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Bishop Michael greets Synod at the beginning of the Opening Eucharist at 9 am on May 24th saying, "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all."

## Synod Directs Organizational & Structural Changes

DONALD N. PAUL

*St. Anne, Steveston; Diocesan Legal Registrar*

Although the 113th Synod of the Diocese of New Westminster will always be remembered as the last Synod chaired by Bishop Michael Ingham it will also be remembered as the Synod that passed a series of motions that will, over the next year or two, change the organization and structure for decision making and governance in this diocese.

The most visible change affecting Synod itself will see Synod usually meet every two years with a Diocesan Mission Leadership Conference convened in 'off years.' These Leadership Conferences will be open to all members of the diocese not just Synod members.

The second major change is the downsizing and structural changes to Diocesan Council and its standing committees.

In a related motion Synod voted "THAT all parishes in the diocese be strongly urged to adopt a common accounting system that would be supported by the diocese."

The changes to Synod meeting format and to the size of Diocesan Council will be brought, by way of canonical changes, to Synod in 2014. Most of the changes to the standing committee structure can be accomplished by Diocesan Council using the powers it has under the Constitution and Canons of the diocese. These changes will require a major canonical review by the Constitution and

Canons Committee and will also include changes arising from recent legal decisions.

When complete, Council's organizational structure will be streamlined and it is anticipated to be able to deal with matters in a more efficient and timely manner. The new structure would consist of:

- A smaller Diocesan Council that would meet at least 4 times a year (currently at least 9) in person but would also conduct some of its business by email balloting;
- A Steering Committee consisting of the Bishop, one legal officer, the Treasurer or Assistant Treasurer, the Chair of Ministry and Mission and 3 other members of Diocesan Council assisted by (without vote) the Executive Archdeacon and Business Administrator. The Steering Committee will meet regularly and because of its small size will be able to meet on short notice. The Steering Committee would be given responsibility to review and recommend decisions on matters of property, management and of finance, including grants, with these recommendations to be considered and voted upon by the whole Council, using a system of email balloting;
- An Agenda Committee which will be tasked with shaping

the agenda for in-person meetings of Council so that there are more opportunities for meaningful conversation amongst Council members; and

- A reduced standing committee structure consisting of:
  1. The Ministry and Mission Committee; and
  2. The Management, Property and Financial Oversight Committee.

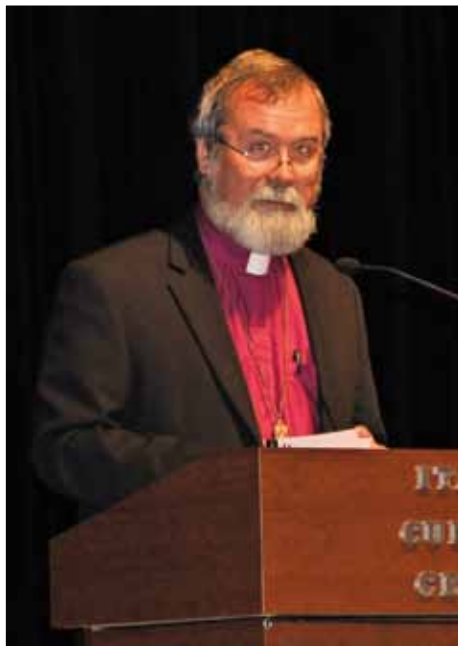
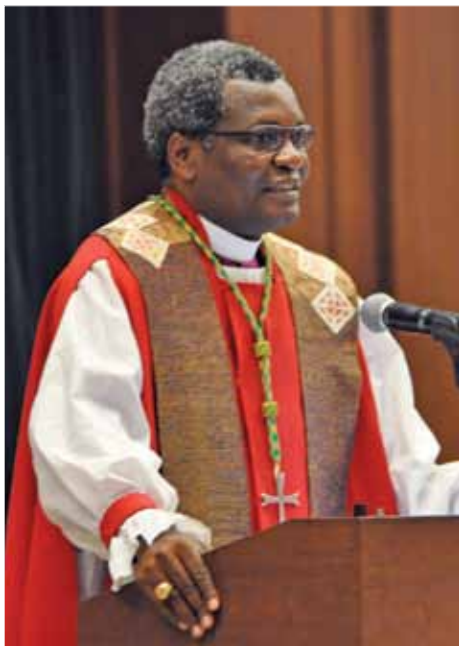
Both these Standing Committees will report directly to Diocesan Council. The current 7 standing committees (Ministry and Congregational Development, Ministry Resources Committee, Stewardship and Gift Development Committee, Communications Committee, Administration and Finance Committee, Grants and Loans Committee and Ordained Ministry Division) would either be rolled into or become subcommittees of one of the two new standing committees.

While the Steering Committee can decide what matters go to full Council Meetings and what matters are dealt with by email ballot, any member of Council will be entitled to require that any matter sent to Council by the Steering Committee for email ballot be referred to a full Council Meeting for debate and decision.

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# SYNOD 2013



## Synod Summary

### Day One

The 113th Synod of the Diocese of New Westminster got underway with delegates arriving at the Italian Cultural Centre (ICC) on the morning of May 24th.

In the past, Members of Synod have gathered in parishes and sat together, but this was not the case in 2013 as seating was assigned, blending clergy and lay members from around the diocese. As uncomfortable as this was initially for some, it was an opportunity to meet new people creating an environment for making connections.

For the first time in five years the Opening Worship took place outside of a church building as the Grand Ballroom of the ICC was transformed into a space for 350 worshippers.

The worship included the commissioning of four new Regional Deans: the Rev. Stephen Muir, North Vancouver; the Rev. Dr. Richard Leggett, Granville-Point Grey; the Rev. Heidi Brear, Burrard-East Vancouver; and the Rev. Grant Rodgers, Burnaby-New Westminster.

The Ven. Douglas Fenton was collated Archdeacon and although he had been the Executive Archdeacon of the Diocese for almost 6 months it was uplifting to hear the Bishop's words installing Douglas and making his appointment 'official.'

The music in worship led by the Rev. David Taylor and the Rev. Andrew Halladay connected with the global theme of Synod and the congregation joined in the singing of the primarily African themed music with gusto.

2013 Synod Partner, the Right Rev. James Tengatenga, Bishop of the Diocese of Southern Malawi and Chair of the Anglican Consultative Council delivered a homily where he asked the Synod congregation to prayerfully think about what it means to be authentically 'ourselves' and 'church' in this place and time.

After a quick change over from worship space to meeting hall, Synod was convened and the Chancellor, George Cadman, QC confirmed that a quorum was present.

The Most Rev. John Privett, Metropolitan of the Ecclesiastical Province of BC and Yukon shared some thoughts with Synod. He made reference to his time in the Diocese of New Westminster as a Priest at St. Mary's, Kerrisdale. In recognition of Bishop Michael's imminent retirement, August 31st, 2013, he thanked Bishop Michael for his service to the province and was grateful for the time they

had spent together in the House of Bishops.

Updates on diocesan initiatives rounded out the morning with presentations from: the Diocesan School for Leadership, the Task Force on Diocesan Reorganization and a report using images and descriptive language given by the Rev. Emilie Smith summarizing her three and half years as a priest of the Diocese of New Westminster in Mission in Guatemala.

The afternoon of Day One had a business and administration focus. Assistant Treasurer Jim Stewart and Treasurer Ian Robertson gave some of the history and established the context that has led to the current suspension of operations at Camp Artaban.

The Ven. Lynne McNaughton, Archdeacon of Capilano and a member from the Ecclesiastical Province of BC and Yukon to the Council of General Synod (CoGS) led a team of four, sharing information about the upcoming General Synod with the Evangelical Lutheran Church in Canada July 3rd to 7th, *Joint Assembly* in Ottawa. The focus of the message was to encourage members of the Diocese of New Westminster to participate by accessing blogsites and websites in order to follow the various proceedings and be informed concerning the changes that are proposed for the National Church.

The rector of St. David of Wales, the Rev. Michael Batten gave a compelling talk about the diocese's role in regard to Indian Residential Schools, urging Members of Synod both lay and ordained to go back to their parishes and encourage everyone to take part in the national Truth and Reconciliation Commission's (TRC) *Week of Reconciliation* scheduled for venues in and around Vancouver, September 17th to 22nd.

Chartered Accountant and parishioner at St. Catherine's, Capilano, Michael Ashby presented the Audited Financial Statements and Treasurer, Ian Robertson; Assistant Treasurer, Jim Stewart; Diocesan Business Administrator, Rob Dickson; and Diocesan Controller, Mark Beley presented the 2013 Actual Budget and the 2014 Vision Budget. The Motions to accept the diocesan financials were all *carried* by a substantial majority.

Perhaps the most significant event of the day was the passing of 10 resolutions, which will greatly change the way the diocese is governed and administrated. These changes

TOP LEFT Synod Partner, the Right Rev. James Tengatenga, Bishop of the Diocese of Southern Malawi, Chair of the Anglican Consultative Council preaching at the opening Eucharist.

TOP MIDDLE The Most Rev. John Privett, Metropolitan of the Ecclesiastical Province of BC and Yukon, Bishop of the Diocese of Yukon shared some thoughts after Synod had convened.

TOP RIGHT Chris Richards and the Rev. Ruth Monette both of St. Helen's, Surrey speaking to Synod about the Diocesan School for Leadership.

will mean considerable work for the diocesan legal team, as these changes will necessitate alterations to the Canons and Constitutions of the Diocese of New Westminster, which will likely go into effect after Synod 2014. For detailed information about these resolutions please see the article by Don Paul on the front page of this issue of *Topic*.

### Day Two

Day Two of Synod began with the majority of delegates arriving bright and early at the ICC on May 25th well before 8 am to vote for the new Diocesan leadership. Voting closed at 8:55 am and was followed by Morning Prayer.

The presider at Morning Prayer was Holly Anonby, a postulant for the Priesthood from the Anglican Church of the Epiphany in Surrey. This liturgy contained Bishop Michael Ingham's Synod Homily. This would be the final Synod sermon of his episcopacy and in it, he examined things that he had said in the past and how they relate to where we all are now. Towards the end of his sermon he said:

"As I step down from this ministry, my heartfelt plea to you all is not to allow the stresses and pressures of parish life to turn you inwards, or to make you parochial and congregational in your vision and imagination. As I have said many times recently, 'the Diocese' is all of us here. It's not a group of people somewhere else. It's not a taxation centre that robs us of our few remaining pennies. It is through the Diocese that each parish belongs to the others. It's through the Diocese we belong to the Canadian Church. And through the Canadian Church, we belong to the worldwide Anglican Communion. Those dollars we surrender to the Diocese make possible mission and ministry throughout the Christian world. This is not, and never should be, a low priority."

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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!**



# SYNOD 2013



CONTINUED FROM PAGE 2

The full text of Bishop Michael's address is available on page 4 of this issue of *Topic*.

Next up on the agenda was a look at the diocese's flow-through funded compassionate service ministry, care+share. Ministry Resources Committee Chair, Helen Brown gave a brief history of care+share and the five current recipient groups. The care+share funding for these groups: Our House; Anglicans of West Point Grey Neighbourhood Ministry; Street Outreach Initiative; Garden 2 Table; and The Coming Home Society will conclude at the end of 2013. Three of the representatives spoke about the ministries and thanked Synod for the resources they have received. Father Matthew Johnson's Street Outreach Initiative was represented by a moving two-minute film and The Coming Home Society featured 7 women drumming and singing on stage, an intentional way of inviting people to attend the 10th Anniversary of Young Wolves Lodge that took place Thursday, June 6th (see page 23 of this issue of *Topic*).

Next was a reflection from Synod Partner, Bishop James Tengesha. He gave an inspirational and informative address about being Anglican, and connectivity, particularly with the worldwide Anglican Communion. He put things in perspective, saying that we are "pathologically Anglican" and that in his personal knowledge, there are many examples of worldwide initiatives involving Anglicans from Canada and specifically the Diocese of New Westminster. He reassured Synod that we are indeed 'connected.'

The major programmatic item on the Day Two agenda

TOP LEFT During the Artaban discussion, the Rev. Scott Gould, rector of St. Helen's, Point Grey refers to his iPhone for talking points.

TOP RIGHT A highlight of Synod was Bishop Tengesha's Day Two address about being Anglican and how we all connect in the worldwide Anglican Communion. This presentation is now known as the 'Pathologically Anglican' address.

BOTTOM Three times during Synod Bishop Michael called for a mass break. PHOTO Nancy Southam

was the presentation of The Reconnect Task Force. The task force resplendent in yellow slogan, **Life is Better When You're Connected** t-shirts took to the Synod stage to the strains of *Kool and the Gang's* iconic party song, *Celebration*. The Task Force was created following the special Synod, November 17th, 2012, in which members of Synod expressed their concerns over feelings of disconnectedness from decisions made outside of Synod. This task force sent surveys to every parish council in the Diocese. 98% responded back. The response was clear. The respondents wished to have more information about the Synod office, other parishes, an improved diocesan website, better 2-way communications and a chance to get 'connected' with neighbouring Anglican parishes.

After a brief overview, delivered by all five members of the task force, it was time for delegates to get to work on bags of Lego™ that had been placed on each table. The table occupants were charged with working together to create a titled thematic Lego™ creation within 10 minutes. Each creation was then brought to the front of the stage and judged by Bishop Tengesha. There were two winners.

Before lunch, the Returning Officer, David Rolf, ODNW (Order of the Diocese of New Westminster) delivered the results of the Synod election and they were as follows:

*Treasurer* • Mr. Bob Hardy (acclamation)

*Clerical Secretary* • The Rev. Maggie Cole

*Lay Secretary* • Ms. Melanie Delva (acclamation)

## Diocesan Council Deanery Representatives

*Burnaby Deanery* • Ms. Nellie Porkert (acclamation)

*Burrard Deanery* • Ms. Kaye Kerlande

*Capilano-Kingcome Deanery* • The Rev. Janice Lowell (acclamation)

*East Vancouver Deanery* • The Rev. Vivian Lam (acclamation)

*Granville-Point Grey Deanery* • Professor Elizabeth Hodgson (acclamation)

*North Vancouver Deanery* • Mr. Ian Thomas (2 yr)

The Rev. Stephen Muir (1yr)

*Richmond-Delta Deanery* • The Rev. Margaret Cornish (acclamation)

*South Fraser Deanery* • Dr. Charles Nurse

*Westminster Deanery* • Mr. Rick Barr

*Yale Deanery* • The Rev. David Price

*Youth Delegate to Diocesan Council* • Ms. Anne Kessler

## Anglican Initiatives Fund

*Clergy* • The Rev. Stephanie Shepard (acclamation)

*Lay* • Mr. Donald Paul (acclamation)

## Bishops Advisory Committee on Appointments

*Clergy* • The Rev. Michael McGee

*Lay* • Mrs. Susan McGee

## Board of Discipline

*Clergy* • The Rev. Jeremy Clark-King (acclamation)

• The Rev. Charles Balfour (acclamation)

• The Rev. Trevor Fisher (acclamation)

*Lay* • Mr. Ross Bliss (acclamation)

• Mr. Terry Love (acclamation)

• Ms. Betty Vogel (acclamation)

As is the tradition of the Diocese of New Westminster Synod, the bishops, youth leaders and youth Members of Synod gathered to eat lunch together and share ideas about faith and the direction of the Church.

After lunch, The Reconnect Task Force heard the reports back from the Synod members. That was followed by a surprise highlight of the afternoon session, an energetic t-shirt auction by Chancellor, George Cadman of shirts 'game worn' by members of The Reconnect Task Force during their presentation. Bishop James Tengesha and Bishop Michael had signed the t-shirts. Using his impressive auctioneering skills, the Chancellor managed to get the bidding up to \$250, which "established the sale price for the remaining shirts." All the signed shirts sold, with the \$1,750 CAD in proceeds going to aid the ministry of the Diocese of Southern Malawi.

Following the Chancellor, there was a visit from Suzanne Rumsey a staffer at the National Office of the Primate's World Relief Development Fund (PWRDF). She shared the story of a mission that she was on in Latin America with Bishop Michael in 1995. Her experience on that trip with Bishop Michael and others demonstrated for her 'church at its best,' 'church in the world' and remains for her an example of what church, mission and ministry can be.

She then covered a good cross-section of current PWRDF initiatives and opportunities for giving and participation. She invited Synod delegates to feel free to take a moment and speak with her and Diocesan PWRDF representative, Peter Goodwin during the time that they remained in the Synod Hall that afternoon.

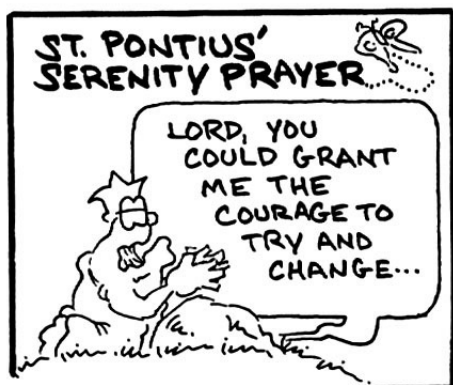
The Offering collected at the Opening Worship was earmarked for donation to PWRDF. The initial collection was in the neighbourhood of \$3,600 but Bishop Michael had encouraged Synod to consider additional gifts to increase the donation to \$5,000. By Saturday afternoon, just prior to the PWRDF presentation, the amount had reached \$6,000, which delighted Diocesan PWRDF Chair, Peter Goodwin.

Following the shirt sale and the PWRDF presentation, the Chancellor gave a detailed rundown of Canon 2 clarified by Archdeacon Ellen Clark-King in her document *The Process of Discerning a New Bishop for the Diocese of New Westminster*. After guiding Synod through the document each table was asked to discuss the following questions at their tables and appoint a recorder who would include her or his name and email address on each page.

1. When telling others about our diocese what would make your 'Top Ten List' of things you would want to include?

CONTINUED ON PAGE 4

## PONTIUS PUDDLE by Joel Kauffmann





# SYNOD 2013

## Synod Address

BISHOP MICHAEL INGHAM

*“The Kingdom of Heaven  
is like the master of a household  
who brings out of his treasure what is new and what is old.”*

Matthew 13:51

Earlier this week I took a look back through 20 years of my addresses to this Synod—aware, as I am, that this will be my last one.

In 1994, in my very first remarks to this gathering, I quoted from the First Letter of Peter, which was our reading for the day:

The end of all things is near, says the first letter of Peter. I have been bishop now for five months, and have heard this belief expressed over and over again in the diocese and indeed throughout the national church. There is a sense of the coming end among us. Declining membership, dwindling congregations, financial cut-backs; the increasing marginalization and irrelevance of the church in modern society. There is frustration with the growth of alternative spiritualities, which seem to have much less to offer than the Gospel of Jesus Christ. Some of us are developing a mentality of survival, which stifles creativity and risk, and retreats from the bold and innovative decisions these dramatic times require.

That was on the first day. The second day of Synod that year I turned towards the issue that would in many ways define the life and ministry of the diocese, as well as my own, for the next decade. These were some of my remarks

on that Saturday in 1994:

We are living in a time when issues of human sexuality have acquired a new urgency in our culture. We did not choose this, and many of us would like it to go away again. But sex is here before us, and we must accept the fact that we are the generation in the church that has to wrestle anew with this old, old question. What is human sexuality for? What has sexuality to do with God, and how can we understand it in the light of our creation by God and our redemption by Jesus Christ?

Little did we know back then all that would lie before us in our attempts to answer these questions faithfully and with compassion. In those days we had never heard of Lambeth Resolution 1:10; no one could have anticipated the Windsor Report; I had never been trained in seminary to spend two days on a witness stand in the Supreme Court of British Columbia.

And yet now, twenty years later, many things have changed for the better. We know the word Indaba; we understand something of the depth and complexity of dialogue; we have with us a new friend and companion, Bishop Tengtenga, who has traveled all the way from

Africa to build new bridges between the Church in the North and the Church in the South. Out of crucifixion is coming new life.

The following year, in 1995, when the Scripture of the day was all about being tested, I said this:

We are being tested today in the church, both in this diocese, and throughout Canada and indeed the western world. We are being challenged to find new models of ministry, to find new ways of communicating the gospel, to reshape our attitudes to property and buildings, and to proclaim the spirit of compassion and justice in a society that is rapidly regressing to a ‘survival of the fittest’ and ‘dog eat dog’ mentality.

I have now spent a year and a half travelling the diocese and getting to know the parishes and people of our church. And everywhere I go there are signs of life and hope despite all the anxieties and pressures of change. We are assaulted in the media with stories of declining numbers. But I want to tell you that in almost every place I go, I meet people wanting to join our church.

So we must provide programs of primary evangelism, clear and nourishing teaching of the Word of God, and at the same time, maintain our intellectual freedom and spirit of openness. We must make our liturgy and worship more accessible to people who do not speak Elizabethan English, but at the same time maintain our tradition of solemnity and mystery in communion with the Holy One of God. We must recognise that there are in the church some who have a God-given talent for maintaining the base camp of Christian doctrine and teaching, while others are summoned by the Spirit of God to be spiritual explorers in search of new thinking and new ideas to bring back to those who have stayed at home.

CONTINUED ON PAGE 5



## Synod Summary

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2. What are the leadership qualities that are most important to you in a new Bishop for this diocese?
3. If you were in charge of defining the diocese’s chief area of focus over the next five years what would you say and do?

He then instructed the recorders to deliver the pages of answers to the table occupied by Synod Staff. These answers will help develop a diocesan profile as we move toward an Electoral Synod.

The business of Synod concluded with Resolutions for 2013. Synod finished all but one of the presented resolutions, deferring #20, the last resolution to Diocesan Council. Passed resolutions, included no debate on the 5 Marks

TOP LEFT An Inukshuk Taxi constructed by one of the tables during the Reconnect Task Force presentation.

BOTTOM LEFT A view of the stage at the Italian Cultural Centre from the middle of the Synod floor. PHOTO Nancy Southam

BOTTOM RIGHT The hands of Bishop Michael and Bishop James signing the fundraising souvenir t-shirts. PHOTO Nancy Southam

of Mission adoption and participation in the TRC Week of Reconciliation. Hotly contested items on wording of items related to anti-racism training (Motion 18) and support of Artaban (style) camping (Motion 19). Both passed. For a full list of Motions passed at Synod 2013, please visit the diocesan website (<http://bit.ly/1aAB6ML>) or if you do not have internet access, ask your parish Members of Synod, lay or ordained for more information.

Bishop Tengtenga then offered his reflections of Synod. He was encouraged by what he experienced at the 113th Synod of the Diocese of New Westminster. He enjoyed having lunch with the young people. In his diocese only two or three young people would attend Synod, but here, every Parish has the opportunity to send a young person, and that, for him, was a wonderful experience. He admitted to having a problem with Synod’s decision (Motion 5a) of opting for a Synod every other year. That is what is done in his Diocese of Southern Malawi. However, he isn’t sure that is such a good idea as it is important to keep important matters within sight of the clergy and lay leadership.

Synod 2013 concluded with two events, a film titled *Thank-You Bishop Michael* also available for viewing online (<http://bit.ly/11sOz5M>) and the Commissioning of the Newly Elected. ✚





# SYNOD 2013

## Saturday Morning Address

CONTINUED FROM PAGE 4

Well, I have now spent twenty years traveling the diocese, getting to know the people and the parishes, and it seems to me all of this remains true. We are, as Anglicans, still trying to remain faithful to our identity while also adapting to a quickly changing world.

I'm going to stop there, because that's enough reminiscing! But it brings us to the words of Jesus in the Gospel today, because they are—as always—strangely apt and pertinent to our situation: "The Kingdom of Heaven is like the master of a household who brings out of his treasure what is new and what is old."

Jesus tells us that the Kingdom of Heaven is like what we have been living through! We are where we are intended to be—in the midst of what is old and what is new. Jesus

speaks of the master of a house who takes out of his treasure both the familiar and the innovative. Notice the statement that *both* are part of God's treasure.

We are trying to balance tradition with modernization. And we have a lot to learn from our partners across the Communion. Two weeks ago, I was in South Africa, where the church is strong and alive. In no small part that is because the church risked its life in the anti-apartheid years to stand on the side of justice and against racial oppression. Today, its churches are full of people of all ages. Anglicans in Cape Town manage to combine solemn high-church liturgy with charismatic praise-style music. It's a combination you rarely see in Canada, a blend of Anglo-catholic and charismatic, but in South Africa, it works.

In Taiwan, our partner diocese, you often see the opposite thing—evangelical praise-style liturgy with solemn traditional hymns. But in both places, you have the old

and the new, joined together from God's treasure.

Today's Gospel reading gives us, in fact, three short pictures about the Kingdom of Heaven in Matthew 13. In one we hear about a treasure hidden in a field. Someone finds it, and then sells off all their possessions to go and buy that field. In another we are told that the Kingdom of Heaven is like a merchant who finds a pearl of great value and goes and sells everything he has to buy it.

These three stories begin our Synod today, and they remind us that we have a great treasure: it is the Gospel of Jesus Christ. It is a treasure worth far more than all the things we want to cling on to: our buildings, our properties, our traditions and customs, our usual ways of doing things. God did not send Jesus to give us the Procedures Manual or the Canons and Constitution of the Diocese. God gave us through Jesus Christ the Gospel of forgiveness and love, the Gospel of justice and mercy, the Gospel of compassion and mutual service to one another, and in all our discussions about re-structuring and re-organization we should never lose sight of this. This is the pearl of great value. This is the gift we should be willing to lose everything for in order to keep the thing of most value.

The theme of our Synod is 're-connecting.' In a way, that is always the theme of every Synod. Whenever we meet, we are connecting again with each other, with our provincial and national church, and with the Anglican Communion. It's a constant task, because for most of us 'the church' is our parish church, it's where we worship each week, and where we commit our time and money. But we all know there is much more to the church than our local congregation. And we need to keep reminding ourselves of the vast company of disciples to which we belong.

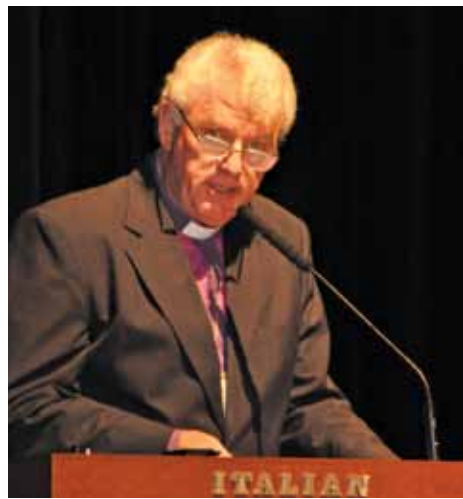
As I step down from this ministry, my heartfelt plea to you all is not to allow the stresses and pressures of parish life to turn you inwards, or to make you parochial and congregational in your vision and imagination. As I have said many times recently, 'the Diocese' is all of us here. It's not a group of people somewhere else. It's not a taxation centre that robs us of our few remaining pennies. It is through the Diocese that each parish belongs to the others. It's through the Diocese we belong to the Canadian Church. And through the Canadian Church we belong to the worldwide Anglican Communion. Those dollars we surrender to the Diocese make possible mission and ministry throughout the Christian world. This is not, and never should be, a low priority.

It's never a good idea for a preacher to go back through old sermons. I discovered that this week. I realized how insightful and articulate I used to be! But it wasn't just an exercise in nostalgia. I wanted to see how far we have come, and how much we have remained the same. It's always a matter of both, not one or the other. We've come a long way, but there are miles to go. I want to thank you for the privilege of this ministry you gave me. And I know you will extend to your new bishop the very same courtesy and support you gave to me. ✠

## Bishop Michael's Final Synod Sermon

NANCY SOUTHAM

*St. John's, Shaughnessy; Chair of Grants and Loans Committee; Member-at-Large, Diocesan Communications Committee*



He took his last text from Matthew's Gospel:

"The Kingdom of Heaven is like the master of a household who brings out of his treasure what is new and what is old."

Matthew 13:51

Everyone was wondering what he would say in his final address to Synod: Bishop Michael, the Master of our Diocesan Household for twenty years—would he let it rip? Leave quietly with some pastoral hints? Give his blessing for his replacement? Or, typically, tell the truth, as he has always done?

Some of the above? None? No.

He centred his remarks around the day's Gospel reading, as he has always done. Every Sunday. Reminding us, in eloquent homilies, we are created by God to offer forgiveness and love, compassion, and mercy. After travelling the diocese for two decades, preaching almost every Sunday, getting to know us and our parishes, Bishop Michael concluded that we are both 'old' and 'new.'

"We are, as Anglicans, still trying to remain faithful to our identity while also adapting to a quickly changing world." The old and the new.

"Jesus tells us that the Kingdom of Heaven is like what we have been living through. We are where we are intended to be—in the midst of what is old and what is new. We are trying to balance tradition with modernization."

The 'treasure' we have, the Bishop reminded us, is the Gospel: the stories of compassion, the challenging words, the narratives of mercy, the quizzical parables, these constant nudgings of Jesus, and the terrible beauty of Jesus' dying and resurrection which created the new from the old.

The Gospel of Jesus Christ, he said, "is a treasure worth far more than all the things we want to cling to: our buildings, our properties, our traditions and customs, our usual way of doing things. God did not send Jesus to give us the Procedures Manual, or the Canons and Constitution of the Diocese."

"God gave us, through Jesus Christ, forgiveness and love, justice and mercy, compassion and mutual service to one another." The old and the new.

As the Bishop was speaking, the room was utterly silent. Way beyond pin-drop falling stuff. Even the ever-present, attentive and cheerful staff of the Italian Cultural Centre stopped replacing coffee cups and spoons.

Each delegate, whether they supported him, disagreed with him, elected him, or those under the age of forty who inherited him, clearly knew this was an historic occasion. The Master of the household since 1993, was leaving the building, completing his final Synod: a man older now, who

will be famous in the history books to come, (which he is embarrassed about), wiser, pretty much grey-haired, but still a tall, eloquent, shy and patient man, whose strongest gift is, and will remain, the talent of listening.

"My heartfelt plea to you all is not to allow the stresses of parish life to turn you inwards, or to make you parochial and congregational in your vision and imagination... we've come a long way, but there are miles to go." The old and the new.

His remarks also pointed outwards, typically, beyond our diocese, towards the land and people that exist over the Rockies, towards the (downsizing) Anglican Church in Canada, and towards the wider world where the Anglican Communion witnesses through some 160 countries.

Africa, for instance, that was represented at Synod 2013 by the charming, upbeat, Tutu-ish Bishop of Southern Malawi, James Tengatenga, one of the dialogue partners in the recently concluded fourth meeting between African and Canadian bishops in Cape Town. Bishop Michael had been given a South African purple bishop's shirt, embroidered in shwe-shwe, which he wore on Saturday. Many people noticed the shirt and commented on it. He wore it to honour his African guest, and to encourage us to look beyond our parish and national borders.

Later in the afternoon there was a surprise film to thank Bishop Michael for his twenty-year ministry to us. "For an introvert, that is the worst thing you can do to me," he commented later, as he sat between his trusted Chancellor, George Cadman and his freshly new and steady, Archdeacon Douglas Fenton. "But I will remember the film long after I get Alzheimer's."

Our Primate, Archbishop Fred Hiltz, recently touched upon the personal and private cost to Bishop Michael, here, during his April pastoral visit, and again at the House of Bishops later that month. Being our Bishop has cost Michael Ingham.

He ended by thanking us for the 'privilege' of being our Bishop. The old and the new.

His last scripted sentence to his last Synod was curious in its ambiguity: "I know you will extend to your new bishop the very same courtesy and support you have given to me."

He was challenging us to examine our conscience, right at that moment, and reflect on whether we gave him, and the Holy Spirit, enough room to move, and the benefit of any doubts.

When he finished his remarks, the prolonged standing ovation partly answered his challenge (*photos above*). ✠

## Synod Directs Organizational & Structural Changes

CONTINUED FROM FRONT PAGE

The proposed reorganized Diocesan Council will have 20 members consisting of the Bishop (no change), Chancellor (no change), Registrar or Legal Assessor (instead of both), Treasurer or Assistant Treasurer (instead of both), two representatives from the Dean and Archdeacons (instead of all 8), Chair of Ministry and Mission Committee (reduction of 5 other standing committee chairs), one lay and one clergy member appointed by the Bishop (no change), 5 clergy and 5 lay elected at Synod by archdeacons (replacing 20 elected at Synod by deaneries), 2 youth members (no change). Also the following non-voting members would be on Council: Executive Archdeacon (was voting before), Recording Secretary (replacing formerly voting Lay & Clerical Secretaries), Diocesan Business Administrator (no change), Director for Mission and Ministry Development (no change), Controller (no change) and Communications Officer (no change).

The Mission and Ministry Committee will be responsible for promoting, encouraging, facilitating and monitoring progress toward attainment of the then existing diocesan strategic plan. The Management, Property and Financial Oversight Committee will be responsible to oversee activity and planning with respect to management and finances in the diocese, with the overarching purpose of encouraging and facilitating mission and ministry. ✠



# SYNOD 2013





# SYNOD 2013



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## Synod 2013

1. Technicians from PSAV set up lights for the TV camera the night before Synod on May 23rd at 10 pm.  
PHOTO Randy Murray

2. The Rev. Jessica Schaap was the first of the worship team to arrive at 6:15 am on Friday morning and she is readying the worship materials contained in Christ Church Cathedral's ARK, portable Altar.  
PHOTO Randy Murray

3. The ICC Ballroom is transformed into a Worship Space.  
PHOTO Randy Murray

4. Synod staff and diocesan clergy renew old acquaintances during registration in the Grand Ballroom Lobby.  
PHOTO Randy Murray

5. The Rev. Heidi Brear blesses the water in the Font reading the text from an iPhone held by the Rev. Jessica Schaap.  
PHOTO Randy Murray

6. Four Archdeacons and the Dean get ready for the procession into the Opening Eucharist.  
PHOTO Randy Murray

7. Bishop James Tengatenga, Synod Partner meets his Chaplain, the Rev. Bruce Morris of St. Hilda's, Sechelt prior to the procession.  
PHOTO Randy Murray

8. Crucifer, Cameron Gutjahr enters the ICC Ballroom as Eucharist begins.  
PHOTO Randy Murray

9. Lector, Michiko Tatchell of St. Michael's, Broadway offers the first reading from Isaiah in Japanese.  
PHOTO Randy Murray

10. The newly collated Archdeacon, the Ven. Douglas Fenton, Executive Archdeacon of the Diocese of New Westminster.  
PHOTO Randy Murray

11. The Musicians led by the Rev. David Taylor at the keyboard and the Rev. Andrew Halladay on right.  
PHOTO Randy Murray

12. The Commissioning of the new Regional Deans.  
PHOTO Randy Murray

13. The Rev. Scott Gould of St. Helen's, Point Grey speaks to the issues around Camp Artaban as a line forms behind him.  
PHOTO Randy Murray

14. Chair of the Synod Planning Committee, Susan McGee (left) and Synod Stage Manager and Planning Committee member Melissa Sim (right).  
PHOTO Randy Murray

15. Chancellor George Cadman, QC, gets some office work done during a brief break.  
PHOTO Nancy Southam

16. Melanie Delva (left), the Rev. Alisdair Smith (centre) and the Rev. Chris Dierkes (right) enjoy the dinner at ICC.  
PHOTO Nancy Southam

*More Synod 2013  
photos on pages 8 & 9!*



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# SYNOD 2013



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## Synod 2013

- 17. Bishop Michael enjoys some dessert and some refreshment during the Friday evening dinner. PHOTO Nancy Southam
- 18. Forrest Martin Seedhouse (St. Mark's, Kitsilano) and other young delegates participating in an ice-breaker game at the Youth sleepover at St. Margaret's Cedar Cottage. PHOTO Phil Colvin
- 19. Bishop James Tengatenga and Dean Peter Elliott arrive for Day Two. PHOTO Nancy Southam
- 20. A recent highlight of diocesan events — the Rev. Father Michael Fuller's socks. PHOTO Nancy Southam
- 21. Holly Anonby of the Anglican Church of the Epiphany, Surrey presides at Morning Prayer. PHOTO Randy Murray
- 22. Bishop Michael preaching his final Synod sermon. PHOTO Randy Murray
- 23. Coming Home Society care+share presentation. PHOTO Randy Murray
- 24. Chair of the Reconnect Task Force, the Ven. John Stephens explains the Lego™ building project. On his right, Carol Tindall and far right the Rev. Faun Harriman. PHOTO Randy Murray

- 25. Youth Members of Synod including AJ Penequito (St. Cuthbert's, Delta) engaged in conversation with Bishop James Tengatenga during the youth and bishop's lunch. PHOTO Phil Colvin
- 26. Many hands working together on the Lego™ projects. PHOTO Randy Murray
- 27. After lunch Bishop Michael and Bishop James donned Reconnect t-shirts and judged the Lego™ offerings. PHOTO Nancy Southam
- 28. 'Diocesan Car Dealership' one of the winning Lego™ constructions. PHOTO Randy Murray
- 29. Chancellor George Cadman's energetic t-shirt auction produced \$1,750 for the Ministry of the Diocese of Southern Malawi. PHOTO Randy Murray
- 30. Bishop Michael receives a Standing Ovation before adjournment and the screening of the film, *Thank-You Bishop Michael*. PHOTO Nancy Southam

*Thank You!*



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# SYNOD 2013



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# An Evening in Latin America and the Caribbean for PWRDF

ERIC HANSON  
*St. Alban's, Richmond; PWRDF Representative*



Richmond's two parishes, St. Anne and St. Alban, hosted their Third Annual PWRDF Dinner Gala on April 27th with the Anglican Church's Primate, Archbishop Fred Hiltz as the special guest speaker. Seated at the guest table were Archbishop Fred, the Rev. Margaret Cornish of St. Alban, the Rev. Brian Vickers of St. Anne, Peter Goodwin, Chair of the Diocesan PWRDF Unit, and Eric Hanson, St. Alban's PWRDF representative. A sellout crowd of over 130 attended the evening event with Latin America and the Caribbean as its theme. Guests were treated to the Latin sounds of a Mariachi Band and a brother guitar duo from Columbia. They also enjoyed a ten-course buffet, which included dishes from Mexico, Peru, Cuba, Jamaica, and Barbados to add authenticity to the evening.

After dinner, Archbishop Fred spoke with great enthusiasm and respect for the work of The Primate's World Relief and Development Fund (PWRDF) in Canada and around the world; work which would not be possible without the commitment of Canadian Anglicans and PWRDF's global partners. His address featured the work of PWRDF with community development organizations, including Anglican dioceses and ecumenical groups in Latin America. The Primate also spoke passionately about the strong relationship between the Anglican Church of Canada and the Episcopal Church in Cuba.

The good news was that after all the festivities, raffles, auctions, and ticket sales, this annual event raised \$6,000 for the Latin American and Caribbean Projects of the PWRDF. Organizers, St. Alban's Eric Hanson and St. Anne's Kathy Duncan are already planning next year's dinner gala on Saturday, April 26th, 2014. The theme will be Canada's First Nations. Expect a wonderful evening of food, education on the PWRDF's theme projects, and a great opportunity to have fun and fellowship and make a valuable contribution to the work of the PWRDF in Canada amongst Our First Nation's communities. Everyone is welcome! ✚



TOP LEFT Peter Goodwin (centre), PWRDF Unit Chair greets folks at the door.

TOP RIGHT Mariachi del Sol entertained throughout the evening.

MIDDLE LEFT Archbishop Fred delivers his address. PHOTO Larry Scherben, Camera One Photography

MIDDLE RIGHT Archbishop Fred and the kids do some blessings. PHOTO Larry Scherben, Camera One Photography

BOTTOM The Rev. Brian Vickers, St. Anne's, Steveston; Archbishop Fred Hiltz; and the Rev. Margaret Cornish, St. Alban's, Richmond after worship, April 28th, 2013, at St. Alban's. PHOTO Larry Scherben, Camera One Photography

## St. Stephen the Martyr, Burnaby Centennial Celebrations

ELAINE RENFORTH AND VAL KRAUSE  
*Wardens, St. Stephen the Martyr, Burnaby*

### Early Days

An early worship service for a gathering of the faithful who would become the members of St. Stephen, Burnaby was held in *Seven Gables*, the Wiltshire family home in 1910, with the Rev. F. V. Venables, then in charge of St. John, Port Moody officiating. Earlier, the Union Church had been used and later services were held in the Blue Mountain School (aka *The Little Red Schoolhouse*). The school was used as a place of worship from 1911 until the completion of the St. Stephen church building, which was dedicated September 28th, 1913, by Archbishop de Pencier. The church structure was constructed on land donated in trust to the diocese. This building was enlarged and renovated in 1958 to better serve parish needs. Activities were held in a nearby agricultural hall until the Parish Hall was completed in 1931.

### The Buildings

The first Rectory, purchased in 1952, was replaced by a new house in 1960. In 1984 it was sold.

Over the years, the church buildings were updated thanks to revenue sourced from a 1981 fundraising

CONTINUED ON PAGE 11







# 140 Years of Worship and Service in Chilliwack

LAURA REID

St. Thomas, Chilliwack

St. Thomas, Chilliwack is inviting everyone to participate as they prepare to celebrate 140 continuous years serving the community of Chilliwack. Were you or your parents or grandparents married in St. Thomas or maybe you attended Sunday School or weekly Girl Guide meetings?

St. Thomas is looking for photographs that may be included in a book they are compiling to mark the 140th anniversary of St. Thomas. Photos can be scanned and emailed to [john.sovereign@gmail.com](mailto:john.sovereign@gmail.com) or if you are in the area feel free to drop them off at the Church office at 46048 Gore Avenue.

In 1873, the province of British Columbia was only two years old, having joined the Canadian Confederation in 1871 — Alexander Mackenzie became Canada's second Prime Minister, replacing John A. Macdonald and Prince Edward Island joined the Confederation. The North West Mounted Police was formed in 1873.

The Township of Chilliwack was established in 1873, making Chilliwack the third oldest municipality in BC. In 1873, Anglican newcomers to Chilliwack were seeking a place to worship. To serve the new residents, an unused church, St. Marks, built in 1862 was acquired and floated through the waterways on six canoes from Port Douglas on Harrison Lake to Chilliwack to be re-constructed on an acre of woodland cleared and donated by Isaac Kipp. It was renamed 'St. Thomas' and consecrated on November 6th, 1873 by the first Anglican bishop of BC, Bishop George Hills.

This small church served the community of Chilliwack until a larger building was constructed in 1897 on the same site at Five Corners in what would become Chilliwack's downtown. Designed in the carpenter gothic style, typical of English parish churches, St. Thomas was built by hand

with local lumber donated from parishioners and included red cedar, douglas fir and maple.

With the growth of Chilliwack concentrated around Chilliwack Landing and Wellington Avenue, the land St. Thomas occupied at Five Corners became needed for future development. In 1909, the church was lifted onto rollers and with the assistance of the Royal Engineers, St. Thomas was rolled to its current location where Gore Avenue and First Avenue meet.

St. Thomas Parish continues to serve the community with monthly soup kitchens and seniors' luncheons. Sunday worship services, weddings and funerals have been held continuously at St. Thomas for the past 140 years and the worship component of the parish continues to be a vital part of the life of St. Thomas.

Beginning September 8th, 2013, St. Thomas will be kicking off the celebration of 140 years in Chilliwack with a *Church on the Grass* followed by a community barbecue and open house, which will include tours of the church building and entertainment by the Delamar Blues Band.

October 27th, 2013, St. Thomas will hold an historical church service with period costumes. On November 16th, an Anniversary Banquet will be held at the Coast Hotel, Chilliwack with Archbishop Douglas Hambidge and on November 17th, an Anniversary Service at 10:15 am with Archbishop Hambidge.

December festivities include a concert with Steve Bell on December 5th (TBC) and a Christmas Eve Service as the 140th anniversary of St. Thomas Anglican Church comes to an end.

All are welcome to participate in all events at St. Thomas as they celebrate 140 continuous years serving Chilliwack, British Columbia. ✠



TOP LEFT On June 15th, 1952 the ladies of St. Thomas posed outside for the photographer. MIDDLE LEFT Little Helpers at St. Thomas in 1952.

BOTTOM LEFT Some of the girls at Sunday School, in December 1965 at St. Thomas, included Julie Tyson, Kathie Hall and Anne Bayfeild.

BOTTOM RIGHT St. Thomas, Chilliwack celebrating 140 years!



## St. Stephen the Martyr

CONTINUED FROM PAGE 10

campaign for major renovations. Prior to that campaign, the hall was destroyed by arson.

In the 1980s, the neighbourhood where the church and subsequent hall ruins were located was changing and land developers pressured the Parish to sell (the church is located literally across the street from the Lougheed Mall, a major destination retail location) and move elsewhere after the fire. The Parish decided to stay. Following some hard work, insurance money was eventually released and with the additional funds from the aforementioned campaign a new hall was built and other improvements made to the grounds. The new hall was dedicated in September 1984, by Archbishop Douglas Hambidge.

The parish was incorporated in 1991, becoming the

Parish of St. Stephen the Martyr, Burnaby.

### Ordained Leadership

A series of students served the parish until 1928, alone and under the guidance of the Rev. Frank Plaskett (1918–1944). Both Plaskett and the Rev. John Wilson (1944–1953) were Rectors of St. Mary the Virgin, Sapperton as well as St. Stephen. Since 1953, St. Stephen's had been a parish with a dedicated rector up until the appointment of the Rev. Paul Bowie, who from 2010 to 2013 shared his ministry with St. Margaret of Scotland.

### The People

The history of St. Stephen is in large measure the story of its people. Many years before the building of the church in 1913, pioneers in the area overcame many obstacles and hardships. Theirs is a hard act to follow by those of us who now enjoy life in the second decade of the 21st Century.

The St. Stephen the Martyr community are excited about their centennial and the opportunity to truly celebrate the Church's 100th Anniversary and further the ministry of the Parish of St. Stephen the Martyr in the world God has created.

Events to help celebrate the Church's 100th Anniversary are:

Saturday, September 14th, 2013

• The Gentlemen of Fortune Concert, Wine & Cheese & Art Sale

Saturday, September 21, 2013

• Anniversary Dinner

Sunday, September 29, 2013

• Holy Eucharist & Luncheon with Bishop Douglas Hambidge as guest Celebrant

Contact Sarah Pridy at [skpridy@gmail.com](mailto:skpridy@gmail.com) for more information. ✠





TOP LEFT The Academic Procession queues up waiting for the sound of the pipes and drums to begin the descent to the Concourse.

TOP RIGHT Bishop Michael descends the steps in the Academic Parade.

MIDDLE LEFT The Hood is in place.

BOTTOM LEFT Posing for the Official photo prior to delivering his Convocation Remarks.



# A True Servant to Many in Vancouver and Around the World

## Bishop Michael Receives Honorary Degree from Simon Fraser University



The colour and pageantry of a Convocation Ceremony held on the concourse of Simon Fraser University (SFU) is a glorious sight to behold. The Academic Procession led by the pipes and drums of the SFU Pipe Band descending from the upper levels of the plaza down the staircase into the main concourse

was a human ribbon of colour, primarily blue and red, the principal colours of SFU livery. The procession in total was many hundreds of metres in length and Bishop Michael the penultimate participant in the procession followed by SFU President, Andrew Petter.

The first section of the ceremony, the afternoon of June 14th, 2013, consisted of a welcome from the SFU President, to the graduands of the faculties of Health Sciences and Education and their guests, and the conferring of an Honorary Doctor of Laws degree upon the Bishop of the Anglican Diocese of New Westminster, the Right Reverend Michael Ingham.

The Honorary Degree Citation ([www.vancouver.anglican.ca/Portals/0/June%202013/HonoraryDegreeCitation.pdf](http://www.vancouver.anglican.ca/Portals/0/June%202013/HonoraryDegreeCitation.pdf)) was presented by SFU Baptist Pastor, the Rev. Victor Thomas. The first sentence contained a very accurate description of our bishop's leadership.

"Mr. President, I present to you Bishop Michael Ingham, a true servant to many in Vancouver and around the world."

After Bishop Michael had received the Academic Hood and signed the register he gave the Convocation Address, it is as follows:

Mr. President, distinguished guests, faculty and graduands:

Thank you very much for this honour, which I deeply appreciate. It is unusual for a secular university to recognize the work of religious leaders. But Simon Fraser has done this before. Nine years ago you gave this honour to His Holiness the Dalai Lama and to Archbishop Desmond Tutu. You are a university which recognizes that religion can be a source for good, and that engaging the world should mean, among other things, supporting the forces of religious progress.

When I became a bishop someone said to me: the role of a bishop is to sit firmly on the fence while keeping both ears to the ground. Well, I tried this for a while and found it very painful in a certain part of the anatomy. It's a position from which you can't really take a stand.

I follow a Master who crossed the religious boundaries of his day, and broke religious taboos, in order to stand beside suffering people, the lost, the marginalized, and the broken-hearted. This is the role of a leader.

We live in a time when religious fundamentalism is growing stronger in all faiths and traditions. It is a movement rooted in fear. The answer in my view is not to abandon religious faith but to join the side of religious progress. Religions must struggle for the equality of women. Religions must uphold the dignity of gay, lesbian, and transgendered people. Religions must work to safeguard the integrity of God's creation. And religions must work together, not against each other, for justice and peace.

I have never believed in a God who was male, white, and elitist. I believe in a God who is engaged on the side of life, often with powerless people, in the struggle against the many faces of death. And that is my invitation to all of you today.

When you leave here, most of you will become leaders in the fields of education and health sciences. You will have glorious opportunities to work on the side of life: and by that I mean for human dignity, for social justice, respect for the earth and all its many forms of life. Be bold and courageous in your work. Be principled and ethical. Be compassionate. Take risks, and commit yourselves to the difficult triumph of hope.

There is a poem by Goethe that has always inspired me, and I leave it with you now:

There is one elementary truth  
the ignorance of which kills countless ideas  
and splendid plans:  
that the moment you definitely commit yourself  
then God moves too.  
All sorts of things occur to help you  
that would never otherwise have occurred.  
A whole stream of events issues from the decision,  
raising in your favour all manner of unforeseen incidents  
and meetings and material assistance which no one  
could have dreamt would come their way.  
Whatever you can do, or dream you can, begin it.  
Boldness has genius, power and magic in it.  
Begin it now. ♦





# Living Their Faith in Their Neighbourhood for 100 Years

## The Centennial Celebration Eucharist at St. Stephen's, West Vancouver

RANDY MURRAY

Communications Officer and Topic Editor

The Centennial Celebration Eucharist for St. Stephen's, West Vancouver took place at 4 pm, Sunday, April 7th, 2013. The parishes' first actual worship service took place 99 years and 51 weeks previously on April 13th, 1913 in the Dundarave Hall a couple of kilometres to the west of the current location. The weather for this weekend, the weekend following Holy Week and Easter had been as gray and drizzly as the previous weekend had been warm and sunny. However, the rain had diminished to a few sprinkles allowing a capacity congregation of more than 250, comfortable and dry entrance to the sanctuary.

St. Stephen's rector, the Rev. Trevor Fisher, began by welcoming everyone to worship. He made reference to the original location of the parish at Dundarave Hall, which is now the location of the Red Lion Pub. He had one housekeeping issue to communicate and that was to clarify that any discrepancies detected between the printed service bulletin and the order of service projected on the walls defer to the 'wall' and any discrepancy that may occur between the service bulletin, projected image or Bishop, defer to the Bishop.

Bishop Michael Ingham was the preacher and presider at this special celebration and he began his sermon by congratulating the community on 100 years of ministry. He told the congregation that his relationship with St. Stephen's went back 30 years to the time when he was a rector of a parish in the same deanery, St. Francis-in-the-Wood, Caulfeild and he very much enjoyed participating in the St. Stephen's Fall Fair, *What the Dickens*. He also said that this would likely be the last time he will address the St. Stephen's community from the pulpit in his role of Bishop as five days earlier he had announced his retirement as of August 31st, 2013. He greeted those present who have given 'great service' to the Church both locally and to the greater Church. He concluded with words of hope, encouragement and validation, "The Spirit of God is calling us to adapt and change. The building, this worship space is a visionary construction, controversial when built but well worth the effort as it is a source of light that has served and continues to serve the parish and the diocese well."

Following the Eucharist and concluding with the Bishop's Blessing, there was a time for Greetings offered by local government representatives. Federal MP, the Hon. John Weston was unable to attend as he was on a trade tour in Asia but his Communications Director, Josh Hermond was present. He shared greetings and congratulated the parish on 100 years of ministry.

Next to speak was West Vancouver-Capilano MLA, Ralph Sultan. In his statement of Greeting and Congratulations he pointed out that government is in fact "helpless" without institutions like the Christian Church who provide a "moral infrastructure" for our communities.

The last to offer greetings was the Ven. Lynne McNaughton, Archdeacon of Capilano-Kingcome who said that recently as she was driving from North Vancouver through

West Vancouver travelling north to Squamish she had thought to herself that this must be the "most beautiful archdeaconry in the world." She congratulated St. Stephen's parish on their milestone anniversary and urged them to continue to live out their faith in their neighbourhood with conviction and courage.

After worship and the greetings, the majority of those in attendance adjourned for a celebratory reception in the Church Hall.

There are more events to come in celebration of St. Stephen's Centennial.

A very successful Centennial Strawberry Tea Party took place on Saturday, June 22nd. It was quite a formal affair with the women wearing hats and all the men in attendance wearing jacket and tie. Some were considerably more formal.

Coming up on Tuesday, October 1st, St. Stephen's will hold a Centennial Jazz Concert at 7:30 pm with Bria Skonberg and her Big Bang Jazz Band. Bria is a well known jazz trumpeter and singer, who grew up in Chilliwack and

now lives in New York. Bria was a student of Peter Vanderhorst, one of St. Stephen's music directors and a member of the Centennial Committee. She has performed at St. Stephen's before, but her career has really started to take off. She is performing this concert as a special thank-you for the parish. ✚

TOP LEFT The Peace of Christ, April 7th, 2013.

TOP RIGHT Bishop Michael preaching.

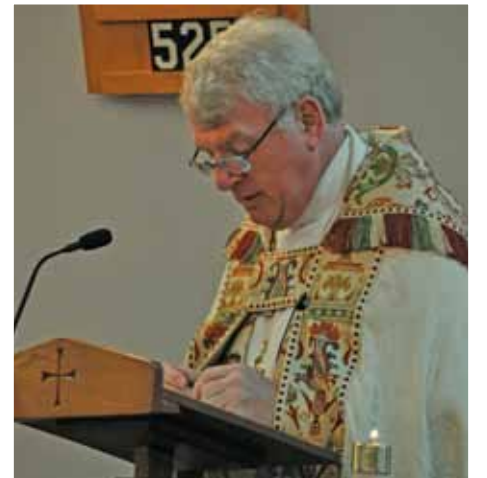
MIDDLE LEFT The Rev. Trevor Fisher welcomes the congregation with Peter Vanderhorst at the piano.

MIDDLE RIGHT Centennial Committee member David Petitpierre administers the wine of the Eucharist.

BOTTOM The Centennial Committee, Wardens, Rector and Bishop:

Front Row: Left to right, Peter Vanderhorst, Margaret Stedman, Laura Groos, Rosemarie Block, Tom Gunn, the Rev. Trevor Fisher and Jan Harvey.

Back Row: Left to right, David Petitpierre, David Rolfe, Bishop Michael and Neil Abramson.







*The Struggle  
for Justice  
in Guatemala*







## The Mission and Ministry of Emilie Smith

BRENDA BERCK  
St. Mary's, Kerrisdale

Those of us who have known Emilie Smith know that she has an abiding commitment to, and love for, the people of Guatemala. For years, she has talked about Guatemala, where she has lived and worked. So I was surprised to learn, when I spoke with her recently, that she was actually born in Argentina. It was in 1984 that Emilie became involved with Guatemala, having married a Guatemalan refugee in Toronto. After going to Guatemala from time to time, she moved to the region in 1991. She had three sons and she wrote her first book: *Granddaughters of Ixmucné: Guatemalan women speak*, one response to a call to work in healing, reconciliation, and support of the Mayan people, especially the people of Quiché.

As in Argentina, and Afghanistan, Sarajevo, some African countries, and others, the people of Guatemala have lived under dictators, the military influencing government, and had their homes and their contents, their land and their

lives taken from them when government officials decided the land was more 'appropriately' used by the generals in charge or international mining companies.

### Some Background

More than 100,000 women were raped during the bloody civil war that raged through Guatemala for 36 years (1960–1996). Forty to fifty thousand people disappeared during the war and up to 200,000 were killed or missing. The state refuses to acknowledge the rapes, leaving the attackers to walk freely through the streets and live in the same villages as their victims. Many victims were indigenous Mayans, caught in the crossfire, accused of collaborating with the guerrillas or targeted simply because their ethnic group was seen as the enemy. Investigating magistrate Santiago Pedraz has said the rapes appeared to be part of a campaign of terror, designed to destroy Mayan society.

*Memory of Silence*, the UN truth commission report, states that either 250,000 were killed and disappeared or 200,000 were killed and 45,000 disappeared. In any event, one million people were uprooted and forced off their land, into exile, or as internal refugees. The population at the time was approximately 9 million.

The effect of the impunity for the rapes and killings can be seen in the deep scars on Guatemalan society. In 2010 alone, 685 women were killed. In 1985, Emilie's sister-in-law Beatriz Barrios Marroquin was murdered, the day before she and her sons were to come to Canada as refugees.

Lawyers from Spain, Canada and the USA have been very important in supporting and protecting the Mayans and in taking cases to court. The challenges are great, given the historic impunity of people such as former President Jose Efraín Ríos Montt, along with his chief of intelligence Jose Rodríguez Sanchez.

However, circumstances changed early this year. A headline in February 2013 reads: *Former Guatemalan President on Trial for Genocide Against Mayan Citizens and Others*. Judge Galvez accepted a variety of materials for both sides of the case and announced on Monday, February 4th, that on the defense side there will be military reports and

documents that show how other military commanders were responsible for various actions, along with testimony from officials including the former Minister of Defense, Antonio Arenales Forno.

For the prosecution, the judge accepted 900 items of proof, including testimonies by witnesses, families of victims, reports and military plans and scientific studies that allegedly prove the culpability of Ríos Montt and Rodríguez Sanchez.

Lawyer Almudena Bernabeu, of the US-based Center of Justice and Accountability, says rape, mutilation, sexual slavery and the killing of fetuses were all part of a plan to eliminate the Mayan people. "Gender violence has been used as a weapon to eliminate ethnic groups, and that's genocide," she says. "To eliminate all the Mayans is a very difficult task, but if you destroy the women you make sure that the population is reduced and eventually disappears—it's one of the cruelest ways of getting rid of an entire people," says Paloma Soria, a Spanish lawyer working for the Women's Link Worldwide NGO (Non-Governmental Organization), which is backing Bernabeu.

For more than two decades, *Human Rights Watch* has reported on Guatemala. A report from 1984 discussed "the murder of thousands by a military government that maintains its authority by terror."

Despite violent retributions, the women have broken their silence and gave evidence to the genocide trial in 2008. It took great courage for them to do so in 2008, and subsequently, to take to Canadian courts the ways in which INCO (International Nickel Company) and other companies continued the practice of evicting Mayans, destroying their homes and contents. They appeared to do nothing to support the people native to Guatemala.

Emilie's most recent stay in Guatemala was in Santa Cruz del Quiché, in the province of Quiché. There she made her home, which came to be called *Peace House*—a place that is multi-faith, where there are opportunities to: learn from each other, work together to support each other, create and construct peace. In addition, friends and colleagues in Vancouver support *Peace House*, from afar and, from time to time, occasional visits. It is also a place where three young and very hungry boys knew to knock on the door—and receive food.

Above all, those who work regularly at *Peace House*—and those who support *Peace House*—bear witness. As well, they engage in what Kenneth Leach describes as 'active loitering,' hanging around others, watching and listening, long before taking any action. One result is that one hears and understands what people are saying and individuals feel heard—and supported.

The owners of the land on which *Peace House* rested have sold the land. Consequently, the physical *Peace House* is no more, but with the principal Maya-K'iche' spiritual leader, don Juan Ixchop, individual and group support will continue the work with the replacement Mime Ja (Great House).



TOP LEFT The Rev. Sharon Salomons, formerly Rector of All Saints, Mission gets an embroidery lesson from Mrs. Natalia Ventura.

TOP MIDDLE The Rev. Pascuala Ventura, priest in charge of San Juan Apostol, and her daughter, Susana and granddaughter Irma. On our way to church. Pascuala is one of my best friends; she and her husband Miguel made me feel welcome, right from my first day, until my last, when we parted in tears.

TOP RIGHT Here we have Emily Galvani, from St. Francis, engaging in a cleansing ceremony with women affected by the genocide, in the massacred village, now reconstructed, of San Antonio Sinaché.

MIDDLE LEFT Emilie Smith and the principal Maya-K'iche' spiritual leader, don Juan Ixchop. He loved me and always introduced me as *Emilis*, from the Evangelical Anglican Church of God.

BOTTOM LEFT Youth at our great encounter, over eight Saturdays, when we painted a huge mural on the interior walls of Peace House.

CONTINUED ON PAGE 27



# Camp Artaban AGM looks to the future

PEGGY TRENDELL-JENSEN  
St. Catherine's, Capilano

Camp Artaban may have suspended on-site operations for 2013, but to judge by the prevailing spirit at the camp's April 20th, 2013, AGM, its community of supporters is alive and well.

Close to 75 people attended the annual business meeting, which was held at St. Catherine's, Capilano in North Vancouver. But, while the mood was hopeful, there was certainly cause for gravity as well.

Acting board chair Sandi LaCharite opened the meeting and acknowledged the difficult, emotional time that has been experienced by many people over the past number of months. She invited outgoing board member Greg Kenelly to lead the group in prayer, during which he asked for guidance for camp leaders in the months ahead, and also gave thanks for the many contributions of Artaban business manager Dave Reemeyer, executive director Kelly Bradford and office manager Orchid McGuffie, whose positions were terminated at the end of March.

In a discussion of the financial statements for 2012, Dave Reemeyer noted a \$120,000 deficit, which he said was by far the largest experienced during his long tenure; in contrast, 2006 saw a \$60,000 surplus. The largest contributor to the shortfall was an unexpected drop in rentals, which board member Nancy Ferris attributed to a variety of causes, including insufficient marketing, the economic downturn, and uncertainties created by potential job action in the schools. "It's a hit," she acknowledged. "It's huge. And it has to change."

Two representatives spoke for many of the young people who are avid camp followers not yet old enough to hold a society membership. Anne Kessler of St. Mary's, Kerrisdale emphasized that many people in the diocese care a great deal about Camp Artaban. "[The camp] can't do this alone," she said. "We really have to work together."

Breanne Dry, longtime camper and Artaban volunteer, is also involved in the Diocesan Youth Movement (DYM), which holds various events at the camp. "We are really excited about Artaban... and we want it to thrive. We want things to change, but we want to do it all together."

While speakers, like the above, looked to the future, there was also a tribute to the past. Nancy Ferris noted the "tremendous losses" felt by the Artaban community this year, with the passing of longtime supporters Audrey Barrett, Marilyn Fane, Garth Walker and Milton Wong.

John Luccock stood to outline just some of Marilyn Fane's many contributions to Artaban. A camper in the 1940s, Fane became a youth worker in the diocese in the 1950s and 60s, and over the following years served on virtually every one of Artaban's committees. She was one of a small group of people who brought the camp back to life after it was closed for a year in the early 1970s.

"In 1973, the Camp Artaban Society had four members, and Marilyn was one of them," reported Luccock. "She kept her membership active every year until her death." He urged people to demonstrate the same kind of dedication and to encourage others in their parishes to do the same: "In Marilyn's memory, let's do that today," he said. "Let's get on with the job."

Dedication to the camp was also celebrated in the granting of the Pearl Award to Kerry Phillips, outgoing chairperson, in recognition of her extensive volunteer service in many areas. The Pearl is the top award Camp Artaban offers, on top of the Sapphire and Ruby. Collectively, they represent the three offerings the 'fourth wise man' (*Artaban*) tried to bring to Jesus, but ended up using for the betterment of the people he met along his way.

Chief among items of business was the election of a new board of directors; returning to see out their term are Nancy Ferris and David Quinton, re-elected was Sandi LaCharite, and new to the board this year are Fern Jaspers-Fayer and Karen McNeilly. Diocesan Council the governing body of the Diocese of New Westminster confirmed the appointments of the four diocesan representatives to the Artaban Board at the May 14th meeting: the Ven. John Struthers, Barbara Struthers, Bob McGall and Gordon Lee.

Amongst their tasks will be to work within the terms of the suspension agreement, protect the Gambier Island site, engage with the Artaban community and oversee the creation of various committees, and to continue working with the diocese in discussing future options for the camp. Two other members of the Artaban community, Maria Denholme and Sarah Steele, will be members of the Diocese's Task Force on Christian Camping Ministry, and Denholme invited people to be in touch with them if they have comments or suggestions to contribute.

LaCharite urged all society members to get involved over the year ahead, and noted that many people are already

active in the 'Save Camp Artaban' group of grassroots supporters. Its *Facebook* page, and the official Camp Artaban *Facebook* page and website, are good places to go for information about upcoming events and volunteer opportunities.

The meeting ended with thanks to all those people who have come forward to support the camp and the board in these uncertain times. While there are challenges to be faced, LaCharite says that the camp's mission is still clear and strong.

The AGM was followed by lunch, which gave attendees another chance to share ideas and make new acquaintances. For more information, visit [www.campartaban.com](http://www.campartaban.com) over the days and weeks ahead. ✚

These young adults were among the many Camp Artaban Society members from throughout the diocese who attended the camp's recent AGM. Camp Artaban's on-site operations are currently in suspension due to financial challenges.



## Living and Dying with Family Holistic Care at St. Jude's Anglican Home

ISABEL WOOD  
St. Mary's, Kerrisdale; Board Member, St. Jude's Anglican Home

If you were to ask a resident of St. Jude's Anglican Home what they value most about St. Jude's, they would probably

PHOTOS Joe Wood



mention the caring staff. If you were to ask a staff member the same question they would probably mention a home-like atmosphere where all residents are loved and cared for. It is no wonder that residents choose to remain at St. Jude's rather than moving to a hospital or a hospice when they are faced with making end of life decisions.

Many of the nurses and care aides, as well as resident services manager Joyce Nolin and chaplain, the Rev. Trudi Shaw have extensive training in palliative care. The St. Jude's multidisciplinary team has revised standard palliative care orders to make them more appropriate for an elderly population. These orders are tailored to each resident's stated wishes for end of life care as determined through a care conference that includes the resident, his or her family and St. Jude's team.

The holistic care provided for a resident who is dying encompasses: comfort care, reduction of pain, aroma therapy, music therapy, spiritual care and one to one visits. The palliative stage for most residents is from one to seven days. When necessary, extra care hours can be added to provide additional support for a resident in their final days.

A resident sharing a room with someone at the end of life is given emotional support by the staff and chaplain. Other residents who are friends of the dying resident are given opportunities to visit and say good-bye to their friend and also receive extra staff support.

During this period, the family of a dying resident is able to participate in the care of their relative. They may choose to sit and talk with their loved one, hold hands, play the resident's favourite music CD, or provide hands-on care if they so wish.

Pet therapy is also part of end-of-life at St. Jude's as the home's two cats play a part in comforting residents. These pets seem to sense imminent end-of-life and often will be

CONTINUED ON PAGE 17







## Joseph and the Technicolor Dreamcoat Delights Sold-Out Audiences

This year's diocesan musical ministry had a fantastic production week at the end of May. The five scheduled performances of Joseph and the Amazing Technicolor Dreamcoat (May 29th–31st and two performances June 1st) were sold out ten days before opening night, and so the production team opened up the dress rehearsal to a further delighted audience.

In all, over 800 people came to see the story of Joseph, (played by Cameron Gutjahr), and his brothers brought to life by the narrator, (played by Claire Rice). Claire helped to engage others in the telling of the story, including a chorus of fifteen children. As director, the Rev. Andrew Halladay wrote in his notes for the program, the intention of the production was to speak to a contemporary Anglican church audience: "We have imagined these characters as a young female priest and members of the Sunday School. Perhaps the whole show can be seen as a gigantic Godly Play lesson!"

Joseph was a big production; 45 cast members were supported by a large backstage production, technical and costume team. Although primarily co-produced by St. Mary's, Kerrisdale and the Diocesan Youth Movement, the Joseph community spans almost a dozen parishes and has played a key role in connecting people of all ages across the Lower

Mainland. Behind the week long run of the show has been a six-month ministry of rehearsing, designing, building and exploring the theme of forging authentic connections between generations. Joseph is almost entirely comprised of songs, and the Rev. David Taylor led a unique band, which reflected the theme of bringing different groups in the life of church together by having the familiar score played by both a band and the St. Mary's church organ!

This is the second year of this increasingly successful ministry, and the team is already looking ahead to next year's production. The intention is for the productions to move around the diocese and for a new parish to co-produce each show with the support of a growing core cast and crew community. Based on the feedback received so far from Joseph audience members, the production team is looking forward to a whole new set of participants bringing their gifts and talents to share! ✦

TOP LEFT Cameron Gutjahr as Joseph and Claire Rice as Narrator surrounded by the cast.

TOP RIGHT Cameron Gutjahr as Joseph holding member of the Children's Chorus, Leah McKinney.

BOTTOM RIGHT Gavin LeClaire as Pharaoh with Narrator Claire Rice. PHOTOS Alice Ko



## Living and Dying with Family

CONTINUED FROM PAGE 16

found curled up next to the dying resident with a paw on the resident's arm.

As chaplain, Trudi has already established a trusting relationship with the resident and the family, enabling her to provide support appropriate to the individual and family. Her support may be spiritual or may simply allow for open discussion to help start the grieving process. If the resident has a faith connection, Trudi will contact the appropriate spiritual leaders so they may have an opportunity to offer support to the resident and family.

After a death, Trudi, if she is on site, or the Resident Services Manager or another nurse will lead staff, residents and any family member present in a short liturgy with prayer and a time for remembrances. At the weekly chapel service a paschal candle is lit and residents are provided with an opportunity to talk about and pray for the deceased and their family. The resident's life will also be celebrated at an annual memorial service held to commemorate those who have died during the year.

In the words of Joyce Nolin, "Staff at St. Jude's think of themselves as the extended family of each resident and they know details of care needs. St. Jude's staff is able to interpret the resident's body language as their condition progresses. Dying within the confines of St. Jude's means residents are with people who know them well and care for them."

It is no wonder that most residents make this choice, for in dying as in living they are cared for, honored, respected, and valued at whatever stage they may be on this journey we call life. ✦





# AROUND THE DIOCESE

## • Confirmations for 2013 •

Confirmation services took place for the Diocese of New Westminster, April 21st and 28th at Christ Church Cathedral. These two services marked the last times that Bishop Michael would preach and preside as the Bishop of New Westminster at confirmation services.

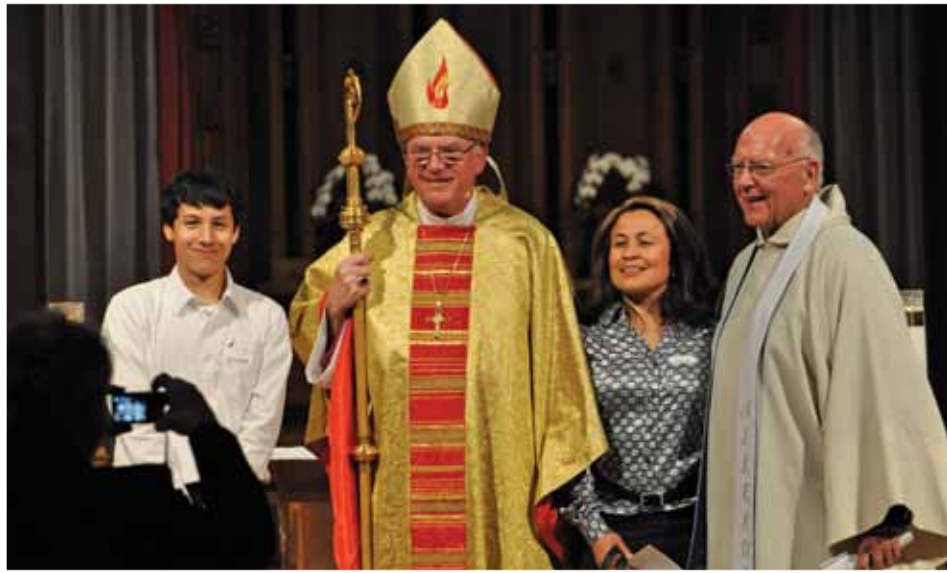
Both services were very well attended. Every parish involved in the two services had a healthy contingent of members present to support their confirmands. There were 37 candidates confirmed at the April 21st service from six different parishes and two Reaffirmations from two different parishes. On April 28th there were 49 candidates confirmed from twelve different parishes and one Reception into the Anglican Communion.

Bishop Michael opened his address at

both services by reminding those in attendance that these would be his last diocesan confirmation services as bishop. He went on to talk about the power of words and how words can be used to both hurt and heal and reminded those about to be confirmed that the word of God was made flesh in Jesus Christ.

After the dismissals, Bishop Michael remained at the chancel entrance in front of the Altar for photographs and each parish group of newly confirmed enthusiastically assembled to have their photograph taken with the Bishop. ✠

Left to Right: Sebastian Alejandro Molina, Bishop Michael, Maria Ester McPherson and All Saints, Agassiz, priest-in-charge, the Rev. David Price. Sebastian and Maria led the Prayers for the People at the April 28th service.



## • A New Kitchen for Powell Place •

There was a special guest speaker during the announcements section prior to the 9:15 am Celebration of the Eucharist at St. Mary's, Kerrisdale (SMK) on Sunday, April 28th, 2013. It was Jonathan Oldman, the Executive Director of St. James Community Service Society (SJCSS) who, on behalf of the President of the Board of Directors, Marleen Morris was at St. Mary's to thank the community for their generous gift to the Powell Place re-building project.

Prior to and during St. Mary's Centennial Celebrations in 2011, the community wanted very much to mark their centennial by doing more than just raise money for things that would benefit the congregation, the buildings and the infrastructure of the parish. They wanted to reach out beyond their faith community and neighbourhood and tackle substantial initiatives. For their local outreach component they chose to raise money toward the rebuilding of the kitchen in the Powell Place facility on the downtown eastside. The Powell Place emergency shelter for women located at 329 Powell Street has been moved to a temporary location at 625 Powell Street until the resources have been gathered to rebuild on the original site. The rebuilding of Powell Place will help end women's homelessness in Vancouver by increasing the number of emergency shelter beds from 26 to 52. With the expansion and improvement of the space, SJCSS will also work to increase its resources to create and maintain programs where women who have had very difficult lives or have suffered recent catastrophic events will be able to put their lives back together, acquiring new skills and new confidence within a community, learning from shared experience.

The message that Jonathan Oldman brought to St. Mary's on the morning of April 28th is that the money has been raised and the project is a go. For Jonathan and the SJCSS folks, every woman deserves a permanent home of her own. No woman should sleep out in the wet and cold in

imminent and consistent danger.

Two years ago, there was an ambitious plan but no money and although many have helped along the way, Jonathan focused on the generosity of the St. Mary's community who were leaders in the campaign to raise \$4.5 million in the pre-construction phase. According to Jonathan, the support of St. Mary's was extraordinarily influential in getting the help of all three levels of government and other high profile and influential donors. The \$152,486 raised by St. Mary's, Kerrisdale, to be dedicated to the kitchen of Powell Place, was foundational to the subsequent fundraising over the years resulting in the ability to begin the project and, in the near future, complete what was two years ago, a dream. ✠



## • All on an April Evening at St. Christopher's, West Vancouver •

SUBMISSION Hilary Clark



Under the creative concept of St. Christopher's Music Director, Dr. Annabelle Paetsch, the concert, *All on an April Evening*, delighted the St. Christopher's congregation and friends on the evening of Sunday, April 21st. Using six local musicians with connections to St. Christopher's, Dr. Paetsch produced an evening of varied chamber music that focused on the talents of each participant both as soloists and in small ensembles. As organist/pianist, Dr. Paetsch supported and led the evening's music.

"My concept was to present something that would promote St. Christopher's as a place where good music happens, not only in the church services but also as community outreach," she explained. She gathered together performers that included the granddaughter of one of the parishioners who is a professional opera/oratorio soloist.

The title, *All of an April Evening* comes from a choral piece sometimes used as an anthem. "My idea was to use a name that would have a playful connotation and capture the eclectic nature of the program as well as an ecclesiastical one," she mentioned.

Annabelle Paetsch has an enviable scholastic and performance record, having obtained a doctorate in Musicology, an extensive academic and teaching record, and several recordings behind her. She is equally at home playing the piano and harpsichord as well as the pipe organ. She

Nancy Reicken, flute and Edgar Bridwell, violin.  
PHOTO John Ruddick

estimated that about 30 to 40 hours are needed to create a concert of this calibre.

The concert began with soprano Alexandra Hill singing an excerpt from Handel's *Joshua*. This lively introduction led easily into a Handel sonata featuring Nancy Reicken on flute, and Edgar Bridwell on violin with Dr. Paetsch accompanying on the organ.

Telemann's *Partita #5*, and Quantz's flute concerto introduced the skills of Douglas Hagerman, oboe, and Anne Duranceau, viola da gamba, and reprised Reicken playing the flute. This was followed by Hill singing an excerpt from Haydn's *The Seasons*.

Edgar Bridwell, violin, performed Mozart's *Sonata in G Major* with Paetsch accompanying on the piano. She then soloed with Chopin's *Ballade in A-flat*, and followed that by accompanying the Bach *Concerto in D Minor* involving Hagerman, Bridwell and Duranceau.

In a warm conclusion Jason Cook, baritone, and Alexandra Hill, soprano, joined Paetsch to sing *The Prayer*.

The Rev. Michael McGee welcomed the appreciative audience of close to 200 people. The concert was played as a benefit to raise money for church music and for the North Shore Harvest Project. ✠

In the photo we see the cheque being presented and an overflowing soup pot of healthy ingredients.

Left to Right: Jonathan Oldman, Executive Director, SJCSS; Lesley Anderson, Director of Development, SJCSS; Trudi Shymka, Director of Women and Children's Services, SJCSS; the Rev. Kelly Duncan, Associate Priest, SMK; the Rev. Jeremy Clark-King, Rector, SMK; Margaret Briscall, SMK, Co-Chair Sacred Spaces: Here & There Centennial Campaign; Glen Mitchell, SMK, Co-Chair Sacred Spaces: Here & There Centennial Campaign; Mary Reitsma, SMK, Chair, Outreach Council; the Rev. David Taylor, Associate Priest, SMK.



# AROUND THE DIOCESE

## • Judy Graves and Douglas Todd •

### • Awarded Honorary Doctorates by Vancouver School of Theology •

Judy Graves and Douglas Todd, received the Vancouver School of Theology (VST) Doctor of Divinity, Honoris Causa degrees for 2013 at VST's Convocation Ceremony on Monday, May 6th at Kerrisdale Presbyterian Church: Ms. Graves in recognition

of her outstanding contribution to the field of advocacy for the homeless and Mr. Todd in recognition of his outstanding contribution to the field of journalism pertaining to subjects of spirituality and religion. ✚

LEFT Judy Graves reacts to the applause following the conferring of the degree Doctor of Divinity, Honoris Causa.

RIGHT Douglas Todd and VST Chancellor the Very Rev. Peter Elliott shake hands.

PHOTOS Sweet Earth Photographics



## • Celebrating the Gifts of the Spirit •

SUBMISSION Natasha Kaweski and Val Hampton

On May 4th, parishioners and friends of St. Michael, Surrey hosted a potluck dinner that included the first Parish Talent Show. The evening started with much enthusiasm as parishioners started setting up the hall, gathering and tabling the wide variety of food brought by the attending families. The evening was made ideal by the sunny, warm weather. With 75 people attending, there was a delicious variety of food, thanks to the diversity of cultures in attendance.

The entertainment portion of the evening consisted of various performances by folks with a wide range of talents beginning with Andy Whitmore, the MC, who demonstrated the unique sound of the dulcimer, followed by Tony, who performed a hand-clapping 'Robot Dance.' Next up was Richard, who explained and performed a 'Beat Box' number. Martha, a gifted storyteller with the aid of simple props, entertained everyone with a special fable and Fr. Louie's 8-year-old daughter, Gail, played a lovely piano solo entitled *Knights at the Ball*. Corri instructed the audience on the art

of *Origami* and people began immediately, making dolls, penguins and some interesting looking folded papers. Michael played the guitar and sang a wonderful Hawaiian song. Donna, a talented performer, told some engaging family related stories and Fr. Louie had everyone participating in a new fun type of dance/body movement called *Gwiyomi*. Derek performed a variety of musical numbers on his special guitar, and Andy regaled the audience with his explanation of 'Expressive Worship.' Last, but not least, the choir sang the chorus of *Que Sera Sera* while Jedi sang the verses with great fervour and quick changes of costume and props with the help of his friend, Sasha. Everyone who attended the event had fun while learning something new and interesting about his or her fellow parishioners and friends. New members were made to feel most welcome and part of the church family and attendees celebrated the Easter/Pentecost Season with God-given talents making all realize that faith and fun can go hand in hand. ✚

TOP LEFT MC Andy Whitmore. TOP RIGHT Tony's 'Robot Dance.'  
BOTTOM All participants gather at the front. PHOTOS Louie Engnan



## • Good-Bye Paul Strudwick •

The May 8th meeting of the Communications Committee (CommComm), a Standing Committee of the Diocese of New Westminster closed with the bittersweet consumption of some wine and champagne to mark the departure of CommComm Chair, the Rev. Paul Strudwick, signaling the end of an era.

Paul, who completed his term as Rector of St. Catherine's, Port Coquitlam and Regional Dean of Westminster, May 15th had been a member of CommComm for all but a few months of the 9 years he had spent in the diocese. For the last 3 of those years he served as Chair.

During Paul's tenure on CommComm the world of communications has changed drastically. Now almost every parish and related organization in the Diocese of New Westminster has a web presence, Social Networking sites have exploded and the ability to make inexpensive but relatively high quality films and distribute them broadly and rapidly has helped the Church reach out beyond the walls of church buildings.

When Paul was nominated and approved by Diocesan Council as a member of CommComm in 2004, Jane Osler was Chair. After stepping down as Chair, Bishop Michael appointed Paul, however, Jane remained a Member-at-Large. Wednesday, May 8th was the last CommComm meeting that Jane and Paul would attend together.

On May 10th, the Parish of St. Catherine's celebrated Paul and his partner Kate's 9 years with a celebratory Wine and Cheese reception and Sunday, May 12th was the final time (as rector anyway) that Paul would preside and preach at the Eucharist at St. Catherine's.

Paul and Kate moved to Menorca in Spain where Paul began his new calling as Rector of Santa Margarita Anglican Church of the Church of England in the town of Es Castell, June 1st.

Many thanks to Paul and Kate for your service here in the Diocese of New Westminster and our prayers go with you as you enter this exciting next stage of ministry. ✚  
Paul Strudwick and Jane Osler on May 8th, 2013.





# AROUND THE DIOCESE

## • Youth and the 113th Synod of the Diocese of New Westminster •

SUBMISSION Phil Colvin

After the close of Day One of Synod on May 24th, twenty young Members of Synod and youth leaders from across the diocese traveled to the parish of St. Margaret's, Cedar Cottage for a sleepover event organized by the Diocesan Youth Movement (DYM). As in previous years, the sleepover event was designed to build fellowship between younger Synod members across the diocese, and to facilitate discussion and worship around one of the themes of Synod. This year, special guests; Vivian Seegers, the Rev. Laurel Dykstra and the Rev. Michael Batten shared powerful stories on the history of residential schools, and the ministry of healing being undertaken by Anglicans connected with the work of the Truth and Reconciliation Commission in Canada. Laurel led the group in worship to respond to the discussion, and inspired them to be a part of events being organized by Reconciliation Canada in Vancouver in September.

On Saturday, delegates joined Bishop Michael and Bishop James Tengesha for lunch, during which they discussed the differences between being a young person in the Dioceses of New Westminster and Southern Malawi. This was Bishop Michael's last Synod lunch and there was a chance for both Bishops to offer advice for these Synod members who will be a part of the diocese's electoral synod in the fall. Bishop Michael advised them to "choose someone who isn't safe... someone who will push you to uncomfortable places" when it came to discerning their choice, and Bishop James reflected that a bishop should be someone who ministers with young people; "a bishop should come from the energy of the Church... that is its young people." ✦



TOP Post-it Note reflections from the sleepover. BOTTOM Youth Members of Synod decorate tiles to be distributed on the Walk for Reconciliation scheduled for September 22nd here in Vancouver. PHOTOS Phil Colvin

## • Clergy News •

The Rev. Jessica Schaap was appointed Incumbent of St. Paul, Vancouver effective August 1st, 2013. Jessica concluded her ministry at St. James', Vancouver in June, where she served as curate and latterly as Assistant Priest. Her induction will be on August 6th (Feast of the Transfiguration) at 7:30 pm.

The Rev. Gordon Dominey was appointed by the Bishop as interim priest-in-charge at St. Catherine of Alexandria, Port Coquitlam and St. Columba, Pitt Meadows effective June 1st, 2013. Gordon will assist the parishes in reflecting on the work they have done under the pastoral leadership of the Rev. Paul Strudwick. He will help them to discern the future direction for the next chapter in their ministry.

Professor Alain-Michel Rocheleau and Mrs. Ka Hyun MacKenzie Shin were ordained to the transitional diaconate on June 23rd at Christ Church Cathedral. This was the last ordination in Bishop Michael's episcopacy. Alain-Michel now serves at St. Helen's, Point Grey and Ka Hyun has begun as a curate at St. Stephen the Martyr, Burnaby where she will begin a ministry with the Korean community.



LEFT The Rev. Jessica Schaap.

RIGHT The Rev. Chris Dierkes.



## • Bishop Michael and Kids •

SUBMISSION Lynne McNaughton

As Bishop Michael's August 31st, 2013, retirement date nears, folks around the diocese are reminiscing about the last 20 years of his Episcopal service and leadership. May thanks to the Archdeacon of Capilano-Kingcome and rector of St. Clement's, Lynn Valley, the Ven. Dr. Lynne McNaughton

for forwarding this fabulous photo of the Bishop and friends at St. Margaret's, Cedar Cottage in 2001.

Among the youngsters in the photo are Lynne's daughters, Elizabeth and Anne Kessler. ✦



## • Celebrating Our Pets at St. Thomas •

SUBMISSION Margaret Marquardt

The Parish of St. Thomas, Vancouver is engaged in community organizing within the neighbourhood. This involves intentionally going out into the southeast Vancouver locale, seeking out folks and finding out what issues are important to them in order to work together for the common good. The commitment to meeting people, listening to them and moving towards action is based on the model of The Metro Vancouver Alliance, a member of the Industrial Areas Foundation, a 70-year-old organization which started in the USA and brings organizations from labour, the community, religion, education and small business to work together. St. Thomas parish desires to deepen its ministry of concern for the well being of the area with which it shares the soil.

What better way to connect than through a shared love and respect for pets.

Having a pet celebration was a way to have a fun-filled event and meet neighbours. Members of St. Thomas leafleted the area over a three-week period, talked with folks at the door, on the street and in the parks. There are so few ways of meeting neighbours these days. This seemed a positive one to many. The parish is continuing to build partnerships with other churches and organizations in the area such as the neighbourhood houses and schools in this work towards the common good. The parish will be able to follow up with people we met, including those who voiced their issues.

This event took place on Saturday, June 8th, 2013, and was an unqualified success. ✦

TOP RIGHT St. Thomas Priest-in-Charge, the Rev. Margaret Marquardt with parishioner and event co-organizer Lorie Chortyk's dog, Bob.

BOTTOM LEFT Dog-owners and their dogs. BOTTOM RIGHT A boy from the neighbourhood and his dad wait for their chance to bring their pet hamster forward. PHOTOS Margaret Marquardt





## AROUND THE DIOCESE

### • Our House West Coast Society Gets a New "Our House" •

SUBMISSION Leslie Buck

*Our House*, based out of St. Paul's, Vancouver learned a few weeks back that they would have to leave their location on Union Street in East Vancouver by the end of June. The owner had sold the property. Norman Sharkey, Leslie Buck and the *Our House* team and residents are happy to report that they have found a new house to rent in Surrey (8295 156 Street). The house is very suitable for their needs. It has several large trees in front bordering the street and good-sized back yard.

They moved in as of mid-June and are getting themselves settled in their new home.

*Our House* residents can easily get to St. Paul's by Skytrain.

Drug and alcohol addiction presents a serious health and social problem, one that is often compounded by homelessness. *Our House* promotes a recovery program based

upon mutual self-help and self-awareness. *Our House* is a recipient organization of care+share, the Diocese of New Westminster's flow-through funded compassionate service ministry. Donations given by individuals and parishes to care+share go 100% to the groups we support. The overhead for fundraising and administration for care+share is included in the regular diocesan budget, and not taken from donations.

Norm is eager to get in touch with parishes in Surrey and would like to hear from any that might be interested in hearing about the *Our House* program.

For more information call *Our House* at 604.594.1168. ☙

TOP Portion of the New Our House and Yard.

BOTTOM Our House founder and principal counselor Norm Sharkey cuts the grass in the spacious back yard.



### • Electoral Synod •

Saturday, November 30th, 2013, (St. Andrew's Day) at Christ Church Cathedral, Vancouver will be the day and place for the election of the 9th Bishop of the Diocese of New Westminster.

The membership of the electoral synod is the same as Diocesan Synod, May 2013.

The Nominations/Search Committee, coordinated by diocesan chancellor, George Cadman, QC, was elected at the June 11th meeting of Diocesan Council. This committee consists of 5 clergy members and 5 lay members.

The clergy are: the Rev. David Price (Priest-in-Charge, All Saints, Agassiz); the Rev. Michael Fuller (Incumbent, St. John's, Shaughnessy); the Rev. Marnie Peterson (Synod Office Staff, All Saints, Ladner); the Rev. Brian Vickers (Incumbent, St. Anne, Steveston, Regional Dean of Richmond/Delta); and the Ven. John Struthers (Arch-deacon of Deacons, St. David's, Delta).

The laity are: Professor Starr Allaby (St. Barnabas, New Westminster, Chair of the Ministry and Congregational Development Committee); Professor Leslie Arnovick (St. James', Vancouver, Member of Synod); Helen Brown (St. Cuthbert's, Delta, Chair of the Ministry Resources Committee); Dr. Charles Nurse (St. George, Fort Langley, Member of Synod); and Reinhard Rudersdorfer (St. John's, Sardis, Member of Synod).

Any member of Synod may nominate an eligible person to stand for bishop. Eligible in this case means being a priest in good standing in the worldwide Anglican Communion, ordained for a minimum of five years.

Voting is by house: the clergy and laity vote separately. All voting is by secret ballot.

The Chair of the Electoral Synod will be the Metropolitan of the Ecclesiastical Province of BC and Yukon, the Most Rev. John Privett. ☙

### • Bria Skonberg Jazz Concert at St. Stephen's, West Vancouver •



St. Stephen's, West Vancouver, is very fortunate to be presenting a Jazz Concert featuring Bria Skonberg (*photo left*) and her Jazz Quintet on Tuesday, October 1st, 2013 at 7:30 pm

The concert is part of the celebrations commemorating the centennial of St. Stephen's Anglican Church, which was founded on April 13th, 1913.

Bria Skonberg, at age 29, is a well-known jazz trumpeter, vocalist and composer. Originally from Chilliwack, she graduated from Capilano University with a degree in Jazz Performance and has since featured as a bandleader and guest artist all over North America, Europe, China and Japan. She is well known in the Lower Mainland. Bria has won numerous jazz awards.

Bria is an active advocate for young musicians, working as a teacher at jazz camps and performing educational school shows for students ranging from Kindergarten to College.

Bria now lives in New York City. St. Stephen's is very honoured that she is participating in the Church's centennial celebrations during a very brief visit to Vancouver and home in Chilliwack.

Information on Bria and her music is freely available on *Google*.

For other information, please contact Peter Vanderhorst at [pvanderhorst@telus.net](mailto:pvanderhorst@telus.net) or 604.924.9937 or visit St. Stephen's, West Vancouver's website at [www.ststephenschurch.ca](http://www.ststephenschurch.ca). ☙

## PHOTOS FOR RECONCILIATION!

During Reconciliation Week in Vancouver,

September 17th to 22nd, 2013,

diocesan communications

challenges everyone with a camera attending

Truth and Reconciliation Commission (TRC) events

to photograph some images of events that convey reconciliation.

It may be during a meeting, a lecture, a social event or during the **Walk for Reconciliation** on September 22nd.

Choose your best and most theme-appropriate image

**JUST ONE PLEASE**

and send it to Randy Murray at [rmurray@vancouver.anglican.ca](mailto:rmurray@vancouver.anglican.ca) by Friday, September 27th, 2013.

Submissions will be short-listed and the shortlist adjudicated by the Communications Committee. The winning submission will be the front-page photograph for the November issue of *Topic*.

Make sure the photo you attach is a high-resolution jpg, a minimum of 180dpi and please include your name and the names of any individuals shown in the photograph.

Be courteous and thoughtful when taking photos and make sure that you have permission and that you are mindful of situations where photography is not welcomed or appropriate like private emotional exchanges or traditional ceremonies.





# Burnaby Parish Begins Centennial Celebrations with Top-Drawer Event

RANDY MURRAY  
Communications Officer and Topic Editor

*Downton Abbey* is a phenomenon, no question about it. Many of us have fallen prey to the charming Masterpiece Theatre production that examines the world of the Manor Houses of Edwardian England.

*Downton Abbey* themed dinners, parties, dances, murder mystery evenings and teas are held all over the world. On Saturday, June 1st, 2013, the Parish of St. Stephen the Martyr, Burnaby presented an English Tea in the Style of *Downton Abbey* and they did an amazing job.

The Tea was the beginning of St. Stephen's centennial celebrations. If the June 1st event is any indicator, folks from around the Diocese of New Westminster need to sit up and take notice of this quiet parish and consider attending one or more of the other events scheduled for the fall.

Not that the folks at St. Stephen need much help. There were two sittings for the Tea, 11 am to 1 pm and 2 pm to 4 pm with 64 seats available at both. Both sittings sold out 10 days before the event.

The St. Stephen Parish Hall is a bright and cheerful room with large windows and a very pleasant garden surrounding the north and east walls. The organizers had done a superb job with the décor, transforming a bright and welcoming space into a space that would adequately pass for a large sun room in an English Manor House on a bright late-spring afternoon.

The service was impeccable with a cadre of servers and footmen walking up and down the large aisles with teapots and tiered serving plates, featuring tempting sandwiches and homemade desserts. The food and drink were served as courses at a leisurely pace with lots of time in-between to talk and visit and enjoy the experience. Each sitting began with an enthusiastic rendition of *God Save the King* and then the musical chores were turned over to Celtic Harpist, Clarity who set the mood perfectly with appropriate period music.

Elaine Renforth one of the principal organizers of the event said, "In March 2013 the question was asked... what if we could really put on a *Downton Abbey* Style Tea? On Saturday, June 1st we discovered that yes we could — what a wonderful day it truly was! A great start to our 100th Anniversary Celebration."

Co-organizer, Colleen Butterley remarked, "For me, the highlight of the Tea was watching the astonished faces of our parishioners as they walked through the doors of... not their own church hall, but an elegant grand British parlour decorated with one hundred year old treasures and white satin chair covers, whilst enjoying the scent of lovely pink roses and a hint of bergamot."

Sarah Pridy, who was turned out perfectly in the style of *Downton* housekeeper, Mrs. Hughes said, "The Hall was transformed into a real Edwardian Tea Room. It was thrilling to see Colleen and Elaine's vision come to life in a sea of flowers and feathers."

Congratulations to the folks at St. Stephen the Martyr, Burnaby.

The story on page 10 of this issue of *Topic* has details of St. Stephen's centennial celebrations programming. Information can be found in the Calendar section of the diocesan website, [www.vancouver.anglican.ca/Calendar.aspx](http://www.vancouver.anglican.ca/Calendar.aspx). ✦



TOP The Goodies. MIDDLE LEFT A serving maid delivers the second course of sandwiches on the lower plate and desserts up top. MIDDLE RIGHT More Tea is served.

BOTTOM LEFT A serving maid moves a tea tray down the aisle between the first (a warm, fresh scone with homemade clotted cream and sweet raspberry jam) and second (selection of delicious and delicate handcrafted sandwiches based on period recipes) courses.

BOTTOM RIGHT Some of the organizers and principals associated with the event. Seated: Left to right, Elaine Renforth, Colleen Butterley, the Vicar (in a great hat) the Rev. Gary Hamblin, Mrs. Joy Hamblin. Standing: Left to right, Bob Rusch (footman), Amanda Bowie (maid) and Sarah Pridy (housekeeper).







## Coming Home Society

### Young Wolves Lodge 10th Anniversary Open House

LINDA ADAMS

*St. James', Vancouver; President of the Coming Home Society*

Young Wolves Lodge hosted an Open House on June 6th, 2013, to celebrate its 10th Anniversary. On this warm afternoon, the bright and sunny home was filled to capacity with those who care deeply about young Aboriginal women and their children. Wes Nahanee, spiritual leader of the Squamish Band, welcomed everyone to Coast Salish traditional territory, and sang a prayer song to open the event. Bishop Michael Ingham offered very moving words, honouring both Christian and Aboriginal worship traditions, "for we all know the name of the Creator." He pledged that the Church and Aboriginal Peoples would move forward as equals in a new relationship, free of domination and exploitation, in which the pride, honour and dignity of Aboriginal Peoples is recovered.

The women of Young Wolves Lodge — Candice, Chelsey, Jessica and Teanna — spoke, often through tears, about their troubled pasts and their gratitude for this loving recovery home that is giving them and their children a new chance at life. Program Manager, Carole Falardeau, read a letter from Ashley, a program graduate, who was at that moment attending her high school graduation ceremony. Ashley has been accepted into Langara College to study psychology with an emphasis on marriage and family counselling. Carole happily reported that another program graduate has just applied to work at Young Wolves Lodge.

A solemn moment of silence was held in memory of three women who graduated from Young Wolves Lodge, but during the past year, ultimately lost their lives to their addictions. Some emotional wounds are just too deep to heal. The women of Young Wolves Lodge sang the Women's Warrior Song in their honour.

A highlight of the afternoon was the 'blanketing' of two respected leaders — Bishop Michael, who will be retiring at the end of August, and Bob Manning, the clinical overseer of the program at Young Wolves Lodge. This Aboriginal ceremony honours community leaders who give of themselves beyond all expectation in helping their people. Such sacrificial giving often leaves them emotionally open and vulnerable. Covering such a leader with a blanket symbolically covers him with the love and caring and good wishes of the community, so that he is protected and restored. It was very moving to watch two young women from the Lodge place Aboriginal design blankets around the shoulders of these dedicated and selfless leaders.

In another heartfelt gesture, the staff and women of Young Wolves Lodge presented a beautiful plaque to Linda Adams, President of the Coming Home Society, and Rick Lavallee, President of Urban Native Youth Association, in thanksgiving for their respective Boards' ten years of service to Young Wolves Lodge.

Young Wolves Lodge was unexpectedly honoured by a young man from Urban Native Youth Association's Young

Bears Lodge, who presented a poem he had written that opened our eyes to the wonder of life and the importance of taking time to celebrate every stage along the way.

The Open House concluded with drumming and singing by the combined drum groups of Young Wolves Lodge and Young Bears Lodge. Gifts were given to each guest, the waiting supper was blessed with an Aboriginal prayer song, and people went on to eat and share time together.

Chief Dr. Robert Joseph of the Residential School Survivors' Society urges us all: "Let's find a way to belong to this time and this place together. Our future, and the well-being of all our children rests with the kind of relationships we build today." In our mutual support of Young Wolves Lodge, people from the Aboriginal community, the Anglican Church, and the wider community *have* found a way to belong together, and we *are* building those relationships. The proof was in the overflowing home full of caring people, and the overflowing spirit of love, joy and peace that enveloped them on that memorable afternoon at Young Wolves Lodge. ✦

TOP Back left to right: Carole Falardeau, Program Manager; Wes Nahanee, Coast Salish spiritual leader; Bishop Michael; Rick Lavallee, UNYA President; and guests enjoying the warm family atmosphere of Young Wolves Lodge.

MIDDLE Chelsey and Executive Archdeacon of the Diocese of New Westminster, the Ven. Douglas Fenton enjoy the warm afternoon in the front garden of Young Wolves Lodge.

BOTTOM Bishop Michael and Rick Lavallee, President of the Urban Native Youth Association Board of Directors, listen attentively during the afternoon's events.







## St. Dunstan's Mortgage Burning

HATTIE HOGETERP  
St. Dunstan, Aldergrove

The figurative flames of Pentecost burned bright at St. Dunstan's, Aldergrove on Sunday, May 19th, 2013, and so did the physical flames that consumed the church's mortgage. It wasn't the first time flames played a key role in the St. Dunstan's story. On Halloween night 2000, a Molotov cocktail set the old church on fire, an event that became the catalyst for a long journey, which brought the congregation to where they are today.

The fire at the old church was a pivotal point in the journey, but the journey had begun long before. The winds of change blew into the parishes of St. Alban's and St. Dunstan's in 1994, with the induction of the Rev. Beverley Stewart as rector. The Rev. Stewart challenged the two small parishes to look beyond Sunday worship and led them through a process of visioning, planning and hard work, which would culminate in a new church building and a new way of being in the community.

In 1996, the two parishes voted to amalgamate and on Palm Sunday 1996, celebrated at St. Dunstan's as one church family. Already a vision for a new church building, honouring the history of both parishes, and embodying a new vision of the church's role in the community was beginning to develop. The St. Alban's building was sold and the contents stored. A financial plan, including sale of assets, a capital campaign, a Diocesan loan, and a private donation were put into place.

The journey was not destined to be an easy one. One piece of land, then another, proved to be unsuitable. Then there was the disastrous Halloween fire and the journey began in earnest. The congregation embarked on the exhausting task of setting up for church services in local schools—Sunday after Sunday for 4 years. As is often the case, adversity brought out the true mettle of the people. This time, often referred to by the congregation as "our journey in the wilderness," taught them that church is not about buildings but about people, and also profoundly affected the design of the new church they wanted to build. In the words of the Ven. Beverly Stewart (who was collated Archdeacon of Fraser December of 2001), "Working through this experience we have come to see ourselves more fully not as a building, but rather as a Body of Christ..."

Trusting in God, the congregation moved forward with faith, courage and generosity to turn the dream of a new church into reality. In the fall of 2001 a suitable piece of property was found, a very successful Capital Campaign initiated and a Building Committee, under the leadership of Jim Stewart, established. Construction commenced in 2003. As the building began to take shape, the congregation made regular monthly visits checking out progress and anticipating the finished product. On St. Dunstan's Day, May 19th, 2004, Bishop Michael Ingham dedicated the new building. On June 13th, the congregation held a Pilgrimage walk from the worship space at Betty Gilbert School to the new church and held its first official service.

Moving into the new church was a major milestone, but it did not mark the end of the journey for the St. Dunstan congregation. As Archdeacon Stewart had prophesied, "the easy part was building the building, the hard work begins with living out the Parish Mission Statement."

That statement reads:

"Listening to God's call and walking humbly with Jesus, we are seeking justice and loving kindness for all God's Creation. Acting on the faith that we were born with a meaning and purpose, we build relationships with each other, our community and our world and offer this facility and ourselves, a warm, welcoming resource for the community."

In the intervening years Archdeacon Stewart retired and on February 7th, 2008, the Rev. Paul Guiton was inducted as rector of St. Dunstan's. Under his leadership the congregation has worked hard to make their mission statement a reality. The journey has focused on discerning what God wants us to do, and how we carry out God's work in the community. This journey too, has not been easy, but the St. Dunstan's of today is a vibrant active church community. The parish supports multiple ministries, the building is in use over 230 hours a week and approximately 1,300 people pass through its doors monthly. The building is well used, not only by the congregation, but also by the surrounding community.

Through it all, the congregation has been steadfastly faithful to the pledges made to the Capital Campaign and with the help of the diocese was able, on May 19th, St. Dunstan's Feast Day, to make the last payment to diocesan Business Administrator, Rob Dickson and burn the mortgage. The Ven. Beverley Stewart and Jim Stewart joined the congregation, long-time members and new, as they celebrated another milestone along the journey. ✠



TOP LEFT Left to Right: The Rev. Paul Guiton, the Rev. Helen Tervo, Janette Kovacs, the Ven. Beverley Stewart and Jim Stewart.

TOP RIGHT Ian Elliott (right) gives Diocesan Business Administrator Rob Dickson (left) the last payment to the diocese.

MIDDLE RIGHT St. Dunstan's Mortgage Burns.

BOTTOM LEFT Paul Guiton fuels the fire.

BOTTOM RIGHT Parishioners throw their pledge cards into the flame; Jim Reimer in the foreground, Heather Bergen in green and Charlie and Doreen Reid.

PHOTOS Hattie Hogeterp





# Vancouver Children Raise the Nets

SIMON CHAMBERS

Communications Coordinator, PWRDF

Children and adults at Christ Church Cathedral in Vancouver have raised over \$13,000 to provide 1,300 mosquito nets for families in Africa through the Primate's World Relief and Development Fund's (PWRDF) Connections program. PWRDF partners in Mozambique distribute and educate families about the proper use of nets to help stop the spread of malaria and other mosquito-borne diseases.

"The project was felt to be realistic, had concrete characteristics, would be ideal for the Children's Ministry as an education initiative and also for the congregation at Christ Church Cathedral," wrote Dr. Jack Forbes in an email to PWRDF. Forbes is a pediatric infectious disease specialist at the University of British Columbia (UBC) who has also worked in pediatric HIV in Africa who is also a parishioner at Christ Church Cathedral. "We loved the idea and a \$10 donation could secure the purchase of a treated net and the support services."

Forbes worked with the Ven. Dr. Ellen Clark-King, the Vicar of the cathedral, to present a homily in September which examined both the medical and practical sides of anti-malarial nets, and was also "set within a theological reflection on our Christian call to serve God's people—that is all people—far as well as near."

The children learned about malaria, mosquito nets, and about Africa in their Children's Church, and were active in promoting the program in the parish, "...dressing up as mosquitoes and attacking the Dean who was safely under a net" during the inaugural Sunday service.

Between September and March, the cathedral had raised enough money for 700 nets, but decided to do another push to raise enough additional funds to supply 500 more nets over the 50 days of Easter. They surpassed that goal, raising enough money to purchase over 600 more nets.

The program was very effective with the children and the congregation as a whole. "...They could see there was a direct consequence to the money they raised or donated

and felt that the effort would be effective and would make a difference. I also think it made a difference to people that PWRDF and CIDA (Canadian International Development Agency) were involved," wrote Forbes.

CIDA partners with PWRDF in providing the nets as part of an integrated health care program in Mozambique. Every dollar contributed by PWRDF to the program is matched by \$3 from CIDA.

The opportunity to learn about an issue facing one of our partners, in this case malaria, alongside an opportunity to directly make a difference is really what the Connections program is all about. Connections bring people together in new ways, eliciting new gifts and resources for all concerned. If your parish would like to get involved please contact Carolyn Vanderlip by email at [cvanderlip@pwrdf.org](mailto:cvanderlip@pwrdf.org) or by phone 1.416.924.9199 ext. 266. ☛



TOP & BOTTOM Assembling and hanging a malaria net in Mozambique. PHOTOS Zaida Bastos

## Diocesan Participation in TRC Events

LAUREL DYKSTRA

Curate, St. Catherine's, Capilano and North Vancouver Deanery Regional Council

All around the Diocese of New Westminster communities are praying, learning, and organizing in anticipation of the Truth and Reconciliation Commission (TRC) on Indian Residential Schools National Event in September.

St. Hilda's By the Sea and St. John's, Sunshine Coast (United Church of Canada), together with survivors of the Sechelt and St. George's Lytton schools and leaders of the Sechelt band learned about the history and legacy of the Indian Residential School in Sechelt through the *Project of Heart*, a community-based collaborative art project.

In late May, Vancouver School of Theology hosted the Regional Advisory Council to the TRC as they met with Chief Commissioner Justice Murray Sinclair to plan events for September. Church involvement includes an archival display, words and gestures of reconciliation from our leaders, a birthday party for former students, and a church listening area.

Churches in the North Vancouver deanery took part in Sunday morning programs, April to June, which included: liturgy, Sunday School curriculum, music, guest speakers and educators from the Indian Residential School Survivors Society, the National Film Board (NFB) film *Muffins for Granny*, the travelling resource library and time for reflection and sharing.

St. James', Vancouver's reconciliation group promoted a free showing and discussion of the film *We Were Children* the evening of June 11th.

Several communities have registered parish or deanery teams for the September 22nd Walk for Reconciliation and there is still time to participate by going to <http://reconciliationcanada.ca/events/walk-for-reconciliation/>. Christ Church Cathedral and Anglican Indigenous Bishop Mark MacDonald are planning an 8 am Eucharist before the walk.

At the sleepover for Youth Synod Delegates, May 24th at St. Margaret's Cedar Cottage the focus was on learning about the history and current impacts of Residential Schools with the leadership of Vivian Seegers of St. George's, Vancouver.

On May 31st, Vivian began hosting *Bright New Day—Healing through the Nations*, potluck meal and healing circle on the last Friday of the month, 6:30 pm to 9:30 pm at St. George's, Vancouver.

On May 19th, St. Alban's, Richmond presented a 40-Minute Forum on the TRC activities scheduled for Vancouver and on June 27th hosted an all-day Reconcili-

ation Circle event.

The TRC national event will be taking place at Hastings Park, within the bounds of the parish of St. David of Wales. St. David's are preparing to act as 'host parish' and invite the diocese to several events. On June 22nd, the day after National Aboriginal Day, St. David's presented a reconciliation workshop under the facilitation of Dr. Rosalyn Ing.

September 13th to 15th is a weekend of prayer and fasting; during Reconciliation Week from September 17th to 22nd, other parishes are invited to plan and celebrate daily Eucharist at St. David's to join in prayer for the work of the TRC. ☛

Left to Right: David Stephenson, BC Ministry of Aboriginal Relations and Reconciliation; Commissioner Justice, Murray Sinclair; Rennie Nahanee, Catholic Archdiocese of Vancouver; the Rev. Janette McIntosh, Presbyterian Church, Kairos; Sister Denece Billesberger, Sisters of the Child Jesus; Chief Robert Joseph, Indian Residential School Survivors Society; Karen Joseph, Reconciliation Canada; the Rev. Kathy Hogman, United Church of Canada; and the author, the Rev. Laurel Dykstra.





# Ecology and Inter-Religious Dialogue

ADELA TORCHIA  
*Priest-in-Charge, St. David – St. Paul, Powell River*

Drawn in part from Adela Torchia's book:  
**Gandhi, Ecology & World Religions**, Lambert Academic  
 Publishing, 2013



The Rev. Dr. Adela Torchia

The Ecumenical and Multi-Faith Unit of our diocese participates in activities and dialogues that promote greater understanding between different Christian denominations (ecumenism), and different world religions. Inter-religious dialogue has become increasingly important in a volatile world where major religions are often blamed for wars and terrorism. Learning about world religions is no longer an optional and exotic pastime aimed at world travels, or at expanded spiritual consciousness or practices.

Given the need for greater respect and harmony among the world's religions, there are various avenues of entry into deepening inter-religious dialogue. One important one is the realm of religion and ecology, since again religions are often the target of blame for ecologically destructive attitudes. Whether it's the Genesis portrait of God telling humanity to "dominate" and "subdue" the earth, or the painful reality that the 20% of the earth's population that consumes 86% of its resources are mostly from the West, Christianity has suffered its share of reproof for ecological immorality. And yet, there's a persistent propensity in all major world religions to caution us against the dangers of materialism. An excessively materialistic focus has been seen since antiquity as a danger that could choke out the spiritual life altogether. It turns out that this caution against materialism also fits in well with ecology's more-with-less principle. To live life more 'richly' in spiritual, moral and psychological terms often requires living with less focus on the material realm.

As students of Christian history know, asceticism eventually gained a bad reputation as being life-negating. It was the old flesh-spirit dualism, with traditional asceticism out to conquer the flesh so that the spirit could flourish. Depending on the context, flesh also meant world, so Christians were asked to not be of this world, which many interpreted as meaning that we should hate the world. This is a far cry from the Christian compassion of loving your neighbour as yourself.

Many world religions have undergone similar rather schizophrenic-sounding internal debates as to where the material realm fits into the spiritual realm—where and how much. In 1996, I was privileged to write my doctoral dissertation on these and related matters with the conclusion that both religion's and ecology's focus on the dangers of materialism called us to live lives of greater material restraint; but that ultimately such restraint was about liberation, not deprivation. Religion's long history of cautioning against excessive materialism has been seen at times as a life-negating approach that shuns physical wellbeing in favour

of spiritual wellbeing. Ecology's more-with-less approach celebrates a life of 'more'—a richer more meaningful life, while consuming less of the world's resources. Ecology's version seems like a positive asceticism or kenosis, while religion's traditional call to ascetical self-restraint has been viewed less favourably.

Whether in the caution against excessive materialism, or in the religious ideal of non-violence, or in the nature mystic's quest to celebrate the transparency of nature to the Divine (like St. Francis of Assisi)—issues of the human contact with the natural world are not new to religion's concerns. The focus on ecology within religious studies has evolved from a peripheral concern taken on as a gesture of interest in one of secular society's besetting problems, to a field unexpectedly rich in opportunities for religion's renewal as a lively partner in the dynamics of humanity's struggle to curb its potential for irreversible destruction. Like every issue that is of profound interest to the human person, ecology is among those legitimate branches of religion's analysis of values and ethics, and the attitudes by which they are formed and informed.

An effective dialogue is more than a meeting of minds. It is also a meeting of hearts in which the truth and beauty of the other is embraced by the truth and beauty of the heritage that has nurtured one's own journey. Today the dialogue between religions is undergoing a new urgency as divergent traditions face together the pervasive problem of worldwide ecological crisis. **Ultimately the dialogue between religion and ecology focuses on liberation rather than deprivation**—because the call to a positive kenosis, to emptying ourselves of excessive material burdens is meant to lighten the load, so that the spirit too can flourish—that all of life may be enriched with creativity, meaning and fulfilment. This is a dialogue amongst many voices—religious and secular, eastern and western. A dance with so many interchanging partners can be confusing at times, but ultimately, we emerge with a picture of many minds and hearts all moving to the same rhythm—the dance of a vastly interconnected world. ♣



The Rev. Grant Rodgers

According to the Oxford English Dictionary, a journey is the act of traveling from one place to another. It can also be defined as a process of personal change and development.

Alister McGrath, Professor of Historical Theology at Oxford University and President of the Oxford Center for Christian Apologetics, says, "One of the most helpful ways of thinking about the Christian life is to see it as a journey. The Bible itself is richly textured with this image."

If journey is quite central to the biblical witness, I wonder if ecumenism might be considered as a journey, a commitment to depart from a known place in order to arrive at a new place.

Our sense of orthodoxy often seems to require of us something more like a ride on a merry-go-round, because it seems to be that, no matter where we think we're setting off to, we return to exactly the same place we started. In other words, I'll go on this ride with you, as long as I am assured that we're not really going any place, and we're just going around in circles for a bit of fun. A journey that doesn't go anywhere is by definition not a journey. Like

## The Ecumenical Journey

GRANT RODGERS  
*Rector, St. John's, Port Moody; Regional Dean of Burnaby-Westminster;  
 Chair of the Ecumenical-Multi-Faith Unit of the Diocese of New Westminster*

children on a merry-go-round, we can dream or fantasize about where the horse may be taking us, but in reality we are just going around in circles.

Has our ecumenical effort been more like a journey or a merry-go-round?

The Scriptures speak of a Spirit that blows where it wills, but rather than allowing ourselves to be led by the Spirit into a new place of freedom and fellowship, many of us, in our need for certainty and security, imply that even the Spirit of God must 'come around' to our concept of orthodoxy, our place on the spectrum. That approach implies that God may be contained, or controlled. It seems to me, given our history, that true ecumenism will require faith—faith in God the Holy Spirit—faith to risk a less contrived and predictable venture.

I have started to wonder, and question, why we have made academics and theologians more important than mystics, intellectualism more important than spirituality, correct doctrine/belief more important than revelation and the experience of the living God. Is it because we have been doing our theology from the mindset of definitions and formulas, trying to provide the correct answers rather than the right questions, and operating with the idea that there is only one way to know things?

Everyone seems to know that George Orwell said, "Ignorance is bliss." But the very prophetic Mr. Orwell also said, "Orthodoxy is unconsciousness."

Is journey an adequate metaphor for the Christian life? If we have the wrong metaphor, maybe we are foolish to expect that ecumenism might actually lead us somewhere other than where we already are. But if journey is an appropriate metaphor, then ecumenism needs to be engaged in a new spirit of adventure.

When we invite people into the Christian journey in the first place, we are inviting them to die to an old, limited vision of human life and to embrace a life animated by the Spirit of the living God. Too strong a sense of orthodoxy can work against this way of experiencing Christianity, unless our sense of orthodoxy includes a very real expectation that God can (and does) write and re-write the map and the guidebook any time God is so inclined.

Many churches make strong statements about the importance of ecumenism, based on the idea that it is of the very essence of the Church. And yet, like the important image of Jesus as servant, washing the disciples' feet, it is all too easily ignored. We are all far too busy minding our own business.

I have said for many years that my prevailing image of our efforts at ecumenism is from the old Monty Python show, the skit about the *Upper Class Twit of the Year*. In this skit, a group of men, similarly dressed, attempt to move around a large circle, encountering various silly obstacles and tests along the way. One test requires them to jump over a row of matchboxes stacked three high, and that proves to be almost an insurmountable problem for all of them. And so it has been with our efforts at ecumenism. Think about it.

Is journey an adequate metaphor for the Christian life? If we have the wrong metaphor, maybe we are foolish to expect that ecumenism might actually lead us somewhere other than where we already are. But if journey is an appropriate metaphor, then ecumenism need not seem so threatening or such a dead-end. ♣

*When we invite people  
 into the Christian journey  
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 to die to an old,  
 limited vision of human life  
 and to embrace a life  
 animated by  
 the Spirit of the living God.*



## The Struggle for Justice in Guatemala

CONTINUED FROM PAGE 15

### Update

The former Guatemalan dictator Efraín Ríos Montt was convicted of genocide on Friday, May 10th, 2013, after a court found him guilty of crimes against humanity for his role in the slaughter of 1,771 Mayan Ixils in the 1980s. He was sentenced to 80 years in prison, the first time a former head of state has been found guilty of genocide in its own country. “We are convinced that the acts the Ixil suffered constitute the crime of genocide,” said Judge Yazmin Barrios, adding that Ríos Montt “had knowledge of what was happening and did nothing to stop it.”

The trial was the first time a former head of government has been held to account in Guatemala for the abuses carried out during a 36-year conflict that killed an estimated 200,000 people and led to 45,000 other ‘disappearances.’ The vast majority of the victims were members of indigenous groups that make up about half of the population.

Victims’ groups and human rights organizations hailed the verdict as a step towards healing the psychological wounds from one of Latin America’s bloodiest civil wars. Mere days later, Guatemala’s top court overturned Ríos Montt’s conviction, saying the trial needs to go back to where it stood on April 19th to solve several appeal issues.

Pascal Paradis, director of *Lawyers Without Borders* Canada, which has advised the victims’ lawyers throughout the case, says the fact the trial happened at all was a big

achievement. Guatemala’s first female Attorney General Claudia Paz y Paz was in BC in May to highlight the successes of a special program where the Justice Education Society of BC and the Combined Forces Special Enforcement Unit (CFSEU) have worked with police in Guatemala. Kim Bolan, writing in the *Vancouver Sun*, reported that the 13-year-old exchange have had BC officers travel to Guatemala to instruct their counterparts in evidence gathering, crime scene preservation, major case management and specialized techniques like forensic video analysis, wiretaps and surveillance. The improved techniques have led to evidence that is being recognized by Guatemalan courts, said Paz y Paz.

Victims of the atrocities carried out in the 1980s fear the latest decision highlights the considerable influence retained by Ríos Montt, who was once feted by US president Ronald Reagan as a “man of great personal integrity.” Ana Caba, an ethnic Ixil who survived the civil war after fleeing her home, was stunned by the decision.

“That’s how this country is,” she told Reuters. “The powerful people do what they want and we poor and indigenous are devalued. We don’t get justice. Justice means nothing for us.”

The former dictator has only served a couple of nights in prison. Soon after his conviction on May 10th, the 86-year-old complained of faintness and was transferred to an army hospital for respiratory and prostate tests.

Meanwhile, his supporters, including Guatemala’s powerful business federation *Cacif*, lobbied successfully for the judgment to be overturned. In a three-to-two decision

by a five-judge panel, the constitutional court threw out the earlier ruling on the grounds that the case had been disrupted on April 19th. On that day, the case was briefly suspended, when two of the presiding judges clashed over the handling of the case. Ríos Montt was also temporarily left without legal defense when his lawyer was expelled from the courtroom for several hours after accusing the presiding judge of bias. The constitutional court said the lawyer’s request to recuse the judge was not sufficiently addressed.

At the very least, the latest decision resets the clock and is likely to allow Ríos Montt to return to house arrest. The attorney general’s office is expected to appeal against the ruling.

Amnesty International described the decision as a “devastating blow for the victims of the serious human rights violations committed during the conflict.”

While the Guatemalans are grateful, and the Canadians delighted, that Canadians support Guatemalans and assistance comes from Canadians, such as the work with the Justice Education Society of BC, there are Guatemalan/Canadian relations that are less helpful. Canadian mining companies, for example, more than just INCO, have a significant impact on the land and the eviction of Guatemalans from their homes, destroying the homes and their contents, so that mining can continue—activities that are human rights violations. It’s surprising to learn about this only through Guatemalan sources: no Canadian media report on it.

The long struggle for justice in Guatemala continues. ✦

## OPINION

### Book Review • Honest to God An influential and controversial 1963 book is re-issued

LESLIE BUCK  
St. Paul, Vancouver

Two or three years ago I asked a fellow parishioner at St. Paul’s whether she knew of John Robinson’s book *Honest to God*. She had never heard of it, but on my suggestion she found a copy in the archives of Vancouver Public Library and read it. She asked me later what the fuss had been about.

There had, indeed, been a great deal of fuss when the book was first published in 1963. Robinson, himself a bishop (of Woolwich), was criticised by more than one of his fellow bishops but Mervyn Stockwood, Bishop of Southwark, among others, came to his defence. The book was a publishing sensation, running to a million copies sold within four years. Even the Convocation of Canterbury discussed it; the first time theology had been on its agenda since the eighteenth century. Within the year, a second book *The Honest to God Debate*, with twice as many pages, had been published.

Robinson had had the temerity to write about ideas developed by theologians like Bonhoeffer, Bultmann and Tillich, which were well known in seminaries but con-

sidered too risky to put before mere lay people. A storm broke out. The ideas were radical (in the true sense of going back to our roots) and disturbing but ideas have legs and things were never the same. Now, fifty years later, the book has been re-published by SCM Press. It is still worth reading but what about its long-term effect?

One of Robinson’s principal themes was summed up in a much-quoted newspaper headline: *Our image of God must go*. Instead of thinking about a God up there, or even over there, we had to look for God deep within ourselves. There were other themes too and the general public took them up avidly. It was the most discussed theological book of the last century (It also rescued the SCM Press from bankruptcy).

Not being a theologian, I cannot write convincingly about the changes in theological thought that have since occurred, but as a person in the pew, I can readily list the more obvious changes in the way we worship which, it seems to me, have been a consequence of the theological changes.

Younger members of our parishes are quite unaware of the scale of change and we ought sometimes to remind ourselves of them. So here is my list based on my own experiences.

In those days (the 1960s) the priest was said to celebrate the Eucharist and he (never she) did so facing east with his back to the people at the high altar set against the east wall of the church using the Jacobean English of the Book of Common Prayer. Now the priest presides, often at an altar set at the chancel steps or in the midst of the people, while everyone is said to celebrate and the priest (he or she) faces west towards the people using, for the most part, contemporary speech.

The people used to say or sing the responses and join in prayers and hymns as prescribed, but the role of the priest was clear, distinct and dominant. Now individual lay persons read the assigned portions of the Hebrew Scriptures (no longer called the Old Testament and now restored to the liturgy), the Epistles and the Gospels and lead the recitation of the Psalm (also restored), deliver a homily on occasion, lead the prayers of the people (and sometimes compose them), and administer Communion (both bread and wine).

Everyone kept in his or her place, leaving it only when invited to proceed to the Communion rail in order to receive the Sacrament kneeling. Now people may receive the Sacrament standing and they move around the church as they wish, most notably during the Exchange of the Peace in which everyone participates, not just the liturgical ministers. For those coming to an Anglican Church for the first time in fifty years, this is probably the most striking change.

One was expected to walk into church unobtrusively, without looking anyone in the eye, and quietly say hello to God and wait for the priest to enter. Now, one greets and is greeted by those already there, and then walks around the church exchanging greetings (especially with strangers) before the service begins. The Eucharist was thought of as a private spiritual experience;



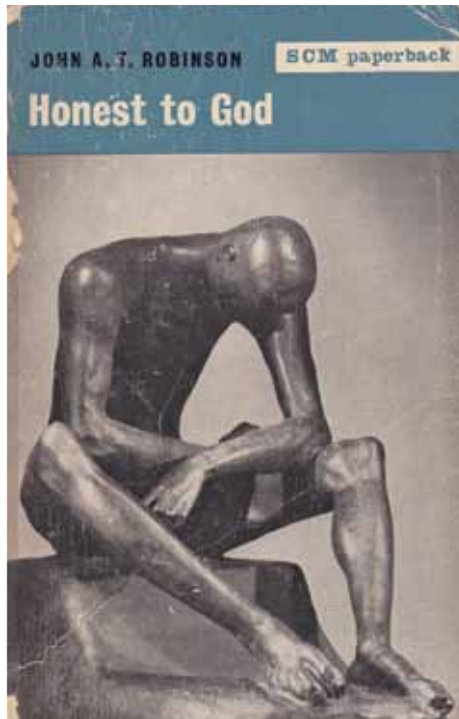
The Bishop of Woolrich, John A. T. Robinson’s grave.

now it is a shared one.

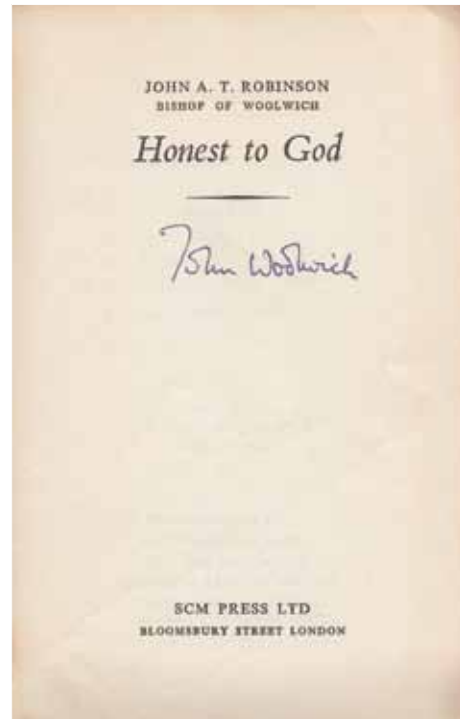
Attendance at an Anglican Eucharist implied being, or wishing to be, an Anglican. Communion was offered only to those who had been confirmed as Anglicans. Now confessional affiliations are lightly worn and mostly disregarded. Roman Catholics attend because they feel oppressed, for one reason or another, by the Church of their childhood, and in any case they often don’t realise that they are in an Anglican Church, and Protestants because they seek worship that is more sacramental in form and content. In neither case are questions asked.

This last point is probably the most significant of all. We do not set tests or try, as Elizabeth I put it, to peer through windows into men’s (or women’s) souls. The only requirement is a desire, however inadequately formed, to approach God alongside one’s companions, those who are also breaking bread at the Table.

John Robinson died in 1983 and was buried at Arncliffe in the Yorkshire Dales in England. We have much to thank him for. May he rest in peace! ✦



Cover of the 1963 edition.



Autographed title page of the 1963 edition.





# 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>

### contact

Diocesan Youth Coordinator Phil Colvin  
pcolvin@vancouver.anglican.ca  
604.684.6306 ext. 225 (Wednesdays and Fridays)

## Constellation

*"... Constellation Ministry. This vision sees each one of the churches as a star, each unique and wonderful and beautiful with different resources, characteristics and gifts for youth ministry."*



TOP The Rev. Jeremy Clark-King, rector, St. Mary's, Kerrisdale helps Constellation members prepare their contributions to worship at St. Mary's the next day during their weekend sleepover event.

BOTTOM Constellation Ministries Bowling Tournament at St. Philip, Dunbar.

PHOTOS Caitlin Reilley Beck



At the start of 2013, Cameron Gutjahr, youth minister for St. Mary's, Kerrisdale and Caitlin Beck, youth and families minister for St Philip's Dunbar got together and started talking, imagining and dreaming. Joint youth ministry in the Granville-Point Grey Deanery: how scary and exciting!

It wasn't just a great chance to work together, but could also help to connect and reconnect the churches in the area with each other. We started to share the idea and found that there was interest from other churches. There were different denominations and parishes from outside the boundaries of the deanery that wanted to collaborate together in ministry. Presently, the parishes that have met and engaged in this new ministry are: St. Helen's, Point Grey; St. Anselm's, UBC Endowment Lands; St. Faith's, Shannon Park; St. Augustine's, Marpole; St. Mary's, Kerrisdale; St. Philip's, Dunbar; Lakeview Multicultural United Church; West Point Grey United Church; West Point Grey Presbyterian Church and Shaughnessy Heights United Church.

So far this year, through this new ministry, we have had a giant capture the flag game, a bowling tournament for charity and two sleepovers at two different churches. The

sleepovers have been especially exciting because on the Saturday, the young people get to know each other, make connections and have fun while playing games. During this time they also plan and create parts of the liturgy for the church service the next morning. That means that all members of the host parish share in this ministry, not just young people and their leaders. The benefits of this new form of ministry have been many. The young people have been making new friends in their communities. They experience and learn new things and their leaders have had an opportunity to form a community of mutual support and encouragement.

We have become a network that supports each other; our vision is to use each person and each Church's strengths to the fullest, to maximize the use of our physical, financial and human resources. It is from this vision of a supporting, loving network that the name of our group has emerged: *Constellation Ministry*. This vision sees each one of the churches as a star, each unique and wonderful and beautiful with different resources, characteristics and gifts for youth ministry. By naming ourselves *Constellation Ministry*, we

recognize that this is not the ministry of one church, but one that is shared, belonging to all who are a part of it. We recognise that the beauty and importance of each star is magnified and enhanced by its contribution to the whole constellation. That is to say, by connecting, by cooperating, by working together, we can do far more wonderful and amazing things than we can alone.

This is our vision for our Church as well; a community, people coming together doing more than they ever could separately. We are blessed to be part of a diocesan church, where parishes can connect, and in turn, form communities. It is from this vision of a church community that *Constellation Ministry* arises. So often, between churches, we treat each other with suspicion and jealousy and distrust, concerned that the flourishing of another somehow diminishes us. We hope that *Constellation Ministry* can be an example of how parishes can turn away from suspicion, jealousy and distrust and towards what is now happening in *Constellation*; cooperation, appreciation, friendship, trust, love, and the realization that we can do more together than we possibly can alone. ✦