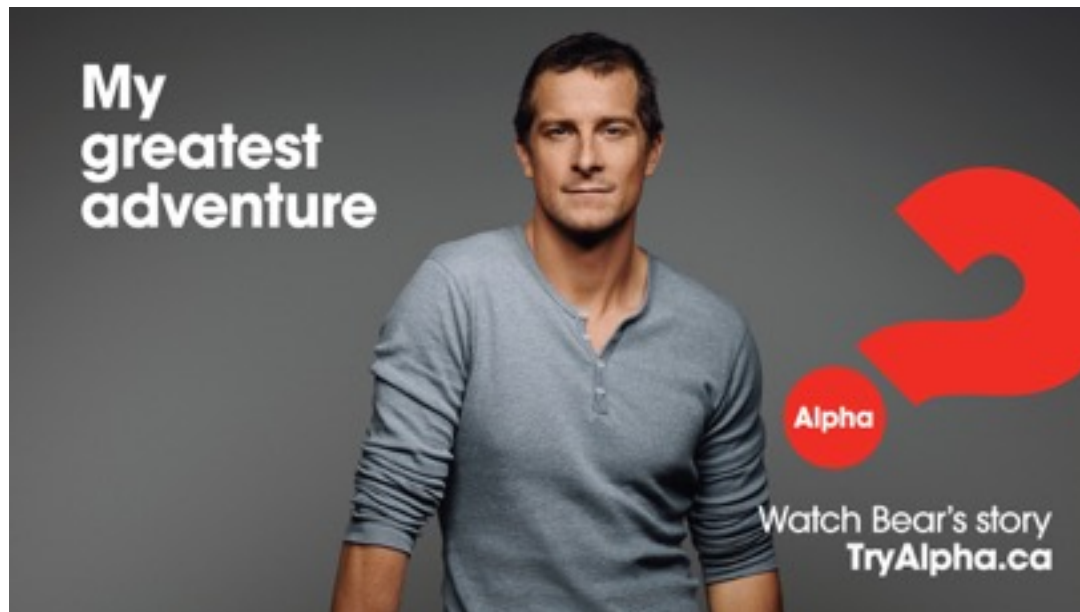

CHURCH CHAT



Alpha at All Saints'

Alpha is a series of sessions exploring the Christian faith. Each talk looks at a different question around faith and is designed to create conversation. Alpha is run all around the globe, and everyone's welcome. It runs in cafés, churches, universities, homes—you name it. No two Alphas look the same, but generally, they have three key things in common: food, a talk and good conversation.

Whether it's a group of friends gathered around a kitchen table, or a quick catch up over coffee and cake, food has a way of bringing people together. It's no different at Alpha. Alpha at All Saints' starts with coffee and desert because it's a great way to build community and get to know each other.

The talks are designed to engage and inspire conversation. Usually, around thirty minutes long and delivered over eleven weeks. They explore the big issues around faith and unpack the basics of Christianity, addressing questions from "Who is Jesus?" and "How can we have faith?" to "Why and how do I pray?" and "How does God guide us?"

Alpha at All Saints'

Book Club Notes

Limbo

A New Vision of Aging

Development Update

Evangelism Moment

Savvy Saints

Stamps

Cursillo

Interconnectedness

Internal Ecology

Integral Ecology

Stewardship Moment

“All Alphas have they have three key things in common: food, a talk and good conversation.”

Probably the most important part of any Alpha: the chance to share doubts, thoughts and ideas on the topic, and simply discuss in a small group. There's no obligation to say anything and there's nothing you can't say (seriously). It's an opportunity to hear from others and contribute your own perspective in an honest, friendly and open environment.

Alpha runs each Tuesday beginning September 19th and runs until November 21 and includes an Alpha weekend Friday, October 27th and Saturday 28th.

To register for Alpha at All Saints please call 519-884-6600 or email us at contact@allsaintswaterloo.ca

Book Club Notes

After taking the summer off, we are preparing to start back up in September. We meet the last Monday of every month and we have our September and October selections made. They are “Still Alice” by Lisa Genova and “The Forgotten Garden” by Kate Morton.

In June we had an outing to the Kitchener Public Library as Terry Fallis the author of the book for that month was speaking. He was promoting his latest book, but there were some questions and answers on the “Best Laid Plans” which is a satire on Canadian politics. It was quite funny and there were some very memorable characters in the story.

Happy reading, hope to see some new faces in the fall.

“Honesty is the first chapter in the Book of Wisdom”
Thomas Jefferson

Submitted by: Joyce Harry



Limbo

Living in a limbo
Between life and death,
Our lips say we are living,
But the truth is in the rest,

Our version of living is twisted,
Bent and ripped apart threads,
And it's driving us all mad,
We're all losing our heads.

We go about our days
Lying through our teeth,
Fake smiles giving away
To even more lies underneath,



Lies that are for show
To impress a society that is dead,
A society where we've littered many
thorns
In what was once a rose bed.

And the sins there are so many,
And the hate even more,
The love is slowly dwindling
At a most uneven score.

Most people would say that limbo
Is a place we might go once we've died,
But it seems that we've turned it into
A new way of living our lives.

Life has been ruined
To the point and to the brink
Where it spills over into death,
Where life as a concept will shrink,

To a size that can be passed through air,
Taken in a single, gasping breath,
And this make believe life we hold onto
Is a limbo between life and death.

Submitted by: Sara Murphy

A New Vision of Aging

The elder years provide a unique opportunity for reflection and harvesting the wisdom that one has accumulated over the course of a lifetime. The third phase of life, which can also be called *elder-hood*, spans the years from sixty to ninety and beyond. It is a time of life that holds opportunities for continued intellectual, emotional and spiritual growth, and invites us to

stay engaged in community by sharing our wisdom and gifts.

It is not unusual in our current culture for persons “of a certain age” to encounter what may be described as a sense of being passed over, dismissed, or ignored. *Ageism* is the term used to describe the attitude that discriminates against a person because of their age. It is presumed that because we are older, our wisdom or contributions are not valuable.



A Jewish rabbi, Zalman Schachter-Shalomi, wrote a book called *From Age-ing to Sage-ing: A Profound New Vision of Growing Older*. He believes that, “Aging is a great success, and a result of strength and survivorship... the period in which we harvest the fruits of a lifetime’s labours...” One way to harvest these fruits and our own innate wisdom is by undertaking what Rabbi Zalman refers to as “the four tasks of elderhood.”

The first of the four tasks of elderhood is coming to a place of acceptance with our mortality. When we take the time to prepare and plan for death we have more peace of mind to enjoy the gift of each day. The way in which we complete our own lives becomes a precious part of the legacy we offer to our loved ones and all of those whose lives we touch.

Secondly, the task of life review allows us to look back through our memories from the viewpoint of the wisdom and life experiences we gathered over our lifetime. Doing so can help us come to a place of peace and acceptance with who we are and the particular life we have lived.

Thirdly, when we pull together all the wisdom we have learned through our experiences in life this becomes a legacy to pass on to the younger generations of our families. What our loved ones remember about who we are, and the values we live by, continues to influence the lives of the people coming after us.

Fourthly, it is both necessary and valuable to go through our personal repertoire of memories and be aware of all the reasons we have to celebrate who we are, the contributions we have made and all we have experienced in life.

Beyond these reflective exercises, I invite you to notice how you care for your own physical, emotional and spiritual needs. Self care is important at any age, although not always easy to practice. Self-care is not the same as self-ish. Caring for everyone else often becomes such a habit, that we

forget that we need to care for ourselves, too. We can't offer to others out of an empty spirit – we need to fill ourselves up, renew ourselves and then give to others out of that interior fullness.

One way of demonstrating love and respect for ourselves is to practice reasonable boundaries in our relationships. Taking time to notice and appreciate your own gifts or talents, continuing to nurture hope in your life, and noticing what stirs your heart or feeds your soul are important ways to take care of yourself. Gratitude is a gift we can give ourselves. A valuable spiritual practice is to take a moment at the end of each day to look back over it and notice, “What in my day am I most thankful for?”

A simple mindfulness practice to begin and end the day can be another way of caring for yourself. Mindfulness can be as simple as sitting in a chair, closing your eyes and paying attention to your breathing for even 5 minutes, twice a day. A few of the benefits of practicing mindfulness are finding ourselves more centred in our day, more aware in the present moment, less stress, a more stable blood pressure, and a better night's sleep.

“I invite you to notice how you care for your own physical, emotional and spiritual needs.”

One very valuable gift elder-hood holds for all of us is having the time to listen. When we genuinely listen to another person, we do not seek first to give advice, to “fix” the other person, to judge, or compare the experience of the other person with our own. Sometimes we feel that we need to fill up silence with words. But when we intentionally listen- we are completely present, in the moment, with that other person. Being listened to, without interruption, often allows someone to sort out whatever it is that is troubling them and come to a solution on their own, or at the very least to feel validated in their experience.

I heard an interesting expression on the radio one day that has stuck with me: “experience never retires.” That statement rings true when we choose to draw on our life experience and share the wisdom we have learned through those experiences with others. Right in our own families and communities there are opportunities for using the gifts, talents and knowledge that we have. Sometimes we don't even have to look for ways to mentor or teach; the situations simply land in our laps.

This third phase of life offers an invitation to reflect on the unique journey of life that has been yours, and to recognize the varied opportunities that elders have to continue making valuable contributions to their personal corners of the world!

Submitted by: Cheryl Walsh

Development update

The development of property is moving ahead. This past summer the wardens, Carrie Murphy and Larry Kiewswetter, the bishop of Huron Linda Nicholls and the secretary treasurer of the diocese Paul Rathbone all signed the formal sale agreement with HIP Acquisitions, a subsidiary of Melloul-Blamey.

This officially means that the church and property has been sold.

Over the coming year, the conditions of sale will need to be met. This includes some legal paperwork for an Easement Agreement, the Severance Agreement and the changing of zoning with the City of Waterloo. Once all these conditions have been met, the sale will be finalized and construction can begin on the new church facility.



It is our hope that we can break ground in the spring/summer of 2018. This is, of course, conditional upon the zoning change being approved in earnest. The Development Committee will keep the congregation fully updated as we continue forward with a more precise timeline once the conditions of sale have been finalized.

It is an exciting time at All Saints' as many years of work is coming to fruition. God is good, all the time. All the time, God is good!

Submitted by: Development Committee

Evangelism Moment

Evangelism happens in many ways and in many forms. Yet the two most effective means of evangelism to date are to live a life worth imitating and being a visible presence in the greater community. It is the latter I wish to bring to our attention today.

When churches think about their programs they think about the programs they offer in the building. But the greatest moments of evangelism happen outside the building. That is why this fall will mark the kick off of Beer and Bible.

Beer and Bible is precisely what you think it is. It is an evening in a local pub, with a beer in one hand and your bible in the other. This bible study and theological discussion is a means of going deeper as disciples, but it is also evangelism.

B&B is set to kick off the last Wednesday of September and will run monthly on the last Wednesday of each month. It will begin at 7:30 pm and run for about an hour and half. Monthly topics, readings and location will be posted on the All Saints' website and also at beerandbible.ca and in the weekly bulletin.

We will begin each session with a short service as seen below.

Our help is in the name of the Lord.

Who made heaven and earth.

The Lord be with you

And also with you

Let us pray, Lord, bless + this creature, beer, which by your kindness and power has been produced from kernels of grain, and let it be a healthful drink for humanity. Grant that whoever drinks it with thanksgiving to your holy name may find it a help in body and in soul; through Christ our Lord. **Amen**

Taste and see that the Lord is good.

Alleluia

I hope you will join me in being a visible presence of Christ in the world, engaging in our faith and sharing a few laughs and, of course, a beer.

Submitted By: Pastor Marty Levesque



SAVVY SAINTS

A very welcoming group indeed!

We are in our third year of meeting together on a **Tuesday afternoon, the first week of each month from 1.30 - 3.30**. We invite you to join us whenever you are able and if you need a ride just let us know. Refreshments are served and provided by various members who wish to bring an offering. There is a wonderful group who on a regular basis set up the room and get the coffee and tea, etc. going.

The group suggests people they would like to hear from on a variety of topics, some who are from our own congregation. The topics range from serious to light-hearted, to having sing-alongs and having a Christmas luncheon and final June lunch at a local restaurant.



On **Tuesday, September 6**, we welcomed Gerrie Hergott who has lived in Waterloo Region all her life. She and her husband became instant beekeepers when they bought a farm in the Drumbo area that came equipped with 19 hives. Gerrie spoke about what we can do to help preserve our bee friends not only survive but thrive in today's world.

In **October on the 3rd**, Betty Ann Colquhoun from our congregation will share with us her volunteerism in El Salvador which began in 2006 and now has culminated in starting her own charity, CanTeach Connections Incorporated in November 2015 and receiving federal registered charity status in May of this year, 2017. The purpose is to support the teaching and learning of English in El Salvador and Betty Ann will tell us just how this is accomplished. The website is www.canteachconnections.org.

Submitted by Val Haiser

Save Your Used Postage Stamps

First, a big 'Thank you' to those who have supported this project since last year. We are now sending them to the Canadian Bible Society, who pack them into 10lb bags which are sent to stamp collectors and vendors. Money received for each bag enables CBS to distribute approximately 20 Bibles for their prison ministry. We invite you all to keep saving your used postage stamps leaving a ¼ inch of envelope around each stamp. Then bring them to church &

leave them in the box marked 'Stamps' beside the Laurel hall doors. Thank you.

By the way, we also collect pop can tabs which are sent to the Canadian Legion who collect them towards payment for wheel chairs for their Veterans. Leave them in the jar beside the stamp box.

Submitted by: David Martin



Cursillo

For some weeks a small item has appeared in the Sunday Bulletin: "Cursillo Weekend, October 19-22 at St. Ignatius Deemerton Retreat Centre...". How many of you have heard of Cursillo? Not many apparently but I'll bet some of you are wondering what kind of word that is and what does it mean! As far as I have been able to discern I am the only 'Cursillista' in the parish; someone who has attended a Cursillo Weekend, a Spanish word meaning 'a short course' which I did in the Diocese of Ontario in May 2000. (Our Bishop, Linda Nicholls, is a Cursillista!)

In 1944 on the island of Mallorca a group of young men were profoundly influenced by a one-week programme for Leaders of Pilgrims to Santiago de Compostela offered by the Catholic Action movement. On returning home they developed a Three Day Cursillo for friends with each Cursillo leading to the formation of small groups which kept on meeting for mutual support in prayer, study and action. In 1949, impressed with the results of their experience, Mgr. Juan Hervas, the island's new bishop, decided to actively get involved and Cursillo took off like wildfire. By 1955 it had migrated to South America and Mexico, spreading to 20 Spanish speaking countries. In 1961 it was introduced to the English speaking dioceses of North America and in 1965 the Mouvement des Cursillos Francophones du Canada held its first Weekend and since that time more than 3000 Weekends have been held for our French speaking sisters and brothers in Christ in 17 dioceses in Quebec, 6 in Ontario, and 3 in New Brunswick.

A programme which had such a tremendous impact just had to spread to Protestant communities and the Anglican Church and the Episcopal Church adopted it in its entirety. Other Protestant

"It is a movement whose primary foundation is the Grace of God."

denominations such as Methodists, Presbyterians and Lutherans have made some changes to certain parts and given them different names but they have the same goal and follow the same methodology. Today Cursillo events sponsored by various denominations are given in more than 60 countries.

In 1989 a Letter of Agreement between the National Secretariat of the United States Catholic Cursillo Movement and the Canadian Anglican Cursillo Movement (“CAC”) was signed on the 9th of May, under which the CAC operates and is charged in that Agreement with maintaining the “authenticity of Cursillo” through the Anglican Cursillo Movement in Canada. The signatory on behalf of CAC was the Chairman, Geoffrey Jackson, a former member of this parish, father of Tim Jackson, and my dear friend and former co-worker in the Diocese of Ontario.



Cursillo is a movement with a method ~ a method of living a life in Christ ~ a method of supporting and encouraging each other through prayer, and in planned individual and joint action in order to change the world for Christ. It is a movement whose primary foundation is the Grace of God.

The symbols of Cursillo have long been the rainbow and a colourful rooster. Not a secret society, no secret language but Spanish words are often used in greeting, saying good-bye, or in encouragement such as ‘Ultreya’ meaning ‘Upward!’ or ‘Onward!’, ‘Palanca’ (a lever) and ‘De Colores’, (made) of Colours.

Ultreya is, I think, self-explanatory but Palanca ~ why a lever, an object used to lift and move heavy objects. In the Cursillo sense it means prayer. Prayer lifted up not just ourselves but for others which is intentional and selfless.

And why ‘De Colores’? Why colours? Why a rooster? Back to the rainbow ~ God’s bow in the sky appearing after the storm. To the Spanish the rooster with its colourful tail feathers was a symbol of the rainbow and the Old Testament covenant between God and His people.

Made aware of being loved by God unconditionally can be like being given an inner rainbow. We are changed; we see the world differently. De Colores evokes this joy we felt when we discovered just how much God loves us and the presence of Christ in others. There is also a song based on Mexican folklore which was popular at the time of that first Mallorcan Cursillo

called 'De Colores' which expressed the joy of living and the beauty of creation. Adapted to reflect what these first Cursillistas felt, it became a theme song of the movement although it has never been officially adopted.

A Cursillo Weekend concentrates on the experience of an open relationship with God and others as much as on the presentation of a simple method for living the Gospel; a disciplined way of living out a vibrant Christian faith with the pillars of **Faithfulness (Piety)** - Without me you can do nothing. John 15:5 ; **Study** - do your best to present yourself to God ... rightly handling the word of truth: 2 Tim. 2:15 and **Action** - The Son of Man came not to be served, but to serve: Matt. 20:28.

Personnel on a Weekend are both laity and clergy. Fifteen talks (not lectures) on topics such as Faith, Laity, Christian Community in Action, Changing Environments, discussions, prayer and praise, and music! Laughter and tears, hugs, meditation and more prayer. Participants are helped to express their understanding and reactions to the talks, and are shown the power and importance of ministry by people like themselves.

Cursillo is not just about the 3-day Weekend but what comes after. What happens on the Fourth Day ~ the time when we are 'back in the world' ~ is core to the Cursillo movement and is comprised of three elements:

◇ Group Reunion – Jesus said, “When two or three are gathered together for my sake, there I am in the midst of them.” The real gift of Cursillo is the Group Reunion which emphasizes the personal contact and sharing, helping each of us to reach her or his full potential in Christ. A small group of friends, or those who wish to be friends, meeting regularly using the Cursillo method of Piety, Study and Action.

◇ Ultreya “Onward” – larger groups coming together under the theme “transforming the world for Christ”. It is about what we are doing for Christ, not what Christ is doing for us.

◇ Spiritual Direction – As Christians we are prompted to continually cultivate the ‘mind of Christ’ in our lives. The focus of spiritual direction is aimed at assisting us in cultivating a more mature union with the Lord. In effect, we can never go on the journey alone.

“Cursillo is not just about the 3-day Weekend but what comes after.”

Cursillo in the Diocese of Huron is operated jointly with the Diocese of Niagara ~ *Crossing Diocesan Borders and Working Together-Strengthened in unity*. Our Annual Meeting is set for Sunday, September 24, 2017, at 3:00 pm at Christ's Church Cathedral, Hamilton.

Of special note, the Primate, Archbishop Fred Hiltz, is to be the Keynote Speaker at the Triennial National Anglican Cursillo Conference June 22- 24, 2018 at Renison University in Kitchener-Waterloo, Ontario.

Ultreya!

~Twila Niemi

REFLECTIONS FOR THE SEASON OF CREATION: INTERCONNECTEDNESS, INTEGRAL ECOLOGY, AND THE HOLY TRINITY

INTERCONNECTEDNESS

We are all familiar with the phrase “Once upon a time...” Although it is commonly used to introduce a fairy tale, perhaps we can also consider it a subtle invitation to recall another time when things were different... dare we say, better?

The story of creation in the book of Genesis tells us that once upon a time all of life was interconnected and spoke the same language. This place where God lived in communion with all of creation was called the Garden of Eden. When sin entered the Garden through the disobedience of humanity this beautiful connection with the rest of creation was fractured. This interconnectedness with all of God's creation was our true home and the essence of humanity's true state of being. If we pay attention, we may notice that we are drawn, throughout this earthly life, to find our way back home to this intimate connection with God and all that God has created. Franciscan priest and author, Richard Rohr, writes that “the mystery of the interconnectedness of all life is an experience of the presence of the Divine which is in all of creation... and seeks always to draw us back into that interconnectedness that we were originally created for.”

Perhaps C.S. Lewis intuitively knew this when he created the Chronicles of Narnia, captivating millions of readers of all ages with his tales of high adventure in a land where humans and animals speak the same language. Can anyone read Lewis' Narnia stories without becoming conscious of a certain wistful desire that they were true! There are glimmers of this interconnectedness in our relationships with the animal companions with whom we share our lives and our hearts. We have all heard stories about pets who instinctively know when their people are coming home- waking from sleep to sit at the door minutes before the car pulls into the driveway. Those of us who have shared our homes with a beloved animal companion know very well the heart connection that happens between us and how much the love of one of these furry friends can transform our lives.

My husband and I recently attended our daughter's graduation ceremony from Ontario Veterinary College. It was interesting to note that the Veterinarian's Oath promises a commitment to caring not only for animals, but for the environment and for the good of all humanity. The coat of arms of the college reads, "The craft of the veterinarian is for the good of the nation." It is true that when we as human beings care for all of life, we can not help but improve the health and well being of humanity as well. There are other wise spiritual teachers who echo these sentiments. Mahatma Gandhi once stated, "The greatness of a nation and its moral progress can be measured by the way in which its animals are treated."

Reflect on this scripture from Job 11:7 and 12:7-10: "Can you find out the deep things of God? Can you find out the limits of the Almighty? But ask the beasts and they will teach you; the birds of the air, and they will tell you; or the plants of the earth, and they will teach you; and the fish of the sea will declare to you. Who among all these does not know that the hand of the Lord has done this? In his hand is the life of every living thing and the breath of all mankind." Consider a similar teaching from the Islamic scriptures, the Qu'ran, "There is not an animal on earth, nor a flying creature on two wings, but they are people like unto you." The traditional teachings of indigenous people around the globe have long understood this interconnection humanity has with the natural world and all its creatures.

When visiting California last fall, we had the great fortune to view some of the giant sequoia trees in Sequoia and King's Canyon National Parks. It is impossible to view these towering giants without a deep feeling of awe and humility. One of these trees reaches almost 84 meters into the sky and is considered to be the largest living thing on earth. The age of this tree is estimated to be between 2300 and 2700 years old! This tree was already 300-700 years old when Jesus of Nazareth was born, and continues to grow annually. Walking through the Cathedral of the Pines in Muir Woods, the silence and stillness of a forest full of these "big trees" draws the viewer into an intimate connection with the One who has created us all.



My husband and I are blessed to have a woodlot near Bancroft, Ontario. Whenever we visit, I offer a prayer that our tiny cabin there will be protected, where it sits, nestled in the depths of the forest. I also offer a prayer of peace upon the land, the forest, and all who dwell in it, that we might live in peace and unity with them. Recently, we made a visit to our woodlot and discovered that a twister had cut a path through the forest around our cabin. So many trees of all sizes had been blown down all around the cabin, and all had fallen in the opposite direction from it. It is possible that this was merely a coincidence, a "lucky" break; however, I believe that my prayers for unity, and our conscious decision to limit our footprint on the land also played a part in safeguarding our tiny home.

The interconnectedness so evident in creation has much wisdom to impart to our troubled world. Indian yogi and spiritual teacher, Sadhguru, states, “Every worm, every insect, every animal is working for the ecological wellbeing of the planet. Only we humans, who claim to be the most intelligent of the species here, are not doing that.” Nothing is wasted in nature. All things work together. Even in death, nature provides a source for life to begin anew. We see this cycle repeating in the changing seasons, in our forests after a fire, even in our backyard gardens.

“Even in death,
nature provides a
source for life to
begin anew.”

We have much to learn from creation and its witness of unity within diversity. As human beings we don't always find it easy to be present to “the other” – the one who is different from myself – or to embrace the invitation to connect deeply with the natural world. However, creation is God's first and primary revelation and if we are aware, we cannot be present to creation without knowing we are also present to the Creator.

In the words of Albert Einstein, “A human being is part of a whole, called by us ‘universe’, a part limited in time and space. He experiences himself, his thoughts and feelings as something separated from the rest... This delusion is a kind of prison for us, restricting us to our personal desires and to affection for a few persons nearest to us. Our task must be to free ourselves from this prison by widening our circle of compassion to embrace all living creatures and the whole of nature in its beauty.”

Submitted by: Cheryl Walsh

INTEGRAL ECOLOGY AND THE HOLY TRINITY

“At times I feel as if I am spread out over the landscape and inside things, and am myself living in every tree, in the splashing of the waves, in the clouds and the animals that come and go, in the procession of the seasons.” (C.G. Jung quoted in “The Earth Has a Soul: C.G. Jung on Nature, Technology and Modern Life”, ed. by Meredith Sabini)

The last common ancestor of humans and chimpanzees (with whom we share 99% of our DNA) lived 5 million years ago. We belong to the placental mammals, whose common ancestor lived 60 million years ago, and to the chordates (animals with backbones), whose common ancestor lived 500 million years ago. There was a “universal ancestor” for all Earth's life, which existed 1.6 – 2 billion years ago. We share 60% of our DNA with insects, 75% with reptiles, 90% with mammals and 35% with trees. These findings are fundamental to our biology. But they imply something greater; we live in a Communion (or conversation) of Life

and we are related to *every living being through time and space*. We live in an integral ecology.

Integral ecology refers to the relational reality of our planet. Life and matter are in a complex network of relationships which gives rise to an emergence which is bigger than the sum of its parts. Human activity has disrupted this delicate web through habitat destruction, loss of biodiversity, species extinction, pollution, and uncertain, extreme weather patterns. The result is poverty and suffering for all Earth's life. Arne Naess, the founder of the Deep Ecology movement, *made a distinction between ecology as a science of facts and logical analysis and ecology as a deeply spiritual and ethical way of life*. He asks us to remember, value and seek out experiences of loving relationship with Earth's life, because these move us towards ecological wisdom, and right action in *all* our relationships. This is a key insight because we know what needs doing; yet humanity seems unable to do it. Knowledge is not enough to live this deep, ethical relationship with the Earth. We need to keep the mind in the heart so as to increase our spiritual awareness and grow in spiritual freedom. *An intelligent heart helps us see the deeper meaning of our experiences with each other and the living beings of our planet. We see our history, and the history of Earth and the cosmos, in the light of Christ and sacred Christian traditions.*

The Holy Trinity is the divine relational reality, and contemplation on the Trinity gives us insight and energy to live in right relationship with the living beings of Earth. Consider the 15th century icon of the Trinity associated with this reflection. The artist, Andrei Rublev, was a Russian medieval painter of Orthodox icons. (See Wikipedia) "The icon was inspired... by the story in Genesis 18 of the visit of three men to the home of Abraham and Sarah. Abraham met the men outside, and despite not knowing their identity he called upon Sarah, and together they showed the visitors extraordinary hospitality... the visitors reclined under the oaks of Mamre, Sarah baked bread and Abraham prepared the meal." (Catherine Mowry LaCugna, editor, in "Freeing Theology) They did not ask the visitors to reveal who they were. They simply offered *radical hospitality to the "other" as the other*. The visitors were revealed to be Yahweh and two angels! Now, quiet the brain mind and direct your attention to the details of this beautiful painting; the three angelic persons seated around a table with the Eucharistic cup; the house (Abraham's and Sarah's) and tree (the oak of Mamre) in the background. Direct your attention to the three persons in the painting. Their circle is not closed, there is a space in the foreground. They sit in perfect harmony and "One has the distinct sensation when meditating on the icon that one is not only invited into this communion but, indeed, one already is part of it... God is not far from us but lives among us in a communion of persons." (Catherine Mowry LaCugna in "Freeing Theology") And if we accept the Trinity's invitation, we will be given the grace to live in communion with each other and with the living beings of the planet; to move beyond the ego and love the other as the other; a deep integral ecology. Perhaps this is the divine hope of the Trinity.

For Pierre Teilhard de Chardin, the 20th century mystic, palaeontologist and geologist, loving relationships give us sense of union with the Trinity and all life. He believed this unity is *the*



primary category of existence. He came to see cosmic and Earth's evolution as expressions of the Third Nature of Christ. The risen Christ, the Word, through which everything and everyone comes into being, is always present and emerging in our evolutionary history.

The emerging discipline of Biosemiotics recognizes that life is grounded in semiotic, that is, communication processes, especially the sign processes identified by Charles Sanders Peirce, an American scientist and philosopher. Biosemiotics gives us a theory of life's creative agency, the study of living systems from a semiotic or perspective. It claims that life and matter are not just structures; they signify; they tell us

something. They have MEANING. It implies that life on Earth manifests itself in a global atmosphere of complex communication and meaning that, at present, is one of the drivers of evolution on Earth. Perhaps this points to ever-deepening relationships in the Communion of Life, and reflects, in its way, the divine conversation of the Trinity.

In this Season of Creation we can consciously reflect on the living, dynamic networks of Earth and thank the Trinity that we are part of these networks and, at the same time, are welcomed at the table of the Trinity.

Submitted by: Lois Zachariah

INTEGRAL ECOLOGY: A CASE STUDY AND A SPIRITUAL REFLECTION

Laudato Si', Pope Francis' encyclical on the environment underlines the concept of Integral Ecology because "everything is closely related" and "today's problems call for a vision capable of taking into account every aspect of the global crisis." So, I direct my attention, now, to a role of art in our contemplation of our planet.

I can live my life as Social Sculpture.

Joseph Beuys, 1921-1986, was a pioneer of conceptual and ecological art. His famous assertion **Everyone is an artist** meant that any persons could embody creative action and be a vehicle of energy for creativity to change the world. He called this **social sculpture**.

Accordingly some of his most powerful art works were actions, the most famous being, **I Like America and America Likes Me**, in May 1974, when he spent seven days and nights in a room in an art gallery with a wild coyote, in New York.

Beuys felt that ecological sustainability begins with our experience of the mystery of relationship and interdependency. He wrote "The spirit of the coyote is so mighty that the human being cannot understand what it is, or what it can do for humankind in the future."

Beuys advised us not to think "**more than 500 years ahead**". His **7000 Oaks** illustrates this thinking. It was the planting of seven thousand oak saplings, each paired with a four foot high basalt column. The planting continued over the next five years in spaces negotiated with residents, councils, schools.

Cities which have furthered the project include Oslo, Sydney and especially New York.

Joseph Beuys saw into the mystery of trees and believed that they offered a pathway to saving the human soul: 'I am no gardener who plants trees because trees are beautiful. No, I say today the trees are indeed more intelligent than people.This means the trees have perceived this for a long time and that they also share the condition of suffering.....I would like to give trees and animals legal rights.'

Beuys' profound concept of Social Sculpture is a help when I try to follow the interior law of love in my life.

I conclude with a tribute to this prophetic figure:

"Joseph Beuys was the most significant artistic innovator of the twentieth century. His extended concept of art and his Social Sculpture Theory contain the seeds needed for addressing the root problems of our global society today."

Otto Scharmer, Lecturer, MIT Sloan School of Management

The Great Bear Rainforest Agreement as Social Sculpture.

Great Bear Rainforest is one of the world's largest, virgin temperate rainforests, roughly the area of Belgium. In this magnificent wilderness live grizzly bears, mountain lions, wolves,

salmon, ancient cedars and spruce over 250 feet tall. It is home to a unique type of black bear, the white spirit bear.

It is located along the Pacific coast of British Columbia. It is owned by the provincial government. Over 50% of the province's exports depend on forestry, so this industry is a chief source of government income and of public employment. But a crisis was brewing; in the last 2 decades of the millennium, the mysterious, ancient rainforests of British Columbia were being brutally clear cut, and public outrage was rising. In 1993 logging in Clayoquot Sound, on Vancouver Island led ten thousand people to make a stand and 900 were arrested in Canada's largest mass arrest. The press and people worldwide took notice. The government acted quickly intending to lead community representatives, First Nations, labour unions, forestry industry management, and environmental groups to reach consensus. But the government's intention was to retain full authority so as to mostly maintain the status quo and to not increase the protected fraction of the rainforest by more than 2-3% .

Clayoquot also had the effect of awakening the First Nations. The David Suzuki Foundation was a key catalyst; it focused on molding them into a potent political bloc. They rejected the authority of the CCLRMP over their lands and attended only as observers. For their part, Greenpeace, Sierra Club of Canada and the Rainforest Action Network heatedly rejected the 2-3% protected areas limit and refused to come to the CCLRMP table. Instead, the environmental groups, faced with several large forestry corporations as adversaries banded together as The Rainforest Solutions Project. First, they initiated a markets campaign at retailers overseas, so effectively, that in the late 1990's several high profile outlets including



Ikea, Home Depot and B & Q in England, halted purchases of British Columbia lumber.

Secondly, the region was re-imagined; it had been named the **mid-coast and north-coast timber supply areas**. An enlightened step was to rename it the **Great Bear Rainforest**. Thus, the mythic white spirit bear became a symbol of a transformed region: no longer just a source of a commodity but rather a remote and sacred ecosystem.

This environmental campaign cost the forest industry over \$200 million in lost profits, and led them to see the merit of calling a truce with the environmentalists, and opening negotiations again..

A rigid duality stood in the way of progress. Negotiations between the environmentalists and the industry, at first, were hate-filled confrontations. Bitter accusations were hurled back and forth. Imagine the scene: a line of mostly men facing a line of mainly young women. Soon, both sides saw that new thinking was needed. Some negotiators took steps to learn skills to bypass confrontation. Then, amazingly, a spiritual shift occurred. At the famous Hollyhock Leadership Institute the environmentalists learned mindfulness techniques similar to St. Ignatius' Third Method of Prayer. They devised and practised a 'love strategy' with 'thought exercises'. For example: let me walk for a day in my opponent's shoes. Consequently, during negotiations, when provoked they were able to remain balanced. Confrontation faded, replaced by reasoned verbal exchanges, and détente followed.

They agreed that the new plan needed a sound scientific calculation of how much of the total area had to be protected, to ensure that natural ecological networks were maintained sustainably. They created a handbook of **ecosystem based management**. EBM tried to balance conservation with the well-being of people, including corporations. Slowly they approached consensus. But still, people who thought 500 years ahead knew the plan lacked a vital key.

They were right; the key was discovered by Merran Smith, an environmentalist, currently Director of Clean Energy Canada; God bless her! She insisted the only agreement attainable was one which gave First Nations solid assurance of a better life. To be credible, this promise would require creativity and economic development in sectors other than logging. Economic experts asserted that \$ 120 million was required. As if by magic the money was pledged by governments and NGO's. The government also promised to treat the First Nations as a peer governing body in future negotiations. Economic diversification has included creation of toilet products from oils extracted from branches of softwood trees; also high-value, native-designed wooden toys, shellfish culture and sale of carbon credits from conserving forests.

In 2006, the initial Great Bear Rainforest Agreements were drafted. In March 2009, Ecosystem Based Management was started; it has never before been used on this scale in Canada. The area managed is 21 million acres (33.000 sq mi.). Half of the GBR is legally protected, but ecological experts assert that only when 70% of the old growth forest is protected, will the integrity of this ecosystem be safe. This is the goal for the future. At present, 85% of the GBR is protected!

Submitted by: Kuruvila Zachariah

Stewardship Moment



The first annual Saints' dinner is scheduled for November 17th at Renison University College at 6:30pm.

All Saint's is pleased to announce that our guest speaker for the evening will be The Honourable Bardish Chagger, Member of Parliament for the riding of Waterloo. Minister Chagger serves the people of Canada as Minister of Small

Business and Tourism and Government House Leader.

Tickets for the gala dinner are now on sale and can be purchased through the office by contacting Margo at contact@allsaintswaterloo.ca or speaking with Pastor Marty. Tickets are \$60 each, with a tax receipt of \$25. Do reserve your tickets early as there are a limited number available.

All proceeds from the Saints Dinner will go directly to the All Saints' Legacy Trust, whose purpose is to help fund the continued ministries at All Saints'.

We do hope you will join us for a wonderful meal, time with friends and to hear Minister Chagger speak on the theme of Saints, Sainthood and what it means to live a life worth living.

Submitted by: Rev Pastor Marty Levesque



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Fax 519-885-4914
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