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TOP LEFT Bishop, Clergy and Congregation welcome the newly ordained priests: the Rev. Laurel Dykstra and the Rev. Melanie Calabrigo. BOTTOM LEFT Preacher and Chaplain, the Rev. Paula Sampson.

TOP & BOTTOM RIGHT The procession and the ordination, laying on of hands close up and from above. PHOTOS Wayne Chose

Ordinations to the Priesthood

Laurel Dykstra and Melanie Calabrigo ordained to the priesthood at Christ Church Cathedral on December 9th, 2012

RODERICK MACKIN

Christ Church Cathedral, Diocesan Communications Committee

As the seat of a bishop, only cathedrals can be the sacred settings for specific liturgical rites. Since the second century AD, the ordination of priests brings together large numbers of clergy and the faithful to honour and celebrate this major milestone of the Christian pilgrimage.

For those who have been called to the priesthood, ordination marks the beginning of a new life in the service of God and her Holy Church. At precisely 4 pm on Sunday, December 9th, the Rev. Melanie Calabrigo and the Rev. Laurel Dykstra, Deacons of the Diocese of New Westminster, took the first steps of their continuing Christian journey down the aisle of Christ Church Cathedral in Vancouver.

Ministerial student Claire Morgan's commanding *a cappella* chanting of the familiar words from 1971's *Godspell* rang from the rafters; *Prepare Ye the Way of the Lord, Prepare Ye the Way of the Lord!*

Then followed the clergy of the diocese; archdeacons,

regional deans, rectors, priests-in-charge, curates, and deacons, vested in red, processing in advance of their bishop.

Members of the Cathedral Choir, under the direction of Rupert Lang, and the congregation, sang *Come Down O Love Divine*. Bishop Michael Ingham, presiding, led the gathering of well-wishers, guests, sponsors, and friends, family and faithful in a prayer, which included these lines; "that things that were cast down were raised up, and things which had grown old were made new."

The Diocese of New Westminster first ordained women as priests in November 1976. Now, over a generation later, the inclusion of women in all three distinct orders of ordained ministry within the Anglican Church of Canada is a matter of accepted practice. There are other provinces within the worldwide Anglican Communion where this is not the case.

Ms. Calabrigo was presented by the Rev. Peter Hanson, the Ven. Andrew Pike, Laura Krowchenko, Lise Magee and

Clara Plamondon. A childhood Roman Catholic, Melanie completed her undergraduate studies at Simon Fraser University and is a graduate of the Vancouver School of Theology. Melanie has been in ministry at Mount Olive Lutheran Church in Surrey, and will now assume the role of Minister of Word and Sacrament there. This appointment is possible because of full communion between the Anglican Church of Canada and the Evangelical Church in Canada.

Ms. Dykstra was presented by the Rev. Dr. Victoria Marie, the Ven. Lynne McNaughton, Penny Connell, Dave Brear and Sarah Bjorknas. A cradle Anglican, Laurel graduated from the University of Victoria and completed her studies at Trinity College of the Toronto School of Theology at the University of Toronto. She serves as a curate at St. Catherine's, Edgemont Village and with the North Vancouver Deanery.

The Rev. Dr. Paula Sampson preached and was Chaplain to the Ordinands and Presenters.

For more Diocesan news and events visit www.vancouver.anglican.ca



LEFT The Rev. Wilmer Toyoken (left), Grace Wandag (centre) and Bishop Alex Wandag (right) at St. Michael's. RIGHT Some of the multicultural congregation at St. Michael's. PHOTOS Courtesy of the Wandag Family

New Beginnings at St. Michael's Multicultural Anglican Church

GREG TATCHELL

Sanctuary Planning Committee Secretary, St. Michael, Vancouver

A November 25th story on the Diocese of New Westminster's website ended with the words "The February issue of *Topic* will contain a feature story with photos covering Wilmer's installation and Bishop Alex's visit."

With these two primary activities as background, this article will develop the broader theme of the unique Filipino-Canadian culture that is thriving at St. Michael's Multicultural Anglican Church in Vancouver. In the season of Lent, a focus on the Filipino-Canadian attributes of sacrifice and new beginnings will be accentuated.

The two primary activities referred to in the November 25th web story were the concurrent two month visit to Vancouver by the Right Rev. Alex Wandag (on a two month sabbatical to be with his family), and the installation of the priest-in-charge at St. Michael's, the Rev. Wilmer Toyoken. The personal stories of the families of Alex and Wilmer typify and bring to life the separation endured by Filipino-Canadian families in establishing a new beginning for their families in Canada. Bishop Alex referred to the pain of this separation during his Advent IV homily, when he described the six years their family had been apart.

It is hard to overstate the sacrifices made, especially by some of the wives, in building new lives in a new country. Bishop Alex's wife Grace, a member of St. Michael's, came to Canada in 2006. Grace's six years of laying the groundwork for her family finally bore fruit when Alex and their two children arrived in Vancouver in early November. Bishop Alex needed to return to his Diocese of Santiago in the Philippines on January 6th, but Harris (24) and Maria (22) remained behind in Canada with their mother, secure with the Landed Immigrant Status their mother had earned for them.

Grace's story is the story of many Filipino-Canadian mothers at St. Michael's, and indeed across Canada. Another example at St. Michael's illustrates for the diocese how the parish has been able to triple in size over the last six years. Starting off in 1999 much like Grace, Sandra Baldo's family is now all at St. Michael's, where she is the Stewardship Chair, and her husband James, the Peoples Warden.

With Lent soon upon us, we enter the time in our calendar when we reflect upon the sacrifices Christ made for us. These sacrifices are made especially graphic for those in churches who celebrate the liturgy of the Stations of the Cross like at St. Michael's. These theological reflections on

sacrifice and suffering will once again resonate with the Mothers at St. Michael's. Christ-like, they suffer without complaining, in great humility. They see the need to help their neighbours in the diocese understand their story of sacrifice, but most assuredly would not have initiated the telling of their story without encouragement.

The Rev. Wilmer Toyoken's story is also one of absence and of laying groundwork for a new beginning for the family. Since his assumption of responsibilities at St. Michael's on November 15th, 2011, he has endured delays in his family's arrival while waiting for clearance for his wife Rose to bring their son Ezra into the country. Wilmer's story is somewhat unique in that it is the case of the husband waiting for the family to join him. The same, though, is the theme of sacrifice and the suffering of absences for new beginnings. Other recurring themes are: their high level of education, their family values, their spiritual depth, their Anglican roots, their ease with the English language and their self-sacrifice in supporting those back in the Philippines.

These stories, viewed in the proper light, are ultimately stories imbued with hope. An essential element of that hope, for families like the Wandag's, the Baldo's, the Toyoken's and many others, has been the multi-cultural community of faith at St. Michael's.

This hope found joyous expression at the November

25th Celebration of New Ministry at St. Michael's. The Ven. Dr. Ellen Clark-King captured the Wandag/Baldo/Toyoken theme of new beginnings with these opening words of her homily: "the triumph of hope over despair... an ending that is also a new beginning." The "triumph of hope" found passionate expression in the potluck festivities that followed in the hall. The energy levels that came close to raising the roof was a perfect storm of at least four hope-filled events taking place at the same time; the joy of re-united families (the Wandag's), a formal Diocesan recognition of the priest-in-charge at St. Michael's (by Archdeacon Ellen), a send-off to a husband and father to be with his family in the Philippines (Wilmer) and the recent completion of Restoration of the Sanctuary at St. Michael's (an article in the December *Topic*).

In Archdeacon Ellen's Celebration of New Ministry homily at St. Michael's, she included the following description of Archbishop Desmond Tutu; "In Tutu's presence you could see people relaxing and smiling and blossoming in the warmth of his regard. He didn't dominate; he welcomed and took delight in people. It was easy to see that the love of Christ reigned in his heart." These words come very close to describing the effect Bishop Wandag had during his six weeks at St. Michael's. Archdeacon Ellen would have seen that effect first hand during the joyous

CONTINUED ON PAGE 3

*"With Lent soon upon us,
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Growing communities of faith in Jesus Christ to serve God's mission in the world.



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Thank you!



TOP LEFT Bishop Alex Wandag (left) and the Rev. Wilmer Toyoken (right) with the ladies in traditional Filipino colours.

TOP RIGHT Left to right: Bishop Alex, the Rev. Wilmer, the Ven. Dr. Ellen and Fr. Im.

BOTTOM LEFT Traditional Filipino dancing with the St. Michael's congregation.

BOTTOM RIGHT Fr. Im showing off his dance skills.

PHOTOS Courtesy of the Wandag Family



New Beginnings at St. Michael's Multicultural Anglican Church

CONTINUED FROM PAGE 2

celebrations on November 25th. The congregation experienced this continued "Tutu effect" in at least five different ways over the following six weeks of Bishop Alex's visit; in his homilies; during his participation in the Christmas Pageant; with his involvement with the choir; during the funeral for Johnny Baguiewen in late December (attended by over 230 people); and in leading a "farewell" song in Japanese during a leadership transition. Always, it seemed, "you could see people relaxing and smiling and blossoming in the warmth of his regard."

As the multi-cultural community of St. Michael's enters Lent, it does so with a continued sense of joy and hope and anticipation as another family approaches the end of their time of separation; it is anticipated that Wilmer's son and wife, Ezra and Rose, will be with him for Easter.

The Ven. Dr. Ellen Clark-King's *Celebration of New Ministry* homily on November 25th ended with words for Wilmer that articulated the path to the future for him and the congregation at St. Michael's.

St. Michael's multicultural congregation ready to celebrate with a potluck lunch and a lot of dancing.

PHOTO Courtesy of St. Michael's Parish



"Wilmer, my hope and prayer is that you and the people of St Michael's will continue to grow into the reign of Christ, that you will work together to be the best you can be individually and as a congregation, that you will bring the love of Christ to bear in this part of the city, that you will share your gifts with the wider church, that you will support one another and hold a vision together of what you could become."

As the congregation approaches their second annual 2018 Strategic Planning workshop (in Kelowna, March 8th to 10th), this prayer will guide and motivate them in the continuing process of discerning their vision as a multi-cultural church, grounded in sacrifice.

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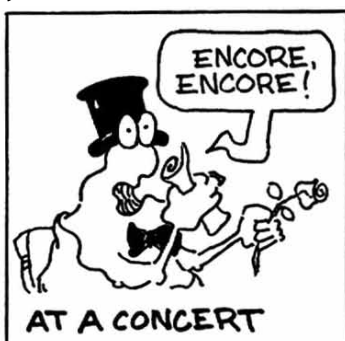
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Saturday • July 13, 2013

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PONTIUS PUDDLE by Joel Kauffmann



THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 50 years • 1963 The death of "an Indian girl" on "skid row" launches diocesan-wide questions and discussion on "Indian Problems" and unity between Aboriginal and non-Aboriginal people in the diocese.
- 25 years • 1988 Agreement is signed between the Federal Government and the diocese on the sponsorship of refugees, "cutting out all the red tape."
- 20 years • 1993 Archbishop Hambidge announces plans to take up volunteer post in Tanzania.

PWRDF Diocesan Representatives Meet in Regina

PETER GOODWIN

St. James, Vancouver and PWRDF Diocesan Unit Chair

Diocesan Representatives for the Primate's World Relief and Development Fund (PWRDF) from western Canada met in Regina November 9th to 11th, 2012, for the biennial western regional conference. Peter Goodwin represented the Diocese of New Westminster. Joining them were Adele Finney (Executive Director), Suzanne Rumsey (Public Engagement Program Coordinator), two members of the PWRDF Youth Council, and Henriette Thompson (Public Witness Coordinator for Social Justice, Primate's Office).

Topics addressed focused on Food Security and Advocacy. The theme of Food Security will be a primary one for PWRDF over the next several years in conjunction with PWRDF's membership in organizations such as the Canadian Foodgrains Bank which is actively engaged in the End World Hunger initiative. The Food Security Campaign will have its official launch at the Joint Assembly of the Anglican and Evangelical Lutheran Churches in 2013.

Presenters included PWRDF partner, Edilberto Lopez of the Cuban Council of Churches who is the Program Coordinator for Programs for Sustainable Development. He spoke of the projects his organization oversees across Cuba with the objective of providing food security for all members of society. Programs are based on principles of self-sufficiency, gender equity, cultural appropriateness, and strengthening secular and ecclesiastical ties. Bishop Cot Aguilera of Cuba is the first woman bishop to be appointed in Latin America and is a graduate of this programming.

On the topic of advocacy, the Hon. Ralph Goodale, MP for Wascana, Saskatchewan shared his thoughts on effective ways of engaging Members of Parliament, government officials, and the media in support of programs and causes for social justice as promoted by PWRDF.

Peter Gilmer from the Regina Anti-Poverty Ministry spoke on the local outreach and advocacy this inter-faith organization has been providing in Regina for over 40 years to people including those on income assistance and with special needs. Henriette Thompson outlined the work of the Truth and Reconciliation Commission with reference to the events to be held in our diocese in September 2013.

Francis Stewart, Diocesan Representative for Brandon Manitoba, shared her experiences and photos as a member of the delegation to India and Sri Lanka in March 2012, which visited programs supported by PWRDF partner, the Organization for Eelam Refugee Rehabilitation (OfERR). These included refugee camps in India and settlements in Sri Lanka for people returning following the peace settlement in Sri Lanka.

Besides the guest speaker presentations, diocesan representatives had an opportunity to exchange information on activities happening in their dioceses and planning for the coming year. Members of Youth Council provided an update on their Council activities and the Just Generation Program.

Proceedings concluded with attendance at the Remembrance Day Eucharist at St. Paul's Cathedral in Regina.



The main altar at St. Paul's Cathedral, Regina where the group of diocesan representatives, youth council members, PWRDF Cuban partner Edilberto Lopez, and staff from national office attended the Remembrance Day Eucharist while at the PWRDF Western Regional Conference. Peter Goodwin is standing on the left.

ARE WE READY FOR A CHALLENGE?

PWRDF Parish Poverty Challenge

The members of the New Westminster Diocesan PWRDF Unit were impressed with the PWRDF Parish Poverty Challenge that the PWRDF diocesan committee of Ottawa has made to all the parishes in its diocese, and to other dioceses. The challenge is that each parish hold an education/fundraising event during Lent 2013 to raise awareness of poverty issues, and to support PWRDF development projects in Canada and the world.

Here in the New Westminster diocese, members of the PWRDF Unit would like to respond to this challenge and extend it to all the parishes within our diocese. Our challenge is that each parish hold an education/fundraising event or task to raise awareness of poverty and PWRDF projects around the world during Lent 2013.

SOME SUGGESTIONS MIGHT BE:

- POVERTY LUNCH •

Ask for donations equivalent to a restaurant meal.

- BAKE SALE •

- POTLUCK SUPPER •

With a PWRDF speaker or videos shown.

- LENTEN CALENDAR •
(available from unit)

For people to donate to daily.

Please register your event by sending an email to pwrdf@vancouver.anglican.ca

We would like to receive pictures and a report of your event.

All Saints, Ladner is already planning its response.

PARISHES OF NEW WESTMINSTER, ARE YOU UP FOR THE CHALLENGE?

PWRDF Unit Members are • Peter Goodwin (Chair) • Rob England • Denise Hambidge • Judi Cuff • Eric Hanson • Margaret Marquardt •

Spiritual Care at St. Jude's Anglican Home

ISABEL WOOD

St. Mary's, Kerrisdale and St. Jude's Anglican Home Board Member



LEFT Trudi Shaw reads the scripture. MIDDLE Dorothy McIsaac receives Communion from Father Michael Fuller (Trudi Shaw is to his left). RIGHT Father Fuller speaking with Dorothy McIsaac and others. PHOTOS Joe Wood

Growing old is not easy. Moving into a care facility can be an added loss for someone who may have already suffered multiple losses. At St. Jude's Anglican Home, the goal is to provide exemplary care in a home-like environment. An emphasis is placed on holistic care with a strong spiritual component. Trudi Shaw, St. Jude's chaplain, is at the home for a day and a half each week. She offers a comforting presence and spiritual care to residents, family members, and staff. Trudi says, "Our spirituality concerns our core values, how we relate to one another, and how we find meaning and purpose in our lives. These are concerns I try to address for all of our residents, not just for those who find church a comfort."

For residents for whom worship is important, not being able to attend services may be a significant loss. Each Thursday morning, residents are able to attend a service in the chapel. The services include music and Anglican liturgy made inclusive to all traditions and adapted to meet the needs of those with cognitive and physical limitations. Eucharist is celebrated twice a month with visiting clergy presiding. This provides a connection with parishes in the community. Services are also held on Ash Wednesday, Good Friday, Easter Sunday, Remembrance Day and Christmas Day. There is a yearly memorial service that celebrates the lives of those who have been a part of the community as well as a short liturgy used at the bedside when a resident dies.

Staff members are welcome to visit the chapel for private prayer or a chat with the chaplain. On Maundy Thursday, Trudi, assisted by residents, takes a pitcher of scented water around St. Jude's to wash the hands of staff in all departments. This is a way of blessing and giving thanks for the work these hands do at St. Jude's.

Volunteers play a significant role in the services by welcoming and gathering residents, playing the organ, reading scripture, leading prayers of the people, helping residents participate in the service, and providing a further link with parishes in the community. There is always a need for additional volunteers willing to spend time with residents — to be someone who listens to and walks beside a resident on his or her journey.

Trudi Shaw as the visible symbol of our church at St. Jude's is herself the epitome of warmth, love and caring. She wants residents to feel welcome and included at chapel regardless of their own denominational background. Residents who do not profess to follow any religious tradition can often benefit from being part of this inclusive community. Trudi's main goal is that residents be aware of and feel God's inclusive love. Her homilies are interactive,

giving residents, who are able, an opportunity to share their own perspectives, ask questions, or name concerns to be included in prayer. Visiting clergy also encourage resident participation in services.

Residents have been heard to remark that St. Jude's is their church and how fortunate they are to have a chapel in their home. Often the emotions they feel are best reflected in their faces as they listen to a homily, sing hymns, and receive Communion or a blessing. Some are comforted and reassured. Others feel God's all encompassing love

surrounding them, and are aware of God's presence in their lives. For all residents, with or without a faith tradition, services and other spiritual care interventions are a way of supporting their sense of dignity and value as a human being and as a child of God, helping them see that they still have a valuable role to fill in the world.

Please contact Trudi Shaw at tasdeac@shaw.ca if you would consider assisting with chapel services at St. Jude's or "walking with a resident on their journey?" Please visit St. Jude's website at www.stjudes.bc.ca for more information.

Clergy News

FROM THE DESK OF THE EXECUTIVE ARCHDEACON

Bishop Michael has announced the appointment of the Rev. Michael McGee (*photo left*), formerly Incumbent at St. Helen's, Surrey as the new incumbent of St. Christopher's, West Vancouver. He began his new ministry February 1st, 2012.

The Rev. John Oakes (*photo right*) has submitted his resignation to the Bishop as Incumbent of Holy Trinity, Vancouver and as Regional Dean of Granville-Point Grey, effective December 31st. Having completed a post-doctoral fellowship at Yale, Dr. Oakes has been offered a similar honour at Harvard University, Cambridge. The Parish intends a full canonical process.

The Bishop has extended the Rev. Gail Newell at the Parish of Christ Church in Hope for 2013. While Gail has been Curate, then Priest-in-Charge for some time, the nature of the appointment is by term for this small but strategic parish, now in close cooperation with All Saints, Agassiz.


The Bishop appointed the Rev. Dr. Richard G. Leggett as Incumbent without term at the parish where he has been a term priest-in-charge (St. Faith, Vancouver), January 1st. Dr. Leggett will continue to fill the acting Regional Dean's position until clericus (the clergy of the deanery) can determine who might fulfill that role for a two-year term



from Synod 2013.

The Rev. John Marsh is leaving St. Mark's, Kitsilano and increasing to half-time at St. George's, Vancouver. St. George's will not be able to continue funding the chaplaincy at Vancouver General Hospital (VGH). We are grateful that they did so for five years. Another parish (to be announced later) is picking up the mantle of sponsorship for at least three years, and the Rev. Trudi Shaw will provide part-time Anglican chaplaincy for this major hospital.

The Bishop appointed two of our candidates in process toward priesthood as Postulants and sponsored students. Dr. Alain-Michel Rocheleau is teaching currently at the University of British Columbia (UBC). The other new Postulant is Mrs. Ka Hyun MacKenzie Shin. A Korean-born graduate of the Vancouver School of Theology (VST), she transferred to the Diocese of New Westminster from the Anglican Parishes of the Central Interior (APCI).



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AROUND THE DIOCESE

• Diocesan Dean Appointed to TEC Task Force •

Dean Peter Elliott is one of two partners from other Anglican Communion provinces appointed to The Episcopal Church Task Force on Church Structural Reform. The Task Force is composed of 24 members: four bishops, nine priests, one deacon and ten lay members. Three are under age 30, eight are in their 30s, five in their 40s, four in their 50s and four are age 60+. Nine are people of colour. When you add in Dean Peter and the other Anglican Communion partner, the Rev. Sathianathan Clarke, of the Church of South India, who is the Bishop Sundo Kim Chair in World Christianity, there will be 26. The task force is to present their final report in November 2014. The task force will conduct a special gathering with representation from every diocese of The Episcopal Church in preparation of its report. The date and location of that special meeting will be determined later.



Dean Peter Elliott

• Seniors Christmas Lunch in Chilliwack •

The Compassionate Service Ministry at St. Thomas', Chilliwack "The Outreach Group" hosted a Christmas Dinner on Thursday, December 6th, 2012. There was turkey, dressing and all the trimmings including the Anglican Parish Supper staple... HAM. Twenty-three seniors, all over the age of 80, were present and a number of plated dinners were delivered to senior's homes who were unable to attend.

TOP The buffet including the ham.
BOTTOM Some of the 23 dinner guests.
PHOTOS John Sovereign



• Happy Birthday Ellen •

The community of Christ Church Cathedral, Vancouver concluded the Advent II Celebration of the Eucharist with a little extra celebrating on December 9th, 2012, the 50th birthday of Cathedral Vicar and Archdeacon of Burrard, the Ven. Dr. Ellen Clark-King.

After Communion, Cathedral Choir went into the stalls in the chancel instead of returning to the gallery and they led the singing of the final hymn from that location. As soon as the hymn concluded, the choir formed around the altar and around Ellen who was presiding at the Eucharist. Dean Peter Elliott announced that there would be a special celebration and as he spoke the lighting in the church dimmed illuminating the chancel entrance, balloons were brought in and Cathedral curate, the Rev. Chris Dierkes brought out a laptop contain-



Ellen's mother, Liz Clark gets to see the Cathedral.

• Max Lights the Candle for Advent •

The Rev. Neil Gray and an acolyte who is a youth member of the Parish of Holy Trinity, White Rock, give a helping hand to young

Max, allowing him to light the first Advent Candle for 2012.
PHOTO Veronica Wright



ing the Skype image of Ellen's mother Liz, joining in the celebration from her home in England. Ellen was overjoyed to see her mum on Skype and have her participate.

Next up, the choir offered a pseudo-psalm, entitled *Psalm 152—Happy Birth-*

day to You, which expressed the community's love and respect for Ellen, set to Anglican chant. The faux psalm was followed by a dynamic *Happy Birthday* played by Cathedral organist and director of music, Rupert Lang.



Congregation demonstrating their warm appreciation for her daughter.



AROUND THE DIOCESE

• New Executive Archdeacon for the Diocese Appointed •

On Thursday afternoon, December 6th, 2012, Bishop Michael Ingham announced to Synod Staff that he had appointed current diocesan Director for Mission and Ministry, the Rev. Douglas Fenton, Executive Archdeacon of the Diocese. Douglas will succeed the Ven. Ronald Harrison who retired on December 31st, 2012.

Since March 2011, Douglas has given oversight to the Ministry Assessment Process (MAP), provided staff support for diocesan ministry and mission planning initiatives through all the instruments of the diocese, been staff support on numerous diocesan committees and working groups.

Prior to March 2011, Douglas was, for nine years, in the national office of The Episcopal Church (TEC) in New York City, finishing out his ministry February 28th, 2011, as Officer for Young Adult and Campus Ministries. Prior to 2002, Douglas served here in the Diocese of New Westminster, at St. Catherine, Port Coquitlam and St. James. He was also the Chair of Interim Ministry.

Since Douglas resumed his ministry in the Diocese of New Westminster in his new role he has been instrumental in developing new and exciting programs such as the Diocesan School for Leadership. He has also made enormous contributions, facilitating the arrival of new clergy to the diocese. Through his many contacts made during his 31 years of ordained ministry (including the nine years at TEC), Douglas was largely responsible for the search process that brought the Rev. Fr. Daebim Im to Holy Cross, the Rev. Vivian Lam to St. Matthias and St. Luke and Father Michael Fuller to St. John's, Shaughnessy.

In his December 6th announcement, Bishop Michael told staff that it takes three people to do the job of "bishop," the Bishop,



The Rev. Douglas Fenton, Executive Archdeacon of the Diocese.

the Administrative Assistant to the bishop (currently the Rev. Eileen Nurse) and the Executive Archdeacon.

In many ways the Executive Archdeacon's office is the "nerve centre" of the Synod Office. The Executive Archdeacon provides overall management of the Diocesan Office, coordinating clergy appointments and assisting parishes in finding clergy during times of transition. The Executive Archdeacon is the first contact for information about the sometimes-complicated matters of church governance and coordinates the discernment and ordination process for clergy. The Executive Archdeacon ensures the ordering, licensing and deployment of clergy throughout the diocese. The Executive Archdeacon is also an Officer of the Diocese.

Congratulations and best wishes to Douglas. Please keep him in your thoughts and prayers as he embarks on this new phase of ministry.

• Parish of St. Matthew Mission Council Member Honoured •

SUBMISSION Carole Keighley

Correctional Supervisor Sgt. Greg Fensome was awarded the Corrections Exemplary Service Medal at Government House in early December. This medal is only awarded to those who have served in an exemplary manner, characterized by good conduct, industry and efficiency and must have completed twenty years of full-time service. This service must include ten years

as a peace officer in an institution, parole officer or probation officer, or in a capacity that has brought the recipient into contact with offenders in the regular performance of duties.

Deputy Solicitor General, Lori Wannamaker (left), Correctional Supervisor Greg Fensome (centre) and the 29th Lieutenant Governor of British Columbia, The Honourable Judith Guichon (right). PHOTO Barbara Fensome



• Youth Help with Baptisms •

On Sunday, December 16th, 2012, two baby boys were welcomed into the family of Christ through baptism at St. Thomas, Chilliwack. The youth of the parish helped the clergy with the preparations.

In the photo we see Janet and Lydia helping Shelly Roach pour water into the font, while the Rev. Jennifer Burgoyne looks on.

PHOTO David Westcott



• Christmas Lunch •

The Synod Staff met for a buffet lunch at a downtown hotel this past December 20th, 2012. This would be the last staff function attended by Executive Archdeacon, the Ven. Ronald Harrison, who officially retired December 31st.

In the photos we see a handsome profile of the outgoing Archdeacon (*photo right*) and a photo of the two new colleagues in the Bishop's office, the Rev. Eileen Nurse and new Executive Archdeacon, the Ven. Douglas Fenton (*photo below*).



• www.holidayservice.ca • For Lent/Holy Week/Easter 2013

The Diocese of New Westminster's adjunct website for worship and events listings for festivals throughout the church year will be available with up-to-date extensive Lent/Holy Week/Easter listings of worship and events around the diocese on
**Ash Wednesday
February 13th, 2013.**

Share with as many people as possible that
ALL ARE WELCOME
by sharing the link to holiday services from your email and social network accounts.



• Annual Cream Tea •

The Camp Artaban Society announces the date of its Annual Cream Tea.

**Saturday April 13th, 2012
at
St. Augustine's Church, Vancouver
8680 Hudson Street**

We will be celebrating
Camp Artaban's 90th year
and the 30th Cream Tea.
Mark the date in your calendars,
and look for more information to come.



Webs of Relationship • Dimensions of Communion

A Reflection on the 15th meeting of the Anglican Consultative Council

PETER ELLIOTT

Dean of the Diocese of New Westminster and Rector of Christ Church Cathedral

The structure of the Anglican Communion is described in ‘levels’—parish, diocesan, Provincial, national, international—using vertical imagery to depict the life of the church. Typically, not only is this imagery about Anglicanism misleading, it distorts the lived experience of the relationships amongst the churches of the Anglican Communion in over 165 countries which was best described by the 1963 Anglican Congress as “mutual responsibility and interdependence in the Body of Christ.” The Anglican family consists of an estimated 80 million Christians who are members of 44 different churches. These make up 34 Provinces (of which the Anglican Church of Canada is one), 4 United Churches, and 6 other churches, spread across the globe.

A better image than ‘levels’ for the Communion is ‘dimensions.’ Four *Instruments of Communion* link the churches of the Anglican family: the Archbishop of Canterbury, the Lambeth Conference, the Primates’ Meeting and the Consultative Council. Of the four instruments only the Anglican Consultative Council (ACC) includes clergy and laity. I was there as the priest representative from the Canadian church, along with Bishop Sue Moxley and Suzanne Lawson. Archbishop Rowan Williams in his Presidential Address challenged us, “(not) to be a Church. That is, to be a more tightly organized institution, but how to be *the* Church, how to be the Body of Christ.” As a first time member of the Anglican Consultative Council it was a privilege to see the Anglican Communion incarnated in the lives of the 80+ members of the Council who worshipped, prayed, conversed and studied together for the 10 days of the meeting (October 27th to November 7th) in Auckland, New Zealand. My experience was not so much about ‘a’ church but being part of the diverse and beautiful people of God, the Body of Christ.

While some wish to focus on one or another *Instrument of Communion* as being authoritative, the very presence of four instruments reveals the Anglican instinct toward mutual responsibility and interdependence rather than top down authority. The problem with the ‘level’ metaphor of the church is that it suggests a hierarchy of authority with more power being vested in the ‘top’ to resolve conflicts and divisions; whereas the notion of ‘dimensions’ suggests that the *Instruments of Communion* encourage dialogue and a genuine meeting in Christ rather than engage debates with winners and losers. In his Presidential address to ACC 15 Rowan Williams made an important distinction between ‘corrective’ and ‘enabling’ authority:

“Are we here as the ACC to pick up the pieces, to make things all right, to react to disaster and crisis? It’s one model for thinking about authority in Christ’s Church: that authority exists in order to make things all right and to pick up the pieces, authority that is reactive or corrective. But that’s not the only model of authority that we meet in the New Testament, and it’s possibly not even the most important kind of authority we meet in the New Testament. There is, in the Bible, a good deal about corrective authority. You may remember that the Apostles are given the authority to bind and loose, to resolve difficulties, to cut knots. But when the people say of Jesus that he speaks with authority, not like the experts, I don’t think they mean that he’s simply a good problem solver. Those words occur when Jesus has performed spectacular acts of liberation. The authority in question is an authority to act and an authority to make a difference. An authority that enables and empowers. It’s a point that’s often been made... that in the first chapter of St. John’s Gospel the word used for the power to become children of God is in fact in Greek the authority to become children.”

This distinction between ‘corrective’ and ‘enabling’ authority was lived out through ACC 15 where issues that have been controversial in the life of the Communion were clearly present but they did not dominate the agenda or discussion as they have in past meetings. Archbishop Rowan described the Communion as a ‘web of relations’:

“All of this means, I believe, that in the Communion a healthy and a holy future lies in developing more and more face to face relationship, worshipping community to worshipping community; not written paragraph to written paragraph, statement to statement, but family of God to family of God. Working at our relations as between communities

of people whose faces are turned first to our common Lord and then to their brothers and sisters. Relations between one worshipping community and another, between one serving and witnessing community and another.

...But there are times when I believe we have to dig our heels in and say, ‘Well that is, at the end of the day — that web of relations is at the end of the day — the most basic, fresh, and life-giving aspect of our Anglican identity.’ That is what makes us the Church, the Body of Christ. This particular way that God has given us as Anglicans.”

Aotearoa and Indaba: Indigenous and Incarnational

Two elements particularly influenced the life of ACC 15—the location and the continuing process of *indaba*.

The location of ACC 15 in Auckland gave members of the Council an experience of communion within diversity. The three tikanga (streams) of the Church Province of Aotearoa, New Zealand and Polynesia provide a living example of how diverse voices can find a common life within the Body of Christ. Maori, Pacific Islanders and Pakeha (settlers of European and other places on the globe) have found a common life together as the Body of Christ, acknowledging a colonial past and seeking a new future. Languages other than English and cultural traditions are honoured and included in liturgies and church gatherings.

Subtly, but significantly, the experience of the life of the church in New Zealand had an impact on the members of the Council. The opening *Powhiri* and Civic Welcome exemplified the spirit of Anglican New Zealanders. Held in a large public events centre the 2-hour program included welcome from the Maori, Pacific Islanders and Pakeha, was attended by hundreds of elementary and high school students from schools throughout the country (and islands) and included a lot of singing and humour. Students voiced the first questions at the Anglican Consultative Council. The students addressed them to the Archbishop of Canterbury Rowan Williams, the Presiding Bishop of the Episcopal Church Katharine Jefferts Schori, and the Primate of the Church of Southern Africa, Cape Town’s Thabo Makgoba. Questions ranged from the imaginative to questions about women bishops, gay marriage, and the relationship between religion and science. One imaginative question was, “If God wore shoes, what kind of shoes would God wear?” Archbishop Rowan replied, “Ones

that could be easily removed, since God would always be giving shoes away to those who needed them...” The three Archbishops responded intelligently to each question, taking the question and the questioner very seriously and with good humour. Here was the “Communion-in-action” three bishops: a male Welsh theologian, a female American scientist and a black South African who has lived through the liberation of the people of his country—in dialogue with young people seeking the wisdom of God.

The face of our Communion is so diverse: while there’s been much attention paid over the last several years to divisions emerging from disagreement about the nature of human sexuality, the diversity is much broader, more complex and frankly more interesting than all that. New Zealand’s constitution and Prayer Book, for example, break new ground in theological formulation and church governance. Their prayer book intentionally weaves multicultural, creation oriented, gender sensitive and poetic imagery into vibrant theological language all the time rooted in the Anglican liturgical tradition. The structure of their church disperses authority amongst the three tikanga and every ordinand in the church is required to be able to speak and understand at least a rudimentary level of the Maori language. Every liturgy I attended (and there were many) included the languages of Aotearoa spoken.

Continuing *indaba* is a major theme of the Communion, the process of *indaba* being first widely used at the Lambeth Conference 2008. *Indaba* is a Zulu word for a process common among many African ethnic groups. Archbishop Makgoba describes *indaba* as ‘a gathering for purposeful discussion.’ As Rowan Williams pointed out to the Bishops at the 2008 Lambeth Conference that such processes have been part of the tradition of the Church, especially among the Benedictines and the Quakers. *Indaba* is very similar to the talking circles of Canadian indigenous people—it involves a respectful listening to others and patience in holding the tensions of difference. Through reflection groups and conversation members of the Council were invited time and again into conversations with each other—this was the predominant method of meeting at ACC 15.

Learn more about continuing *indaba* at www.anglicancommunion.org/ministry/continuingindaba/

CONTINUED ON PAGE 9

“The Anglican Communion has a long-standing commitment to encourage a lifestyle and pattern of work that respects the dignity and worth of each individual irrespective of social status, ethnicity, colour, religion, gender, sexual orientation, age, marital status or disability.”



Canadians participating at ACC 15. PHOTO Kenneth Gray



Webs of Relationship • Dimensions of Communion

CONTINUED FROM PAGE 8

Bible Study, Code of Conduct, Mission Encounter

Since the highly conflictual meetings of ACC13 (Nottingham) and ACC 14 (Jamaica) much work has been done to address tensions within the Communion.

The daily program of ACC 15 included worship, Bible Study, plenary sessions for resolutions, educational sessions and special events. Bible Studies on 2 Corinthians with its strong theme of reconciliation in Christ and the ministry of reconciliation: the Bible Studies were designed by a team led by Maori theologian Dr. Jenny Te Paa and facilitated by a team of four scholars, all feminist oriented New Zealand theologians.

A new part of the life of the Communion is a *Code of Conduct* concerning discriminatory behavior, harassment and sexual harassment. In this code it is clear that the Anglican Communion will not tolerate any kind of discriminatory behavior. It states, "The Anglican Communion has a long-standing commitment to encourage a lifestyle and pattern of work that respects the dignity and worth of each individual irrespective of social status, ethnicity, colour, religion, gender, sexual orientation, age, marital status or disability." Such a code and statement is a refreshingly welcome new element in the life of the Communion.

A New 4th Mark of Mission

"To seek to transform unjust structures, to challenge violence of every kind and to pursue peace and reconciliation."

A newly articulated fourth mark of mission was adopted by the ACC affirming a resolution proposed by Bishop Sue Moxley after years of consultation within the Canadian church and the Communion. Rather than add a sixth mark, as originally proposed, members of the Council discerned that it would be wiser to add the values of challenging violence and pursuing peace and reconciliation to the already existing 4th mark. In the light of many of the instances of violence in the world language challenging violence and pursuing peace and reconciliation now clearly express the deepest values of how this Anglican Communion seeks to express our work together in God's mission.

Five Themes

1. Communion-in-the-making.

The *Instruments of Communion* and the proposed Anglican Covenant are very much 'works in progress'—and all are ably assisted by the continuing process of *indaba*—intentional listening to one another. ACC received and discussed an extensive report from the Inter-Anglican Standing Commission for Unity Faith and order (with the unfortunate acronym IASCUFO) including a reflection on the four *Instruments of Communion* giving an historic overview and asking questions about how these instruments can work together more usefully for our common good. Communion is not an organization as much as a spirit, often described within Anglicanism as 'bonds of affection.' Through the process of praying, living, worshipping and working together bonds of affection grow between partners in the dialogue.

2. Anglicans and the Bible: Deep Engagement; Fresh Discovery.

The *Bible in the Life of the Church* project initiated by ACC 14 and received at ACC 15 provides a valuable tool for the churches of the Communion who seek to engage with scripture. At its heart are concise statements of key themes and principles.

The Five Principles:

- Principle 1: Christ is the living Word of God.
- Principle 2: The Old Testament is the foundational part of Christian Scripture, its First Testament.
- Principle 3: The Bible is to be taken as a whole and has within it great depths of spiritual meaning.
- Principle 4: There are many different literary genres in the Bible, which are to be distinguished carefully and consistently.
- Principle 5: An accurate reading of the Bible is informed, not threatened, by sound scientific understanding: the God who inspires Scripture as a true witness is the same God who created the world.

The Five Principles are given much more elucidation in the document that you can access here:

www.anglicancommunion.org/ministry/theological/bible/index.cfm

Working through the implications of these principles clearly address some of the issues that have been at the heart of recent conflicts within the Communion.

3. Gender based violence is very much a subject within the Communion.

As a Council we passed clear resolutions that call for action and witness against gender based violence. In addition, a Code of Conduct is now part of the life of the Communion in our meetings, as is a Charter for the Safety of People within the Churches of the Anglican Communion to ensure that the church is a safe space and advocates for safety in the world for vulnerable people.

4. Environmental concerns are of paramount concern.

In many parts of the Communion people are already deeply affected by climate change. The Council spent considerable time exploring the interrelationships between issues of food, water and energy.

5. The multi-faith reality of this postmodern world was acknowledged and resources calling for respectful dialogue were studied and adopted.

There were many other important matters discussed and debated, but in my view, the legacy of this meeting will be the irenic tone of the gathering. Inspired by the creative way that our hosts in the Province of Aotearoa embrace and celebrate cultural and linguistic distinctiveness through the encounters with each other I sensed a deep desire to stay in communion, despite differences and celebrate the unity that is a gift of God the Holy Spirit.

PHOTOS CLOCKWISE STARTING TOP LEFT

- New Zealand Students asking the first questions of the 3 Primates at ACC 15.
- Archbishop Thabo Makgoba of Cape Town answers student questions.
- The Episcopal Church Presiding Bishop Katharine Jefferts Schori answers student questions.
- Archbishop Rowan Williams preaching at the Opening Eucharist of ACC 15 in Auckland's Holy Trinity Cathedral.
- Anglican Church of Canada Delegates to ACC 15: Dean Peter Elliott, Bishop Sue Moxley, Archbishop Rowan Williams and Suzanne Lawson.

PHOTOS Anglican Communion Office



Reconciliation Through Decolonization

On November 24th, 2012, the Diocesan Truth and Reconciliation Unit led by the Reverends: Michael Batten, Laurel Dykstra and Clarence Li presented the day-long workshop, *Living Our Commitment* at St. David of Wales Anglican Church in East Vancouver with National Anglican Indigenous Bishop, Mark MacDonald. November 24th was very close to the deadline for the January issue of *Topic* so it was decided that a brief front page article would run in the January issue followed by a more in-depth look at the day in the February issue.

In early December one of the event coordinators, the Rev. Laurel Dykstra suggested that instead of doing an analysis of the day we should interview people who are already active in the work of reconciliation through decolonization and have them reflect not only on November 24th but also share some ideas and concepts that may not be widely known around the diocese.

Patricia McSherry and James McKenzie are a white woman and a Métis man who lead the 2013 Truth and Reconciliation Group at St. James in Vancouver. They were interviewed by the Rev. Laurel Dykstra, Curate for both St. Catherine's, Capilano and the North Vancouver Regional Ministry Team.



Patricia McSherry (left) being interviewed by Laurel Dykstra (right).

Tell a little bit about yourselves and what brings you to this work?

Patricia McSherry • I grew up in Pine Falls, Manitoba right next door to Sagkeeng, then called Fort Alexander Reserve, the home of Phil Fontaine (former National Assembly of First Nations Chief). I met Phil when they closed the day school at Fort Alexander; he wasn't able to go to my highschool which was a company school, it was only for children of employees, but we hung around in the same crowd before we went off to university. After university I taught high school English and History and then worked mostly in arts administration. Now I am retired.

Growing up, Dianne Souka was my babysitter and next door neighbour. She was my hero because she was the first woman president of our student council. Her father was a native man raised by a Polish family. When he married a woman from the reserve she lost her status. After university graduation, Dianne was instrumental in getting the law changed so that her mum could get her status and all of them could get their status.

James McKenzie • I worked for 27 years as a social worker for the Ministry of Children & Family Development and for 13 or 14 years as a child-welfare worker. Early on, I met a man, a parent, who had been in one of the Indian Residential Schools (IRS). He told me about being hit with a stick with a nail in it if he spoke one of the First Nations languages he knew instead of English. Later, the government sent a number of social workers to a two or three day workshop on the residential school experience and how it affected the lives of the children. The event was organized and led by First Nations peoples and it was great. I then went on to work with families with kids with disabilities and there were some First Nations families on my caseload. A number of the parents had been in the IRS system or their parents had been in the IRS system. So, I learned about the IRS system from survivors, or from the children of survivors and the impact of what I learned has stayed with me. I retired in 2010, entered the graduate program in History at Simon Fraser University (SFU) and am currently an MA candidate. My thesis is on Henry Budd, the first Aboriginal (Métis) man to be ordained in Rupert's Land (December 1850). In 2007 I attended the first TRC National Gathering in Winnipeg. One thing leads to another.

Tell us about the Truth and Reconciliation Group at St. James.

Patricia • The St. James Social Justice Group morphed into this study group because we felt reconciliation was a very important social justice issue and gives us a focus for our work throughout this entire year.

We invited everyone in the parish to attend. As well as the core members of the St. James group we've attracted Fairview Baptist people and some Roman Catholics as well. There were about ten of us, but there are four, maybe five who are core members.

The group grew after Mark MacDonald's workshop and includes the leaders of many of St. James ministry groups, like Primate's Fund, Anglican Church Women, Mother's Union — people who are quite involved with church. We are men and women, mostly white and over 50.

To prepare for Mark MacDonald's visit November 24th, 2012, the group read Paulette Regan's book — *Unsettling the Settler Within: Indian Residential Schools, Truth Telling and Reconciliation in Canada*. It is a challenging book.

"We can move the church in incorporating some of the writings of First Nations theologians and scholars, use the music of First Nations musicians, and acknowledge that we are on unceded land and what that means. It's a continuous education process to look at our own decolonizing."

Patricia • We chose the book because there were no First Nations people in the group. Now Jim, who is Métis, is part of this group because we're doing this particular work.

I had previously studied the book, and Jim, who is doing his Masters at Simon Fraser in Indigenous Studies, had given it to one of his cousins, who said, "Every white person should read this book!" There were other books that we considered but this one felt like we could each really learn a lot from it, personally.

People have very strong reactions: *denial, how can she say this? how can she accuse? I'm not like that.* The title is perfect because it does unsettle people. But people who were really challenged also really stayed with it.

Regan says that for non-Aboriginal Canadians to truly participate in reconciliation they need go through a process of decolonization. What does decolonization mean to you?

James • When I examine myself, I realize that as a person striving to be a Christian, decolonization is one facet of becoming reconciled with God, and that is a never-ending process. If I truly follow the two great commandments I am practicing decolonization. Belief is important, but equally so are works. I try to do what I can to contribute.

Patricia • Well, we started off in the spring looking at the Anglican Church of Canada's Ribbons of Reconciliation campaign. We got a group of native and non-native people together at the church and realized that we were not prepared for that kind of reconciliation work, it was too unsafe for people. So how can we be prepared? How can we learn enough about the issues, and go inside ourselves and find out what it is that we have to change first to talk to people who have been harmed by residential schools, people who have been harmed by systemic racism?

That is why we started with ourselves: to realize that the things that we were thinking, and the things that we were saying were unconsciously shaped by the racist policies and ideas that we had learned in school, from our culture and from our society. To be aware and to start to change our perceptions and be more inclusive.

So what does that mean for the church? What's the next step? What are some of the things that we can do? We can talk to our aboriginal parishioners and ask them what it is that they would like to see happening, in the church, in the service, in the liturgy, in the welcoming, asking if there was support for those kind of ideas before we stuck our necks out and said, "Well we'd like to decolonize the church and here's how you start." We hope to spend the next four or five months looking at that.

Two ideas we are pursuing to reach this goal are:

- acknowledging unceded Coast Salish land at the beginning of every service
- including bulletin reflections from aboriginal theologians, rather than always quoting someone from England.

In June, to recognize Aboriginal month, we invited women from the Young Wolves Lodge (*Coming Home Society*), young women who are battling addiction whose children may have been taken into care. We asked them to sing the warrior song and speak at church. We want to do this every June, develop a more solid relationship with them and have that be ongoing.

Can you talk about what reconciliation has to do with your faith?

James • In the last few years I have taken the sacrament of reconciliation three or four times, putting my toes in the water to test the temperature. The sacrament is the great form of reconciliation and some of that can be worked through by participating in pushing back against colonization when and where I can. It doesn't come easily, just as owning up to God sometimes doesn't.

Patricia • I went to St. James after I went on the Christian Peacemaker Team delegation to Grassy Narrows in 2005. A friend suggested St. James because of the social justice focus. I was looking for a community because you need to have community in order to continue the anti-racism and decolonizing work I'd started in Grassy Narrows and continue what I'd learned as a kid, being friends with Phil Fontaine and just knowing, being aware of what was going on. And I grew up in a horribly racist community. That's how I got connected with St. James, my affiliation has not been that long, about seven years.

Have you been involved with *Idle No More*, the massive mobilization of Aboriginal Canadians and their supporters for land justice and honoring of treaties?

Patricia • I think it's wonderful that so many Aboriginal young people are speaking out and expressing themselves and for society to see that. I've been attending events, receiving emails and signing the petitions. I would encourage the Anglican church to write a letter in support of Chief Theresa Spence, similar to what the United Church has written.

James • Not yet.

How are you preparing for September 17th to 22nd when the Truth and Reconciliation Commission (TRC) is in Vancouver?

Patricia • All our meetings until September will be dedicated to just this one item.

We are planning a screening of the National Film Board of Canada (NFB) film, *We Were Children*, everyone is invited but we will be prepared with a debriefing because it's very difficult to watch and people will be offended by it.

In September we want to be very involved with all the activities. Keeping the information flowing to the parish regarding the canoe journey on the 17th or 18th and the days of *truth telling* and *statement gathering* at the PNE grounds. We want to be involved in fundraising and getting

Reconciliation Through Decolonization

CONTINUED FROM PAGE 10

people mobilized for the big reconciliation walk, on September 22nd.

James • I will be there and participating in the gatherings.

And what are your plans for reconciliation after the commission leaves town?

Patricia • We want to encourage more people to read. There are many documents that can be read and talked about. We can move the church in incorporating some of the writings of First Nations theologians and scholars, use the music of First Nations musicians, and acknowledge that we are on unceded land and what that means. It's a continuous education process to look at our own decolonizing. Because of where we are geographically (in the Downtown Eastside), we are very conscious, under the leadership of Matthew Johnson, to make sure that we are welcoming to all people on the front steps, in the coffee hour, in the church itself.

James • I attended a five afternoon seminar at the Native Ministries Consortium in July co-led by Commissioner Marie Wilson of the TRC and Chief Ray Jones. It was a powerful experience and towards the end, Marie told us we should not look to the TRC to solve the problems of reconciliation, but look to ourselves and ask how we might carry on the work. She asked us to write a private note to ourselves about what we could do for reconciliation and look at it in six months or a year. I've done that and I am currently working on two projects: I approached the Office for Aboriginal Peoples at SFU and First Nation Student Association to bring Commissioner Wilson and Prof. John Milloy to Vancouver. Prof. Milloy is the author of *A National Crime*,

what I think is the most important book on the role of the Federal Government in the IRS system. Notices will be going out soon but I can tell you that Marie will be speaking on February 20th and John on February 27th at SFU Downtown. My second project is a three year undertaking with my friend Jane McIntosh, we plan to visit all of the IRS school sites as a form of pilgrimage and as a work of reconciliation, details to be worked out still on that one.

What would you say to other Anglicans who want to take the next steps towards reconciliation?

James • If nothing else, read, Paulette Regan's book, read John Milloy's book. Inform yourself about the Indian Act, follow the TRC's website (more reading is listed there) about news and events, watch Aboriginal Peoples Television Network (APTN) National News for an Aboriginal perspective of what is happening in Canada. Pray, get involved, search yourself for your true attitude towards others.

Patricia • Build relationships. Build relationships with people of your parish who are open and willing to learn more. Build relationships with aboriginal people that you might know within the church, without the church. It's all relational.

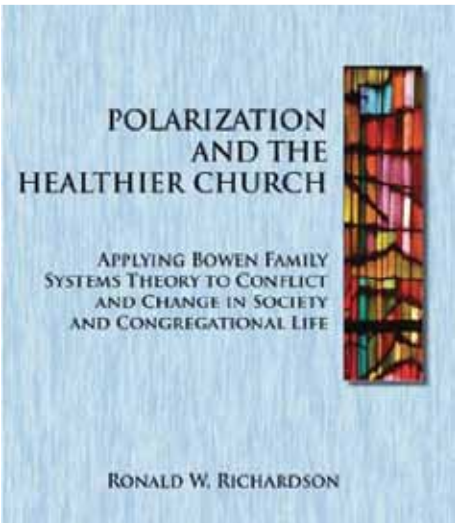
I don't think in Canadian society that there is anything more important. For us as a people this is so foundational—we haven't admitted that we were racist. We like to point fingers but we haven't admitted how racist we are and it's because we sometimes don't know.

Go slowly, don't have big expectations and know that you will be unsettled by this.

OPINION

Book Review

SHARON SALOMONS
Counsellor at Living Systems and
Priest of the Diocese of New Westminster



Polarization and the Healthier Church
Applying Bowen Family Systems Theory to Conflict and Change in Society and Congregational Life

Written by Ron Richardson
Published by CreateSpace Independent Publishing Platform, April 2012

Most people hate conflict. My experience is that even so, the things we do to avoid conflict generally make it worse. Whether we shore up our argument to make sure we have the strongest voice, whether we recruit a third person to be on our side, or whether we just try to avoid it altogether, each of those strategies have a tendency to only exacerbate the conflict.

Bowen family systems theory, developed by psychiatrist Dr. Murray Bowen, provides a valuable perspective on managing oneself in the midst of conflict. Ron Richardson, former executive director of North Shore Counselling Centre now known as Living Systems Counselling, has recently published his third book applying Bowen family systems theory to congregational life, this one specifically addressing conflict and change. *Polarization and the Healthier Church* examines the ways in which conflict over hot button issues can foster entrenched

positions and sometimes bring out the very worst in us. Reflecting on his own experience as an ordained minister, he articulates how a systems perspective can offer creative ways of thinking that may pave a way for healthier functioning for the whole system. From his experience in the US during the race riots of the early seventies, to ministering in a church that merged with another, to providing leadership in the midst of change, Richardson offers concrete examples of how "thinking systems" enabled him to function in a more effective way. Thinking clearly about one's own principles, defining a self and remaining connected to others in the midst of intensity are some of the ways a systems approach suggests navigating the murkiness of any emotional process.

The goal of a systems approach is increased differentiation of self—the ability to be a clearer self in relation to important others without getting defensive, attacking another or simply withdrawing. My own experience with Bowen theory has given me a better capacity to appreciate, in a more genuine way, someone else's position without sacrificing my own thinking. In fact, it has also helped me get clearer about some of my own views and better able to articulate them, even when they might stir up strong reactions in others.

Polarization and the Healthier Church is a stimulating and thought-provoking read for anyone interested in thinking creatively about ways to journey through challenging situations in the church, in community life and in one's own family.

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If you are interested in learning more about Systems Theory and the Church, a six week evening program entitled *Leadership in the Church During Anxious Times* will be offered beginning in April. This is an introduction to Bowen Systems theory designed especially for lay and clerical leaders in the church who would like to explore how systems theory may make a difference for them.

Contact Sharon Salomons at Living Systems for more information at 604.926.5496 ext. 308 or sharon.salomons@livingsystems.ca.

.....
we need to make a resolution ourselves to re-discover the wonders held deep within God's words for our lives. It seems to me that finding is reserved for those who seek. The brilliance is that once we seek we find, and then at that point we can pass along those things that we have found. This is what the early disciples did. They found something in Christ and passed it along. So I invite you this New Year to pass along what you have found, and invite people to take a closer look at Christ and His church.

A New Year's Resolution to Become Invitational

MICHAEL HARVEY
Founder, Back to Church Sunday

The New Year is a time to take stock and re-commit our lives for God. It is a time for opportunity and new beginnings. In our stress filled world there is opportunity to help people with their lives. There is opportunity to remind people that they don't need to be stressed or afraid because God is just a prayer away. To help them create a new beginning by breaking through habits like anger and apathy that enslave, to a life in all abundance. For Christ came 2,000 years ago to set the captives free and Christ can still set us free from our crippling habits to this day. Introducing friends and relatives to the real pursuit of happiness, which cannot be found through holidays and bank accounts or houses and cars, but through an understanding of verses in scripture such as:

"Consider it pure joy when you face trials and tribulations because you know that the testing of your faith develops perseverance. Perseverance must finish its work so that you may be mature and complete, not lacking anything."

Christianity holds the keys to the universe. But maybe before we start inviting others,

Letter to the Editor

NEIL GRAY
Incumbent, Holy Trinity, White Rock

Happy New Year! I hope that you had an enjoyable Christmas. I have taken advantage of a few days away from the office to catch up my reading. Among my choice was December's *Topic*. I enjoyed the article about St. Paul's—a parish, in which, of course, I always have more than a passing interest! At the end there is a quotation attributed to C. S. Lewis, "A church is the only organization that exists primarily for the benefit of non-members." I am certain that it was Archbishop William Temple who said this and also that it was "The" church not "A" church. Lewis might have been quoting Temple of course!

AN UNEXPECTED JOURNEY 2013 Confirmation Preparation Day



10AM - 3PM SATURDAY FEBRUARY 23RD, 2013
AT CHRIST CHURCH CATHEDRAL (690 BURRARD AT GEORGIA)

Come and meet Bishop Michael and share a day of learning, worship and fellowship with others being confirmed this year.

If you have questions or need more information, contact The Rev. Chris Dierkes at chris@cathedral.vancouver.bc.ca or 604.682.3848 ext 27. The registration deadline is February 18th. Registration fee: \$15 (includes lunch). Coffee, muffins and sign-in will be at 9:30am.

Register Online: <http://tinyurl.com/confirm2013>



1911-2011 - ONE HUNDRED YEARS OF GRACE



ANGELICAN CHURCH OF CANADA



Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

youth groups

For Parish Youth Groups go to <http://tinyurl.com/DNW-Youth>

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Stronger Together Youth Ministry Values

PHIL COLVIN
Diocesan Youth Ministry Coordinator

*“The aim
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At the end of 2012, youth leaders from across the Anglican Church of Canada met with partners from the Evangelical Lutheran Church in Canada in Cochrane, Alberta for the second *Stronger Together* meeting. This gathering brings together those responsible for youth ministry on a regional basis: whether in deanery groups, dioceses or provinces. Already, there have been various initiatives which have been created from the energy created from this gathering (the pilgrimage to Saskatoon between the diocese and synods of British Columbia in August 2012 is one example) but the main outcome of the 2012 meeting was the refinement of a series of values for youth ministry in Canada.

The aim of putting this document together was to affirm the vision and values that underpin the work of people who are responsible for youth ministry in various places and ministries across Canada. It isn't intended to be a mandate or a top-down 'decree' to be imposed on anyone—but it is intended to be useful for you, whether

you're developing ministry with young people in a parish, deanery or elsewhere. These values will hopefully speak into the discoveries you're making about your own particular ministry context, knowing that other Anglicans across Canada are working with the same set of values. This might help us have some coherence to how we understand the important considerations of youth ministry.

With that in mind, here is the *Stronger Together* youth ministry values statement. I would love to hear what you think about it, and how you've found it useful in your own context:

Our Values for Ministry With and Among Young People in Canada

Foundational to our understanding of the nature and task of youth ministry is "participating in God's action." Youth ministry at the local level, then, is the ministry of the church that seeks to participate in God's action with and among young people.

1. Knowing God

In all we do, we never forget who we are: humans created in the image of God beautiful, broken and loved.

2. Living in Christ

Our work is anchored in the priority of living out a vital relationship with Jesus Christ and sharing that way of life.

3. Missional Direction

Our work is to empower young people to be the hands and feet of Christ in the world.

4. Beyond Survival

Stories of effective ministry with and among young people inspire expectation and hope among Anglicans, inviting the church to move beyond survival and fear to trusting God and claiming what is life giving.

5. God Conversations

We are intentional about having God conversations with young people, equipping and encouraging them to share the story of their faith with the wider community.

6. Bold Experimentation

We foster experimentation recognizing the gifts of our rootedness in our rich heritage and story. Our ministries with and among young people are environments that empower creativity, leave room for failure and provide opportunities for learning and growth.

7. Spiritual Practice

We commit to re-affirming and renewing our faith through worship, the study of scripture and spiritual practices.

8. Individual Young People

We always keep in mind the reality that somewhere there's a young person who is yearning to deepen their relationship with God and is waiting to be connected to a transforming Christian community.



Cameron Gutjaher,
Diocese of New Westminster

2013 SEMINARS

Leaders in Stewardship



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2013 Stewardship Seminars will be held at St. Andrew, Langley.

March 2: Communications & Hospitality: Narrative & welcoming ministry

April 6: Stewardship Leadership Skills: Models & strategies & actions

June 1: Nurturing Youth and Family: New generations of good stewards

October 19: Mark your calendars for our 2013 Annual Conference

For more information visit the Seminars 2013 page at www.thegoodsteward.ca or contact Glen Mitchell at (604) 684-6306, Ext 218.



Diocese of New Westminster
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