vital to young people at this age. The next Synod Youth Gathering will be held from May 17–20, 2013.
- The president of the Lutheran Theological Seminary in Saskatoon told us about plans to improve accessibility and fuel efficiency of the seminary buildings. Given the aging population of pastors (for example, in the synod of Manitoba and Northern Ontario, 78% of pastors are over the age of 50), the seminary is working hard to find

ways to interest more people in the ministry. These include moving some courses online so students can take them while staying in their current locations; streamlining the M.Div program; developing more information for congregations to use on a "Seminary Sunday"; providing more financial assistance with tuition costs for students; and developing lay education opportunities that can be offered in various locations. Pastor Dr. Oglivie stresses that it is the job of all of us within the congregations to encourage more of our members to consider church ministry work as a first or second career. It was very gratifying to see that Sarah Rudd, one of our former Trinity youth, has now become a diaconal minister as her full time occupation. She is currently working at Holy Spirit.

**Part B - Missions and Outreach**

- After the wildfire in Slave Lake, with your help, Canadian Lutheran World Relief (CLWR) raised \$30,000 to support a local congregation, as well as the Red Cross and the Salvation Army. The Lutheran World Federation is the second largest non-governmental organization worldwide (after the Red Cross) when it comes to resettling refugees, working with up to 500,000 refugees a year. The LWF, partnered with the Ev. Luth. Church in Jordan and the Holy Land, has set up a vocational training school in Palestine while also supporting the oncology department at the Augusta Victoria Hospital on the Mount of Olives in Jerusalem. This hospital was founded in the early 1900s by German Protestants. Today, it provides services to patients of all faiths, however because of the political situation, many Palestinians need to be bussed in so as not to miss their appointments. The CLWR will again be reapplying for continued support from the Canadian International Development Agency (CIDA), but in light of recent funding cuts by the federal government to CIDA, the CLWR is aware that it might need to receive more donations from other sources (i.e. congregational members) in order to continue much of its work. The CLWR is a member of Canadian Churches in Action, an interdenominational coalition of churches involved in development and relief activities around the world. Together, they are looking for ways to support this line of work. It was suggested that we write our MPs to let them know of our concerns related to funding cuts to CIDA.
- The Social Justice Committee of Northern Alberta will begin producing educational materials on the topic of water use throughout the province under the leadership of Richard Reimer, chaplain at the University of Alberta. The southern Alberta Social Justice committee is currently focusing on the reduction of homelessness in the Calgary region.
- The convention organizers gave out a Turtle Award intended to recognize congregations or church members  
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who “stick their neck out” in an act of faith. It was interesting to hear of the activities going on in the various churches nominated for this award. This year's winning church was Shepherd of the Hills in Calgary, which works with 5 other churches to provide a hot meal for the less fortunate each week. Noticing the number of children attending these events, they also started a Wednesday night Care Club for kids. So far 5 of the Wednesday night attendees have become members of the church.

- The “I am Second” is a missional movement that was presented to those attending the synod convention. When various people wear T-shirts and ball caps with the phrase “I am second” on them, others invariably ask, “Well then, who is first?” This creates an opportunity to

witness to how people came to putting God first in their lives. The website <http://www.iamsecond.com/> contains many inspirational videos of people from all walks of life having come to a faith in God and sharing their faith.

- In light of the cutbacks to world missions in the coming budget put out by the ELCIC nationally, the World Mission Committee of our ABT Synod put forth the motion that funds be raised from ABT specifically to support Brian Rude's ministry among the prisoners of El Salvador. Pastor Rude has been serving there for 23 years and intends to stay on. He reported that very recently, there has been a marked reduction in the murder rate of that country, with one thousand fewer killings a month than would previously have been the case. As this motion was passed, we may consider earmarking some of our donations directly in support of this ministry.

## **Don't Invite your Neighbours to Church!!**

Summary of the keynote speaker's presentation at the ABT Synod Convention.

Karen Wilk, a pastor at a Christian Reformed Church in Edmonton, shared how for years, she and others in her church were focused on developing events and programs directed at bringing new people into the church. With time, it was clear that despite the congregation's best efforts, people with little prior church experience do not often enter the doors of a church building. In the meantime, Pastor Wilk had been focused on simply getting to know those who live in her own neighbourhood on a more personal level, by inviting them into her house for coffee or by organizing block parties with the help of other Christian families on the block. She and other Christian neighbours began going on prayer walks through the neighborhood, asking God for ideas on practical ways they could support their neighbors as needed. Jesus' command “Love your neighbours,” which is echoed almost 50 times in the Bible, moved from being an abstract “be nice to everyone” to a real sense of caring for others on a personal level. With time, various neighbourhood coffee gatherings (called ‘Yack and Snack’) became Bible studies and various neighbours began reading Christian material.

Pastor Wilk described a paradigm shift for the church, using ordinary life events instead of organizing special church events as a means to reach out to others. She made

reference to how the early Christians shared not only the good news, but also aspects of their own lives with others (1 Thess 2:8). Likewise, we are told to seek the welfare of the cities in which we live (Jeremiah 29). Her book “Don't Invite Them to Church” acts as a guidebook for people wishing to focus more on neighbourhood ministry. Pastor Wilk introduced us to names such as Cam Roxburgh and Lesslie Newbigin, people who describe this shift in missional thinking.

Pastor Wilk admitted that in order for church members to be active in their own neighbourhoods, we as a church may need to free them up from obligations within the church building. She told of a church that put in a budget line for neighborhood ministries and invested in a portable barbeque and a jumping castle which various congregational members can use when organizing neighborhood gatherings in their own parts of the city. She shared Roxburgh's comments that all too often, churches act like vacuum cleaners, sucking the presence of Christians out of the neighbourhoods in which they live, in order to have them concentrate their attention on activities within their church buildings elsewhere.

Jesus always put aside what he was doing to make time for people along the way. It is when we make space for him instead of rushing to follow our own agenda that God uses us for his purposes. God works in the interruptions of our lives. As church leaders, Pastor Wilk encouraged clergy and lay delegates to model missional thinking, equip and support others, share stories of successes and to yield control. Pastors would need to celebrate with and mourn alongside their congregational members as they discover both joy and brokenness in their neighbourhoods.

Would you like to order a copy of this book and discuss it with a small group of other Trinity members? Leave your name with our church office. It might provide us with some interesting food for thought.

Shift from:	to:
“saving souls”	listening to and journeying with others
focusing on the “ticket to heaven”	becoming a “Kingdom presence” in the lives of others
asking God to do certain things	praying for discernment
	partnering with God to becoming aware of what it is that he wants us to do with and for our neighbors

## CHILDREN AND YOUTH

**\*Sunday school start up, Sept 9, 2012:** We are changing the delivery of Sunday School. Several years ago we moved to having three classes, ages 3-5, Grades 1-3, and Grades 4-6. However, it was difficult to teach such wide developmental ages using a standard curriculum, and our numbers have continued to drop. We have now purchased a special curriculum designed for ages three to twelve. We will have a 3-4 year old, and a 5-12 year old class. One Sunday when there are more than ten children we will subdivide the older class. We will be focussing more on helping the children develop relationships with each other, and the church community.

**\*Junior High Youth program (Grade 7-10) for Sunday Mornings:** We have recognized a need to address the stage after Sunday School ends, before kids can fully appreciate the adult worship service. Holy Trinity Anglican church will be sending some of their youth over every Sunday. The actual format is yet to be worked out, but will include continuing to have the confirmation participants being acolytes, and having the youth present for some sermons, and for communion.

**\*Family Friday Fireside night:**

Join us on the occasional Friday night in the Fireside/Social Room for an evening of Family Games and entertainment. It will be an opportunity to play with your family and to connect to other families. Please feel free to drop in and bring your friends. First scheduled night: Nov 2 (in conjunction with the Sunday School Weekend).

**\*Sunday School Weekend, Nov 2-4:**

Did you miss VBS and Sunday Mornings don't always work? Friday night 7-9 pm, Saturday 10-4 pm we will be holding an intensive play and learn time for children ages 3-12. This is a drop in so kids can go to hockey games etc. and come back and forth as it works for family schedules.

**\*Parents with Young Children, Sept 22 @ 10am:**

Anyone with preschool children is invited to join with other parents in this new group we are forming. We will be meeting to provide support, fun and spiritual growth for ourselves and our kids.

**\*German Kinderkirche** will continue on the 4th Sunday of each month and we are also looking forward to celebrating St. Martin's Day with the traditional German lantern procession one Saturday afternoon later this fall. This has become a bit of an outreach event with invitations going out to German speaking families through the German bilingual schools. All are welcome.

**Leaf groups:**

Our Leaf groups assist with the 11am service by helping set up communion, reading the lessons, tidying the church etc. They also set up coffee and provide cookies. If you are not already part of this important ministry, or don't know what group you are in, please contact the church office.

Sept: Royal-Ken Nelson. Oct: Yellow-Hanna Young. Nov: Red-Joanne Niederhaus. Dec (Christmas): Beige-Dolores Niederhaus. Jan: Green-Sonja Marinoske. Feb: Orange-Manfred Jurgeleit. March (Easter March 31): Royal. April: Yellow. May: Red. June: Beige.

## Looking Ahead

**Sept 9 - "Welcome Sunday"**

On this Sunday we will be dedicating the new renovations, and doing Sunday School registrations. We will also be having the first of two services to honour volunteers (the other one being Oct 7). We will be having a BBQ after the 11 o'clock service, so join us in the parking lot for hot dogs and a turn on the bouncy castle.

**October 1 - New Light Circle**

Are you interested in joining with other women from Trinity to share in faith discussions, serving others and having fun together by doing a variety of activities? A "new" New Light Circle was established last spring and will gather at 7:30 pm on the first Monday of each month starting in October. You are warmly invited. If you have questions please call Rosanne 780-461-2237 or email Cherri [cguennewig@shaw.ca]

**October 7 - Thanksgiving Sunday - 10:00 AM**

Bishop Ronald Mayan will be preaching in this special combined service, where we will give thanks for all God had done for us including 110 years of Trinity Lutheran

Church, and our volunteers. We will be having an informal reception afterwards.

**Oct 21 - 5pm - "1902 BBQ"**

In celebration of our 110<sup>th</sup> anniversary, join us for an evening of Klondike fun. BBQ beef, beans and a lot of fun, maybe even some square dancing. Wear a piece of clothing from the era of the 1900's if you can.

**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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