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**Paddling for
All Saints**

RANDY MURRAY

Diocesan Communications Officer & Topic Editor

Members of the Parish of All Saints, Mission participated in a rewarding and fun-filled community building and fundraising activity on Saturday, September 25th.

The event was titled Paddling for *All Saints* and was spearheaded by All Saints parishioner's Joy Cox and Margaret Peake with the enthusiastic support of Incumbent, Sharon Salomons, and the Wardens and Trustees. They also invited the Editor of *Topic* to attend which I did.

In their lives outside of the church, Margaret and Joy had met and worked with Jay Lundy, a trainer and motivational speaker who also owns a company called *Voyageur Adventures*.

Jay started the company to provide opportunities for companies and organizations to offer their members a unique teambuilding experience, and then he expanded his scope to provide an educational experience for school groups. Recently he has introduced *paddling* as a fundraiser for non-profit groups.

*How does paddling
to raise funds work you ask?*

Well... each person participating solicits sponsorships from friends and relatives at a rate of a penny or pennies per stroke. For the All Saints version each participant had solicited sponsorship for 100 strokes. There were a total of 38 sponsored participants (19 in each boat). Once the paddlers were in the canoes out on the clear, glassy waters of Alouette Lake in Golden Ears Provincial Park fresh from their orientation and instruction, the two guides, (Jay and his associate Michael Vienes) loudly announced to whom the next 100 strokes were dedicated. Then it was time to paddle, 20 people functioning together as a team, following the *Avant*, the person at the front of the canoe who sets the pace. Over a period of two and half hours the two canoes each with a crew of All Saints parishioners (Wolves and Beavers) accomplished their paddling task 19 times with another 200 (or so) paddling strokes added for positioning, and then a race at the finish which ended in a dead heat.

In total, each canoe of paddlers logged 2300 strokes which as of this writing has translated into over 4 thousand dollars (the final tally has not yet been arrived at but organizers believe the amount raised could hit the 5 thousand dollar mark) raised for the mission and ministry of All Saints, Mission.

The fundraising component of this event is significant, however, revenue isn't the only benefit. Jay Lundy began the day with an entertaining and factual information session about the *Courer de bois* and their place in Canadian History. These men (*voyageurs*) who paddled 14 hours a day at a rate of 55 strokes per minute played a very important role in the development of Canada. Voyageurs had a specific argot and a culture unique to their occupation. Jay and Michael demonstrated some of that culture and urged the All Saints folks to join in by executing the voyageur salute and banging the paddles on the canoe in celebration of each 100 strokes accomplished.

This was a great all ages event: the youngest paddler was Petra Knight, 8 and the eldest was Peggy Stoliker at 87.

CONTINUED ON PAGE 5

Brian La Chapelle takes the lead as the
Avant for the Beaver Canoe.



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

NEWS

Trial News



BC Court of Appeal to Rule on Church Properties

NEALE ADAMS
Christ Church Cathedral

It will likely be several months before the BC Court of Appeal gives its opinion as to whether four congregations which left the Diocese in the spring 2008 can continue to hold on to their church buildings.

Lawyers for the Diocese, and for the congregations that have joined the Anglican Network in Canada (ANiC), were heard by a three-judge panel for four days, September 13th to 16th.

The four congregations—*St. John's*, Shaughnessy; *Good Shepherd*, Vancouver; *St. Matthias* and *St. Luke*, Vancouver; and *St. Matthews*, Abbotsford—lost the first round of the legal battle in a lower court last year.

In his reasons for judgment, Judge Stephen Kelleher ruled that because the Act of the BC Legislature established that the Diocese in 1893 (amended in 1961), church properties cannot be sold or disposed of without the consent of Bishop Michael Ingham and Diocesan Council, the congregations cannot keep the buildings and continue in the ANiC.

In so doing, the lower court judge accepted the Diocese's "church governance approach" in deciding the case. Judge Kelleher ruled that a "neutral" application of the statute law passed by the legislature was "sufficient to resolve the issue."

Before the Appeal Court, the lawyer for the four congregations, Geoffrey Cowper, QC, replied that Judge Kelleher had taken the entirely wrong approach. Church buildings are held in trust for the congregations that use them, he said, it is the duty of the Courts to see that this implied "religious purposes trust" is carried out.

The Appeal Court has to take notice of the religious

aspect of the dispute, Cowper claimed, because Canadian law is different from American law, which insists upon a very strict separation of church and state.

The lawyer said he wasn't asking the Appeal Court to wade into religious issues and decide who is right or who is wrong. "Don't worry," replied one of the judges on the panel. "We won't do that!"

However, Cowper continued, the religious trust is "frustrated" because of the "theological innovation" of the blessing of same sex unions, and the congregations feel they cannot continue under Bishop Ingham. But they can and will fulfill the trust if allowed to use the buildings.

The lawyer for the Diocese, George Macintosh, QC, agreed with the lower court judge's ruling that the Court doesn't need to wade into the complexities of the law of trusts to decide the case.

But if there is a trust, he replied, it is one in which the properties are held on trust for Anglican Ministry "as defined by the Anglican Church of Canada." That was also the lower court's ruling.

Meanwhile the four congregations continue to use the buildings. Good Shepherd leased its building to a non-Anglican church, and in turn uses that group's larger building. At St. Matthew's, Diocesan-led worship is taking place in the Parish Hall at St. Matthew's at 8 am on Sundays after a court order from Judge Kelleher.

In addition to the main issue, the Appeal Court heard submissions as to who should get a \$2.2 million bequest left to Good Shepherd parish. Judge Kelleher ruled that the ANiC congregation should; the Diocese is appealing and claims it should be left with the diocese. ✠

D of NW Business Administrator Receives Anglican Award of Merit

The Ven. Lou Rivers set the tone for worship at St. Christopher, West Vancouver when he complimented Rob Dickson on his excellent commitment to the parish's "Bring a Friend to Church Sunday" by bringing several friends with him on the morning of September 19th, 2010. Among the many friends present were, the Primate of the Anglican Church of Canada, the Most Rev. Fred Hiltz and the Bishop of the Diocese of New Westminster, the Right Rev. Michael Ingham.

Bishop Michael presided at the Eucharist and Archbishop Fred preached and following the homily he made the presentation to Rob of the *Anglican Award of Merit*, the National Churches highest honour. Rob with Garth Walker and Cynthia Llewellyn is one of only three recipients from the Diocese of New Westminster.

Rob's service to the Anglican Church of Canada has remained steadfast and strong for over 30 years.

He has served in the Diocese of Edmonton and at the highest levels of administration, both professional and volunteer for the Diocese of Rupert's Land and the Diocese of New Westminster. While contributing at the

diocesan level Rob also served on National Church boards, task forces and committees. He was a major figure on the team that negotiated the Residential Schools settlement. Through his thoroughness and caring tenacity Rob helped divert the path the General Synod was on to bankruptcy and help craft a solution acceptable to both sides.

Rob Dickson receives the Anglican Award of Merit from Archbishop Fred Hiltz.

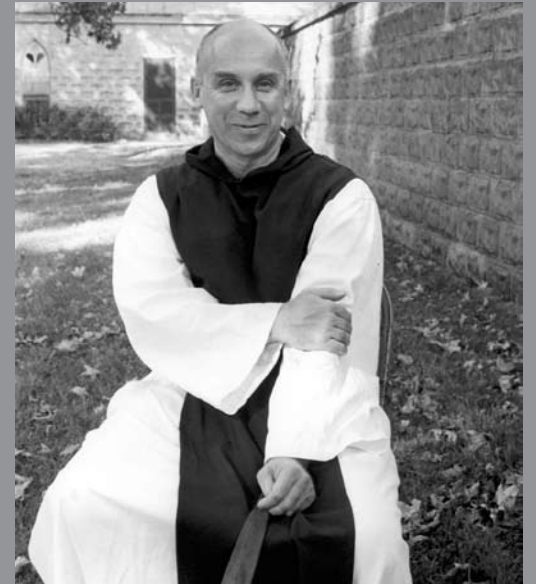


NO ROOM AT THE INN: AN ADVENT RETREAT WITH THOMAS MERTON

Retreat conductor: Don Grayston
(donaldgrayston.ca)

At Rivendell Retreat Centre on Bowen Island, starting with supper on Sunday, Nov 28, ending with lunch on Tuesday, Nov 30. An Advent/pre-Christmas retreat, at which we will reflect on Merton's marvelous essay, "The Time of the End is the Time of No Room." No room? No room at the inn in an outward sense? No room in the inn of our hearts? No room in the shape of our lives?

Copies of the essay will be provided to those registering (there is room at Rivendell for 15-20 people, in single and double rooms).



Cost: \$245. Register with the retreat conductor at donald_grayston@sfu.ca or 604/709-0883.

Photograph of Thomas Merton by Sibylle Akers. Used with permission of the Merton Legacy Trust and the Thomas Merton Center at Bellarmine University.

Rob is a talented business manager. In his address that morning Archbishop Fred recalled the recent General Synod held in Halifax. As Primate of the Anglican Church of Canada it was his duty to fulfill the office of President of General Synod and preside over the many agenda items of the 9 day meeting. When matters were being discussed involving finance, resources and business planning, Archbishop Fred reported that Rob's presence in the room as Chair of *General Synod Expenditures Committee* was a great comfort to him as Rob is always a voice advocating sensible but sensitive financial counsel.

As Archbishop Fred continued his sermon he referred to the readings that morning and how the readings always seem to speak to our times or to the occasion that we celebrate. Jeremiah 8:18-9:1 is a very emotional passage. The words in that passage could be the thoughts of Bishop's in the 21st century longing for the delivery of their people from ill and saddened because so many experience hopelessness.

The New Testament reading, 1 Timothy 2:1-7 is a call to prayer. The reading urges us to pray for all those who hold public office. Our duty as People of Faith is always to hold those who govern us up in prayer before we challenge, question or negotiate with them.

As he continued in his referral to the day's readings
CONTINUED ON PAGE 6



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Thank you!

Acting Out Our Faith

Part Two of Two

PAUL STRUDWICK

Incumbent, St. Catherine's Port Coquitlam, Dean of Westminster

Continued from the October issue of Topic. In part 2, Paul reveals why he used the Narnia stories as well as how that ongoing project opened up the congregation to the use of drama in worship. The accompanying photos are from the September 2010 production of The Magician's Nephew and were taken by Shelley Reeder. Editor

It was a chance remark to a friend, Terri Steinmann, who now runs West End Studio Theatre in Santa Cruz, California, that led to the series of Narnia plays produced by St. Catherine's: something as simple and flippant as, "What about a play based upon *The Lion, the Witch and the Wardrobe*?" I have subsequently learned that one does not make such chance remarks to this person unless one is prepared to go all the way. There are published scripts available for *The Lion, the Witch and the Wardrobe*, but not for most of the other *Chronicles of Narnia* by C.S. Lewis. So, several hundred pages of script-writing later, with licences from the C.S. Lewis Company to adapt and perform the stories, we have now produced six of the seven books as plays.

We chose the Narnia stories because many of the children in our churches have read the books, but have not necessarily been drawn to reflect upon their stories and the latent meaning within. To be honest, C.S. Lewis would probably have been horrified at the suggestion that his books needed teaching: his very purpose was to write what he called "supposals," stories that would allow him to sneak past the watchful eyes of the sinister Sunday School guardians of his youth. Each of the Narnia stories has a different underlying theme of faith: *The Lion, The Witch And The Wardrobe* is most well-known for its affinity with the story of Christ's passion, crucifixion and resurrection. *Prince Caspian* deals with questions of faith and discipleship; *The Voyage Of The Dawn Treader* takes the question of faith one step further, and looks at the process of conversion and its cost, in the context of the spiritual journey; and *The Silver Chair* is a quest story, which shows the cost of free will and the human tendency to exercise it in ways that do not necessarily reflect God's wisdom, forgiveness and generosity (issues that find a parallel in a non-fiction work of C.S. Lewis, *The Problem Of Pain*). *The Magician's Nephew*, which C.S. Lewis wrote last, and which was published just before *The Last Battle* (the seventh book), looks at the idea of original sin and evil in the setting of the creation of Narnia. I am not sure that every young person who has participated in these plays has developed a deep theological understanding of all of their content as a result of doing so, but in talking about characters and plot most of the cast members demonstrate a good understanding of what is going on. C.S. Lewis did not believe in writing stories just for children, and as a result the *Chronicles of Narnia* are often read to children by adults who uncover fresh meaning for themselves.

Having tackled the Narnia plays, which demanded a non-trivial investment of energy and resources, we wanted to find other ways to introduce drama into congregational life and worship. We have, from time to time, acted little skits during the sermon time during worship; imagining gospel passages in an environment with contemporary relevance can be a challenge, but is basically what preaching is about. Acting out the stories of faith as subtle morality

plays can draw us into a different way of appreciating their meaning.

Another chance remark to the irrepressible Terri Steinmann: "iMovie* makes it really easy to edit video from digital camcorders. We could probably make a movie..." and that is what happened: Exodus with children, no script, a camera and a fence that was painted to become a backdrop. Actually, I had a lot of fun making a stick turn into a snake when I learned that someone owned a pet snake, but that is to digress into the other benefit and hidden secret of drama: children can be a vehicle for adults to participate in play! Moving to Port Coquitlam, I found that there seemed to be ample interest in pursuing the idea of letting young people produce short films of Bible stories in a workshop setting.



disguise of puppetry. In 2009, a very creative group acted the story of *David and Goliath* as a gangland drama (which, it occurred to me, is probably closer to the original reality than we might like admit).

This year, I gave the youthful participants the opportunity to choose their story, and despite some nudging in other directions they chose the story of *Noah and the Flood*. I then left the room for a few moments to deal with something else and returned to discover that an entire story-line had been created in which Noah's tale became a kind of space fantasy in which innocent space aliens were being persecuted by evil Ninjas, and Noah was instructed to create a giant space-jeep in which to rescue them. What is interesting about these imaginative adaptations of the Bible stories is that even quite young children show a grasp of the



TOP LEFT A blur of activity backstage.

TOP RIGHT The making of a squirrel.

BOTTOM A prayer circle before the curtain rises.

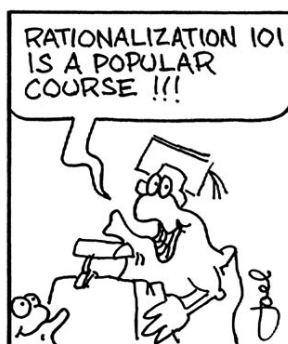
point of what that they are adapting and exploring.

The joy of working with young people in drama is that they generally are less inhibited than adults and thus more willing to explore breadth and depth in the stories that they enact, and to take risks in presenting them. The corollary of this is that they apply a layer of meaning and understanding to the stories that is all their own, and yet that imbeds the original theme of the stories themselves. This is not so far removed from the rabbinical process of layering interpretation upon the Hebrew Scriptures, generation by generation, resulting in first the *Mishnah* and later the *Talmud* as written versions of the oral tradition of telling stories and adding commentary, and thus keeping them alive in the attention of the people.

In some ways, what we do with youth drama as a vehicle for exploring faith is to rediscover something deeply rooted in human evolution and development, namely the preservation of experience, heritage and tradition through storytelling, which can be traced through its origins in Thespis and Homer and beyond, through the Mystery Plays of the Middle Ages, to many modern dramatic offerings. There is no better way to involve a young person in a story than to encourage them to be a part of its retelling. Adopting a role and participating in its presentation for others may in turn lead to examination of questions and concerns relating to faith, steps along a journey of deeper understanding that may ultimately lead to different forms of acting out one's faith in real life. ✠

* iMovie is movie editing software that is available on Apple Computer's Macintosh computers.

PONTIUS PUDDLE by Joel Kauffmann



THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Wallace

- 45 years • 1965 Diocesan Executive Council approves a budget increase of \$6,000, bringing the total diocesan budget to \$436,000
- 35 years • 1975 David Somerville elected Archbishop and Metropolitan of BC and Yukon -12 priests in the diocese become signatories to the Manifesto against the ordination of women
- 30 years • 1980 (then) Bishop Hambidge installed as the new Bishop of the D of NW
- 25 years • 1985 The first shipments of the BAS arrive. Topic calls it *reform* not *fad*
- 15 years • 1995 Christ Church Cathedral begins Capital Campaign for restoration
- 10 years • 2000 Diocese of Cariboo votes to cease operations as a diocese, following litigation around their diocesan Residential School

AROUND THE DIOCESE

• St. Cuthbert's Front Room "Chicks" •

The *Chicks* have been a long-time outreach and charity ministry of St. Cuthbert's, Delta and they volunteer as support for *Positive Haven*, the HIV/AIDS supplementary food bank established by South Fraser Community Services.

Positive Haven is located on 135A Street, in the heart of an area of Surrey as desperate and desolate as Vancouver's Downtown Eastside. The people served by the food bank must have a family member



diagnosed as having HIV/AIDS in order to qualify. While some can work, others are living in their final stages. Some live in healthy, caring family circumstances, but many are scraping by on the margins of life.

The support from St. Cuthbert's consists of providing food from gifts and donations by parishioners. Volunteers help with the distribution. Currently the focus is to provide a half dozen eggs per person per week, and a block of margarine monthly. On occasions such as Thanksgiving, Easter and Christmas, special items are provided. This last Easter, canned hams were distributed, each with a cross and message, and tied with a ribbon, a quiet reminder for the recipients of the season. ✦

In the photo are Bob Metcalf of St. Cuthbert's (right), Chuck Osborne a Positive Haven Volunteer (centre) and Carol Lamoureux of St. Cuthbert's (left)
SUBMISSION & PHOTO Lyn Stringer

• Regional Dean for Burrard & East Vancouver •

Bishop Michael, after polling the deanery clergy, has appointed the Rev. Markus Dünzkofer of St. Paul's, Vancouver as Regional Dean for Burrard and for East Vancouver effective from last Synod. Congratulations Markus! ✦



• Diocesan Council Says Hello & Good-bye •

There was a very full agenda for the first Diocesan Council meeting following the summer hiatus, September 12th. At the meeting, Diocesan Council had an opportunity to say au revoir to Paul Borthistle and welcome newly elected Lay Secretary Stephanie Williams (St. David, Delta) and Andrew Wilhelm-Boyles (St. Agnes, North Vancouver) recently appointed Chair of the *Strategic Planning Group*.

For full coverage of the September meeting go to <http://bit.ly/9gewzb>. ✦



LEFT A smiling Paul says good-bye at Diocesan Council. BOTTOM Stephanie Williams already busy in her new position as Lay Secretary.

• Band Concert •

If your parish is looking for a good way to connect with the greater community why not do what St. Edward, Richmond did and have a *Parking Lot Band Concert*? The concert attracted parishioners, neighbours and guests from nearby hotels. During the concert by the Delta Concert Band, representatives of the parish collected donations for the Richmond Men's Shelter. ✦

PHOTO Bobby Scott



• Thank You & A Fond Farewell •

August 31st was the day that the Synod Office staff bade a fond farewell to *Director for Parish Ministries*, the Rev. Paul Borthistle. In the photo we see Paul opening a gift from Bishop Michael. Later that day, well-wishers from around the diocese gathered at a home in Vancouver to thank Paul for his 10 years of ministering to the diocese. Paul began his new ministry as Interim Priest-in-charge of St. Mary's Kerrisdale, September 15th. ✦

PHOTO Bettina Gruver



• In Our Prayers •

✠ The Rev. Allan Kerr called September 14th to say "thank you" for the prayers and support. He is recovering very well from his operation and his wife is also recovering well from cancer. ✦

• Back to Church Sunday in Edgemont Village •

On September 26th, St. Catherine's Church, North Vancouver celebrated *Back to Church Sunday*, the second year in a row. Back to Church Sunday began with the Church of England in Britain, has spread throughout the world and has been adopted by other denominations.

The lead-up involved giving out Back to Church invitations to parishioners and asking them to pass them on to someone else. There were donations of home-made cookies for the coffee hour. The service was upbeat, using the readings for Back to Church Sunday and favourite hymns that choir director, Siri Rebane, had collected from members for such an occasion. It was a great service and there were some new faces. One person who attended had come with her two children because she had seen the Back to Church signs. That alone made it worth while. ✦

• What does it mean? •

I don't know. I just liked this photo of the *Peace Obelisk* at St. Christopher, West Vancouver partially obscuring the construction of a luxurious new West Vancouver home. ✦



• 7 Weeks of Advent •

We all know the problem. Before the costumed children have even collected their Hallowe'en candy the store shelves are festooned with Christmas items as the gift flyers start to arrive in the mail. By the time we light the first candle on the Advent wreath the neighbours have their Christmas trees decorated and carols proclaim the birth of Christ in every shopping mall. Engaging the season of Advent as anything more than a prelude to Christmas is a challenge in our culture.

To help reclaim Advent from the shadow of the cultural Christmas season, St. Mark's Kitsilano, along with an ecumenical group of parishes and seminaries across North America, is returning to an ancient practice (still followed by the Orthodox Church) of an expanded, seven-week Advent season. Advent starts on November 7th this year at St. Mark's.

This is the second year that the community has observed an Advent season of seven

weeks. When St. Mark's pastoral liturgist, Tricia Coldren first suggested that they participate in "the Advent Project" coordinated by the North American Academy of Liturgy, the worship group and the council were intrigued and agreed to give it a try. Some things needed adjusting—where do you put seven candles on the Advent wreath made for four? But other things worked surprisingly well. The readings from the Revised Common Lectionary for the Sundays after All Saints offer rich possibilities when viewed from the perspective of Advent and the coming of the reign of God. ✦



SUBMISSION & PHOTO Pam Martin

• Girls Just Want To Have Fun •

Jane Dittrich, Christ Church Cathedral and the Rev. Georgina Harris, Incumbent, St. Mary, Sapperton, are *just having fun* at the September 3rd Cyndi Lauper concert. ✦



• In Our Prayers • May God grant rest eternal and surround loved ones with healing love and peace

✠ Please keep the Rev. John Oakes and his family in your prayers, as they grieve the loss of his Dad on September 5th. ✦

✠ Please remember in your prayers Mrs. Beryl Feit, wife of the Honorary Assistant for Church of the Epiphany, the Rev. Michael Feit.

Beryl died on September 18th. Michael had been offering loving care and attention to her through a long illness. A Celebration of her life took place at the Church of the Epiphany, Surrey on September 30th. ✦

• Scrooge returns to Historic St David's Church •

St. David of Wales, East Vancouver and Tillicum Community School Annex are teaming up to bring back a Christmas holiday favorite. "Scrooge," a dramatic reading of Charles Dickens' *Christmas Carol*, will be performed in the church, located at 2475 Franklin Street, on December 21st and 22nd. The performance, a benefit for Tillicum Community School Annex, is the brainchild of noted Vancouver actor Simon Bradbury, who has brought together a group of talented professional performers who will

bring Dickens' classic characters to life. St. David's is one of the oldest buildings in East Vancouver's Hastings-Sunrise neighbourhood. Its creaking floors, high ceiling and gothic-shaped windows provide a perfect setting for Ebenezer Scrooge's ghostly encounters with the spirits of Christmas.

Tillicum Community Annex is a small school located just a few blocks from St. David's. It is a designated *Inner City* school with a diverse multicultural population of approximately 110 students from Kindergarten to Grade 4. Approximately one-third of the students are Aboriginal and well over half speak English as a second language. The school population is made up of families that fall under the categories of working poor, families receiving social assistance, as well as middle-income earners.

Tickets for this community fund-raiser, limited to 120 each night, go on sale November 7th and cost \$18 for adults and \$10 for children.

For more information, call St. David's at 604.253.8524. ✦



In the photo (Left to Right) Heidemarie Guggi of the East Vancouver Scrooge Collective, Amanda White, Aboriginal Education Enhancement Worker at Tillicum Community School Annex, Simon Bradbury of the East Vancouver Scrooge Collective and Cheryll Matthews, Vice-Principal of Tillicum Community School Annex.

AROUND THE DIOCESE

THE Silent Night Project IS IN FULL SWING!

Many of you will remember the Amazing Grace Project and the award winning video of Canadian Anglicans singing their hearts out... you can still see them on Youtube.

Now is your chance to outdo yourselves — to sing Silent Night on or before the first Sunday in Advent, November 28th, 2010, videotape it and send it in to the national office.

For more details visit the website at www.Anglican.ca/silentnight.

This is also a chance to donate a toonie to the Military Ordinariate to support the essential ministry or our Anglican Chaplains.

Sing out strong
this Advent season and
show the world what a
Christmas people we are as
Canadian Anglicans!

BAKE SALES AND MORE

Diocesan Communications would like to offer the opportunity to list all parish and related organization's

BAKE SALES, FALL FAIRS, TEAS, ETC...

on the News Page of the Diocesan Website

in a special supplement

and on the Diocese's adjunct website,

www.holidayservices.ca.



THREE WAYS TO LIST...

EMAIL reception@vancouver.anglican.ca

FAK 604.684.7017

POST Bake Sales Etc.

#580-401 West Georgia Street

Vancouver, BC V6B 5A1

Upcoming Events

17th Annual Quality Fair

St. Laurence, Coquitlam

Saturday, November 13th, 2010 • 10 am to 3 pm

Gift Baskets, Jewelry, Collectibles, Toys, Baking, Preserves, Puzzles, Books, DVDs & Silent Auction.

Two large gourmet food baskets will be raffled.

Homemade soup & hot dogs available.

Free coffee & tea.

825 St. Laurence Street, Coquitlam

(off Como Lake Rd. between Poirier & Linton St.)

604.936.5423 www.saintlaurence.ca

Holy Trinity Christmas Bazaar & Tea

Holy Trinity, White Rock

Saturday, November 20th, 2010 • 11 am to 3 pm

Enjoy delicious sandwiches & goodies, Bake Sale, raffles, crafts, jewelry & other treasures & our Book Sale.

15115 Roper Avenue, White Rock (enter on Foster Street)

All Saints Christmas Bazaar & Tea

All Saints Anglican, Mission

Saturday, November 20th, 2010 • 12 noon to 4 pm

Seasonal shopping • Mincemeat made annually (an All Saints tradition since 1947), Baked goods, Silent Auction, children's area, sewing, crafts, White Elephant & Bottle Draw. Door Prizes for those who purchase tickets to the Tea.

33077 Second Ave. (at James St.) 604.826.2814 Church Office

Human Resources Website

The diocesan HR website <http://vancouveranglican.com/> is up, running and fully stocked with information about

"offering the best to those we serve."

It includes position descriptions, job postings and more.

• Errata •

✂ On Page 2 of the October issue of *Topic* there was a list of the 2010 nominees to receive the *Order of the Diocese of New Westminster*.

Not included in the list was Ms. Elizabeth Klassen, St. Margaret, Cedar Cottage and the St. Paul, West End nominee, Mrs. Joan Longley was incorrectly identified as Jean. ✂

✂ In the September (Page 9) and October (Page 6) issues of *Topic* the Abbeyfield advertisement should read "Prepare your own breakfast." Lunch is provided to residents of Abbeyfield. ✂

We apologize for any inconvenience these errors or omissions may have caused.

Paddling

CONTINUED FROM FRONT PAGE

Both Petra and Peggy took a turn being the *Avant* and setting the pace for their crews. In the seat in front of me in the *Beaver Canoe* was Sally Buchanan, 81. Sally was extraordinary, she seemed to get stronger as the day went on and her tenacity and commitment to the task was an inspiration to the younger paddlers.

After we came ashore it was apparent to me that the All Saints community had grown maybe just a little bit closer to one another, 40 people got some very healthy exercise, learned some history, we functioned as teams and money was raised for the Mission of God in the world. Not a bad morning's work. ✂

If you think your parish organization might benefit from this experience please visit the Voyageur Adventures website at www.voyageuradventures.com.



Good Human Resources practices include a screening process. This process provides support and accountability for all in the life of the church, for both the individual and the parish as an organization. Screening volunteers and paid staff addresses our responsibility to offer the best to those we serve and that we insure that those we place in positions of power and trust be selected, trained and supported so that their ministries be life-giving.

Getting started on this can be a daunting task. Many thanks to Bettina Gruver and the Synod Staff for preparing a *Screening Process Start-Up Kit*. It is easily downloadable from the website or you can receive a copy in the mail by contacting the Synod Office.

To go directly to a downloadable electronic copy of the kit please type <http://bit.ly/ccSGx8> into your web browser.



LEFT Beaver Canoe guide Michael Vienes. RIGHT Paddles up!

St. Christopher's Garden

RANDY MURRAY
Diocesan Communications Officer & Topic Editor



Ed Lee tending the Memorial Garden at St. Christopher's in West Vancouver.



"This story better be about the Memorial Garden and not about me," was the warning I received from Ed Lee when we met in the parking lot of St. Christopher's in West Vancouver on a bright sunny morning in early fall. I told him that I would honour his wish but I did let him know that to some degree stories should be about the people who make them. He acquiesced begrudgingly but with a twinkle in his eye.

The creation and maintenance of the Memorial Garden at St. Christopher's is a great example of a parish project that progressed in stages; from an identified need, to a desire by the parish to fulfill that need, to a plan of execution, and ultimately to the execution of that plan and the establishment of a parish tradition even when attrition looms and the tasks fall to one or two.

In the late 1980s and into the early 1990s the parish's population of widowed and single female elders was escalating. Many sold their West Van homes and moved into smaller residences, their children had moved away or were simply just busy with their own lives. This group identified their strongest personal connections as their relationship with the parish and their friends in the congregation.

A legacy gift in 1992 of \$5000 specifically dedicated to the establishment of an *English Garden* style cemetery at St. Christopher's encouraged Incumbent, Archdeacon Lou Rivers to put out a call to the community on March 8th, 1992 to all those who would be interested in working on the project. That same day (a Sunday) after church 21 people met, all seemed very interested and several had some fairly well-formed concepts and opinions. Ed Lee was elected chair of the Planning Committee and his first order of business was to assign the tasks of exploration, research and development to those present and asked that group to bring the results to the next meeting.

At the next meeting, March 22nd, 9 people attended and during those discussions consensus was reached that the St. Christopher property was too small for a full-fledged cemetery but there certainly could be a place made available for the burial of cremated remains. What form could this take? At that meeting the group settled on two options; an above ground columbarium or a memorial garden. It was apparent by the shrinking numbers of participants in the organizing process that support for the project was lagging, however the group agreed to meet April 15th as they were honour bound to carry out the dedicated legacy gift for the founding of an onsite burial location.

According to Ed, he was the only person in attendance at the April 15th meeting but there was no stopping this "committee of one."

Ed's pal and fellow parishioner Lal Fox told Ed not to worry, he would raise the money as long as Ed continued to look after the project.

Ed moved forward and began to research the two options; columbaria and garden. In discussions with a municipal representative and legal advisors he was told that columbaria would come under the BC Provincial Cemeteries act and would ultimately place a restricted covenant on the property making it very difficult to make substantial changes to the building footprint or to actually sell the property. Undesignated location gardens require no municipal permit so the next idea was to create a memorial garden area highlighted with a unique rock design. The examples of rock memorials were indeed striking and distinctive however they just seemed too ornate and obtrusive and out of context with the existing appearance of the property.

Through that spring of 1992 Ed continued to research and plan the project advising Church Committee on

its progress.

A dedicated and enclosed Memorial Garden was the practical and popular choice so the next order of business was to choose a location. That best choice was a hill on the east side of the property. During the summer of 1992 two parishioners, Stewart Martin and John Schaff teamed up to cut and pull the blackberry vines from the chosen location to determine gradients and wall heights. On Sunday August 23rd, Lal and Ed presented their recommendations and projected costs at a Special Vestry meeting. Their presentation was approved, the east side slope was cleared, rock retaining walls were installed to create a level area and African granite slabs to hold the bronze plaques with the names of the interred were sourced. Next the actual garden was created and that began with the placing of a water line and provision for a sprinkler system. The remaining tree stumps and vines were removed by mid-December.

The work of completing the garden began in earnest in the spring of 1993 and on May 14th, 1993 with the azalea and rhododendron's planted, the granite tablets in place, Archdeacon Lou Rivers watched Ed attach the bronze name plaques and surveyed the completed project, paid in full as Lal never allowed the project invoices to overtake his fundraising initiatives.

There are now more than 100 cremated remains in that garden and each name plaque has a story. Ed knows most of those stories.

On the day of my visit, potted plants in various stages of bloom and decay randomly placed as remembrances of friends and loved ones broke up the symmetry of the landscaped garden.

Ed, his wife Grace and a list of St. Christopher's parishioners have embraced this legacy project and although Ed a St. Christopher's parishioner for 49 years is a very "young" 82 the time has come for him to pass the mantle of responsibility on to someone else.

A likely candidate is John Zaplatinsky the owner of *GardenWorks*, the business that supplied the azaleas and rhododendrons back in 1993.

John and Sally Zaplatinsky are longtime parishioners of St. Christopher's. Ed let me know that he has received numerous congratulations from members of the community for his succession planning skills.

And congratulations to you Ed for your discipleship and for your example of finishing what you start, seeing it through, and ensuring that something that means a lot to you and others sustains and endures for decades to come. ✦

Award of Merit

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the Archbishop said, "... sometimes the word can surprise, comfort and confound us... today's Gospel is one of *those*..." The Gospel reading for the day was Luke 16: 1-13 which is about: managing money, debt, managing accounts and trust. Archbishop Fred next asked the question "What is Jesus saying to us on this day when we honour the Business Administrator of the Diocese and one of the leading financial advisors to the National Church? Not only is it remarkable that this is the passage we are given on this day but it was Rob himself who read the Gospel to us this morning!"

The Archbishop went on to examine the reading as a story in three sections with three different themes:

1. Fraud and Firing
2. Fears and Favours
3. Forgiveness and Friendship

Getting to the Heart of Interfaith Dialogue

THE REV. NEIL FERNYHOUGH
Co-Chair, Ecumenical & Multifaith Unit

Looking at the world around us, most of us can see that all too often, religion fuels more hatred than love, and more conflict than collaboration. For three friends—a rabbi, a pastor and a sheikh ("interfaith amigos," as they have called themselves)—their relationship goes to the heart of interfaith understanding and embodies a revolutionary spirit of healing. Through their radio broadcast, speaking tours, and their book, *Getting to the Heart of Interfaith*, Pastor Don Mackenzie, Rabbi Ted Falcon, and Sheikh Jamal Rahman address how dialogue can transcend the creeds of each faith tradition to the shared values of love, compassion and peace that leads to that healing. In their book, *Getting to the Heart of Interfaith*, the three remind us that we already live in a pluralistic world. "While we might not talk about it much, we usually interact each day with those of different cultures and different religions," they write. "What we have found is that not talking about our differences really does not help. Even if we differ, even if we disagree, it is crucial for us to deepen the conversation."



The 3 Interfaith Amigos include Sheikh Jamal Rahman (left), Rabbi Ted Falcon (center) and Pastor Don Mackenzie (right).

In the Diocese of New Westminster, parishes and individuals have done much to enliven the sort of dialogue with other faith traditions that leads beyond peaceful coexistence to cooperation in building a world in which social and environmental justice is a reality. The importance of interfaith dialogue to our Anglican community was made apparent when it was identified as one of the priorities in our diocese's strategic plan. To aid in this, the Ecumenical and Multifaith Unit—in cooperation with the Canadian Jewish Congress, the Muslim Canadian Federation, and the Iona Pacific Inter-religious Centre—has invited the Interfaith Amigos to offer a presentation to the three faith communities they represent. The three will offer a presentation on Saturday, November 13th at 7 pm at Christ Church Cathedral. A workshop session will convene the following day, beginning at 1:30 pm, at Temple Shalom (7190 Oak St. Vancouver). The Sunday session will provide an opportunity for hands-on, interactive group work aimed at addressing the dynamics and challenges of dialogue.

Drawing on the deeply personal journeys of a pastor, a rabbi and a sheikh, the presentation and workshop will give participants the tools needed to take the next step into greater dialogue and deeper celebration in our spiritual life and in our community. The goal of the two-day event will be to help us move beyond separation and suspicion, inquire more deeply, share both the easy and the difficult parts of each tradition, move beyond safe territory, and explore the spiritual practices of other traditions.

To find out more information and to purchase tickets, type www.VancouverInterfaith.com in your browser and go directly to the EMU page on the D of NW website. ✦

In the 10–15 minutes that followed, Archbishop Fred guided the congregation through this Gospel passage sometimes referred to as "The Parable of the Unjust Steward." In summing up the passage he concluded that the steward in the parable forgives debt. Is Jesus condoning shadiness or malfeasance or is he praising resourcefulness, wisdom and prudence? Deluded or sane, selfish or unselfish there is no bad reason to forgive and open doors to create friendship. The church sometimes interprets this parable as how Jesus views money. It is certainly about money but more about how we make decisions about our possessions. How faithful are we in handling what God has entrusted to us? In all three scenes of the parable there is a call to accountability, to stewardship, to how we set priorities and good business practices for the work of the church. Perhaps it's not so strange or shocking that this is read on the day that Rob Dickson is honoured, a man who has in faith used his worldly skills and wisdom, managing what does not belong

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OPINION

The Theory and Practice of the Dark Arts of Stewardship

ROD MACKIN

Christ Church Cathedral,
Diocesan Communications Committee



Rod Mackin

The Archdeacon Angus Hogmanay writes:

Dear Roderick;

Greetings from Musty Sporrán Lodge where I am on involuntary sabbatical, although Archbishop Monymusk insists it's canonically enforced house arrest. This is my first chance to correspond with you since Synod a few years ago. I'm going to speak frankly.

Since we last chatted a nice chap, Bernie Madoff, not an Anglican mind you, offered to help me raise a bit of dosh for the new 19th Hole and Crematorium at St. Mulligan the Forgiver Conference Centre, Golf Links and Brew Pub.

But as you may have heard, he was a rum chap. Our nest egg got poached. Now he's in jankers. And my sinecure as Purser to the Society of St. Fillan and St. Finbar came to an unholy end.

Who knew an angry mob of wardens brandishing niblicks could do that kind of

damage to a parish office? You'd think it was their money! Luckily, I escaped on the back of some handsome chap's motorcycle. I hear he's a dean now.

Roddy do you remember St. Fillan? Around 734 he was building a church and using an ox to drag beams to the site when the poor beast was killed by a wolf. Always one to immediately make lemonade, (Fillan was a lifelong teetotaler) from life's lemons, he commanded the wolf to take the ox's place. The wolf meekly obeyed.

A more obscure part of the legend has it that Fillan also devised sheep suits for the wolves. And thus became patron saint to hard men who carry hard-sided briefcases and speak of annualized returns, capital cost depreciation allowances and other esoteric glossolalia.

St. Finbar the Concierge, Bishop of Cork, lived in the 6th century and was chiefly known as a successful monastery builder who was renowned for the number of followers he attracted to his order. His occupancy levels were consistently over 90%. His cells received 4 halo ratings. His refractory tables reflected the best of pre-potato Irish cuisine. Even the napkin dogs that passed among the delighted diners were noted for their friendliness and long, shiny coats.

Today we revere St. Finbar as the patron saint of time-share enterprises, mid-market casual dining and package tourism. Together, the legends of Fillan and Finbar meld into the underpinning business plan for our expansive intentions for the St. Mulligan's project.

You see Rodders, after 30 years in the ad biz and your whole life as an Anglican you've realized that our church is a process — not an entity. Successful churches adapt to changes in the economy and the culture. They survive by shifting, growing and dividing as needed.

Unlike the old Roman corporate identity paradigm and modern cultist groups that prize uniformity and consistency (remember that business about the haircuts and Easter dating at the Synod of Whitby in 664?) we

Anglicans worship at the three-sided altar of tradition, scripture and reason.

Thus, it made perfect sense at the time to sell off our church in the blue chip neighbourhood it had graced for 118 years and move to the country. There we would build a golf course, resort condo's and retirement facility, conference centre, crematorium, columbarium (interring remains would mean we would have to forgo building a par 3), plus a Brew Pub. And a flexible-use great room suitable for liturgy, of course. We wanted it to be "nice."

After all, a quick look at our demographics told us that something had to be done. One could hear the cracking of the knees as we knelt from the street. Many of us were empty nesters. Golf, exercise, fresh air gardening, small electric cars, tartan trousers, good beer, security gates to keep the riff-raff out — this project was going to be heaven on earth because it reflected so many of our shared values.

Let's face it, as a church we're competing with the forces of pretentious, deep-pocketed corporate social responsibility. Huge companies lend their names and give wads of cash to hospital fundraisers, music festivals and every disease known to medical science. And they're good at it. Because successful branding depends on building positive image and awareness.

We decided that our amateur fundraising was a waste of time. What good was do-gooding? Who ever read those 800 word platitudinous excursions into trite homiletics anyway? So we outsourced it all — to professionals who knew what they were doing.

It worked. We raised millions. Then I met Bernie in Florida. And the St. Mulligan project died. Today, the parish still worships in their beautiful old church. And I'm here in Archdeacon Protection Program purgatory. But I've learned a lot. Let me share something with you.

Five words: **More bang for the buck.** It's a familiar marketing cliché. Implying that what's being sold offers better value for money. Does it have any relevance

to the coded euphemisms of Anglican stewardship?

It does to you Roderick. Your Synod supports 3 outreach ministries in a quaintly named program — *GEM (Going the Extra Mile)*. The fundraising and administration costs are covered in the diocese's operating budget. 100 cents of every dollar given goes to these programs. Not a nickel sticks anywhere else unlike with many other charity 'brands' where significant portions of donations pay overheads, advertising, marketing and administration. These three outstanding programs offer true *Bang for the Buck*. And when you've got *Bang for the Buck* you've got everything in the fundraising game.

The 127 Society for Housing has built or retro-fitted 3 apartment buildings in Vancouver's Downtown South. These buildings provide 270 low income tenants with an affordable alternative to shabby single occupancy hotel rooms.

The Street Outreach Initiative's Rev. Matthew Johnson ministers on foot, offering spiritual and moral support in the Anglican tradition to the poor and homeless in Vancouver's Downtown East Side.

Young Wolves Lodge is Vancouver's only alcohol and drug addiction recovery house for 17 to 24 year old First Nations' women who are the victims of sexual abuse, violence, homeless or at risk on the street.

Now tell me Roderick. How do you manage to keep these programs under wraps so successfully? Why does almost no one in the Vancouver community outside your diocese know they exist?

They each have compelling stories that say so much about today's Anglican Church and today's Anglicans. Plus they offer gives unbeatable value for their hard-earned donation dollar. Do you have a Klingon cloaking device hiding them and the dedicated spirit that animates them from public view? Or are you just incompetent?

Sincerely,

The Ven. Angus Hogmanay, Archdeacon
Musty Sporrán Lodge ✦

CLINICAL COUNSELLING AND SPIRITUAL DIRECTION

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If you or someone you know is experiencing

- Depression
- Anxiety and/or stress
- Life transitions
- Grief and/or loss
- Chronic illness
- Sexual orientation
- Addictions including substance misuse, overspending, sex addiction and compulsive theft
- Desire for spiritual growth



The Rev. Dixie S. Black
MA, RCC
604 605 0833
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Eleanor Rogers
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Award of Merit

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to him personally but to all of us.

There were many kind things said about Rob on September 19th; however Bishop Michael summed it up best in the final paragraph of his comments on the nomination form when he wrote:

"His integrity, his thoroughness and his faithfulness have stood out over decades of service, gifts that run very deep in his heritage and in his family's contribution to the life of the Anglican Church of Canada."

Congratulations Rob. ✦

All Saints Says, Thank God For Gray

PETER BAYLEY

All Saints, Ladner

Like many Anglican churches, if you come to a Sunday morning service at All Saints Ladner you will see a lot of gray hair, and we love it.

It has been a transition to go from only worrying about the lack of youth to celebrating our gray strength and realizing the tremendous gifts that result.

Recently I spoke to a young family visiting the parish one Sunday morning. They came from a parish with many young families. As the mother watched our coffee crew keep food and beverages flowing she sighed. "It's a problem for our parish," she said. "It is difficult to find volunteers for

such things." This young mother and her contemporaries are part of that hectic generation with young children, two working parents, soccer, dancing, evening meetings. Who has time to volunteer?

We are told that we must heed history if we are not to repeat its failures. At All Saints we have parishioners with history — lots of it. They have years of experience and expertise in many fields. They have soared with success and been challenged by unimaginable problems. They have experienced the joys and rashness of youth, the thrills and falls of ambition, the happiness and agonies of aging. They have held new generations in their arms and buried old ones. They have been to every part of the world and lived in many cultures. They have fought in wars and participated in peace keeping. They have experienced both love and rejection. They have rejoiced in God's presence and

doubted his existence. They have wisdom.

Yes, we need the younger generations, and our growing *Messy Church* is exciting and vital to our continued existence, but it is no more important than our Sunday morning service with older members. Indeed it is the support and patience of the older generations that has been essential to the success of *Messy Church*.

The older members have time to think and reflect undisturbed by the distractions of a hectic family life. They have time to volunteer and minister. They give us a solid and stable foundation. Success means looking at all angles. It takes time. It needs experience. It needs the elders.

So rather than worrying about all that gray hair, let us relish our traditions and the wisdom of our elders while we are also building bridges to new generations. ✦

Kingcome Inlet Flood

BISHOP MICHAEL INGHAM
Diocese of New Westminster

On a Saturday afternoon at the end of September the small village of Kingcome Inlet was hit by disaster.

Days of torrential rain suddenly brought down trees and mud from the surrounding mountains. The river that feeds the village swelled its banks, coinciding with high tide in the Pacific Inlet where Kingcome sits. Trapped between a rising ocean and a catastrophic expansion of the river, the residents were rapidly overwhelmed.

An emergency call from the Band Manager to nearby Port McNeil on Vancouver Island quickly brought 12 helicopters in very bad weather across the Johnstone Strait, and within 90 minutes all 70 people were shuttled to safety in Alert Bay without injury.

On Sunday October 3rd Bishop James Cowan of the Diocese of British Columbia and I made a pastoral visit to Alert Bay and Kingcome. We had originally planned our joint visit for another purpose—to transfer ecclesiastical authority for Kingcome to the Diocese of BC—but our visit became a pastoral one instead.

In 1879, when the Dioceses of New Westminster and Caledonia were created out of the original Diocese of British Columbia, lines were drawn on a map dividing the province into different Anglican jurisdictions. The people of Alert Bay and Kingcome found themselves in different dioceses. But they are a single community living in two villages. They routinely travel across the 50 miles of water by boat, visiting each other and bringing supplies. The High School for both villages is in Alert Bay.

Kingcome was made famous in Western imagination by Margaret Craven's 1967 book "I Heard the Owl Call My Name," but the last full-time Anglican priest left the village in the 1970s and the people have been served since then by occasional visits from the clergy in Alert Bay.

St. George's church is a simple and beautiful structure,



standing proudly at the edge of the river, the first sight to come into view as canoes from the Inlet approach the community. Next to it is a totem pole, famously erected earlier last century by Archbishop Adam de Pencier and indigenous leaders in defiance of the laws prohibiting Indian totems (they cleverly dedicated it to King George V).

When the September floods came a few weeks ago, a surge of water filled the church, lifting heavy wooden pews and throwing them around. Outside in the village, massive logs swept down by the torrent cut a swath through homes and yards. Of the 41 buildings in the community, 15 were damaged by water ingress—leaving thick layers of mud in basements and living rooms—and 3 homes were lost completely.

Federal and provincial relief assessments are under way. But it is estimated it will be months before people will be able to return. With the onset of winter, it will be hard to dry out the buildings.

In Alert Bay on the first Sunday in October, Bishop Cowan and I celebrated the Eucharist with evacuated members of Kingcome and the parishioners of Alert Bay. The little church was full, and—curiously—the lectionary readings for the day featured Jeremiah's lament over the destruction of Jerusalem.

Scripture reminded us how frequently people have suffered displacement from their homes, and the importance of



TOP LEFT St. George's, Kingcome Inlet following the flood. TOP RIGHT Damaged pews scattered in the church interior. BOTTOM Bishop James Cowan (left) & Bishop Michael Ingham (right) on their journey to Kingcome Inlet.



lament. We reflected on the hope that shines through these ancient words, the strong belief in God that enabled those long ago people to endure hardship and difficulty, and the glory of God in restoring them to their homes and land.

We will deal with the ecclesiastical matters another day. Most immediately, the need is for emergency relief and the rebuilding of damaged houses. Our two dioceses are making an appeal to PWRDF to assist the village. The Anglican Foundation will soon be looking at an application for the renovation of St. George's church. I have asked the Band Chief to let me know how the diocese can be of help, as opportunities become clear.

Please remember the Tsawataineuk (pronounced 'tsa-wa-tay-nook') people in your prayers. ✠

Challenge in Youth Ministry

PHIL COLVIN

Diocesan Youth Ministry Coordinator, Youth Ministry Coordinator, St. Francis-in-the-Wood, West Vancouver

Having been involved with youth ministry at both Camp Artaban and the Sorrento Centre for several years, I've become very interested in how both places approach their mission among young people. Camp Artaban's mission statement states that it "challenge(s) children, youth and adults spiritually, physically, and mentally." The Leadership, Experience and Adventure Program (LEAP) at Sorrento mixes leadership skills and work experience with an adventure component which is designed, similarly, to provide a challenge. Both places are ones which provide an incredible experience for those who attend (and 2010 was no exception), but in what way are these programs "challenging" and how is it that summer ministries can provide a challenge to one's faith and growth which the Church isn't able to do the rest of the year?

One answer would be that there's a range of activities on offer in the summer which are unique to a camp experience. And that, therefore, the challenge experience is one which is physical rather than spiritual. That's true to a certain extent; whether you're learning to sail around Long Bay on Gambier Island or trying to balance in a tree at Paul Lake in Kamloops tying up a tarpaulin. It's also a rather limiting view, putting these ministries alongside a standard private



TOP A group communication and movement challenge!

BOTTOM LEFT LEAP participants leading children's programming. BOTTOM MIDDLE Theme session at Camp Artaban. BOTTOM RIGHT Worship in the Camp Artaban chapel.


summer camp facility rather than as Christian communities. And it's here that we see where our summer ministries can offer real opportunities for challenge.

This was the second year I'd co-facilitated LEAP, alongside Emily Seeton from St. Stephen's, Burnaby. The program was originally devised in 2006 to provide a bridge between being a member of a youth program and becoming a staff member at the Sorrento Centre. As originally envisioned, the 'adventure' aspect of the program would encompass a group camping trip. It's become clear, however, that provincial park camping isn't really that challenging. So this year we adapted the program and our idea of 'challenge,' incorporating ancient and modern spiritual practices throughout the two week experience. The challenges for participants came from being asked searching questions about themselves and exploring what it means to serve a Christian community rather than just be recipients. It was interesting to read through the evaluations at the end of the program where the most helpful sessions were often marked as those which provided the greatest challenge. Participants not only liked but fully embraced the challenge of "leading and not just listening."

Similarly, at Camp Artaban in August for the second Junior Co-Ed program, much of our planning revolved

around what would happen after the week was over. Some camp activities could be a challenge, but perhaps the real challenge would be to take what was learnt from camp and to apply it back on the mainland. Alongside Mark Hainsworth from Christ Church Cathedral and Sara Ciantar from St. David's, Delta we constructed a theme for the week where youth encountered some of their favourite fantasy worlds but minus the heroes who had all been transported off to another dimension. Following the *Book of Acts*, as well as stories like *Lord of the Rings* and *The Chronicles of Narnia*, we traced the development of the early Church as a community where ordinary people discovered the personal and spiritual strength which would help build the Church. And we challenged youth to make a similar difference.

Challenge is a key part of good youth ministry, but it shouldn't be limited to a series of activities or confused with just physical risks. Challenge in the Church should be coming from offering new perspectives on community and how we relate to each other, which can often be more difficult than the physical tasks, because it demands some sort of response. True challenge means shaking participants up so much that they seek to continue the journeys they've started in the summer in the off-season. ✠



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)