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CHUNG SU

*St. Thomas, East Vancouver*

The Parish of St. Thomas, Vancouver received a substantial bequest from the estate of long time parishioner, Mrs. Kathleen Esselmont, more than a year ago. After some careful discussion and discernment, St. Thomas' parish council decided to use this legacy gift to erect a new church sign. The hope is that it would; attract people in the neighbourhood, those who pass by the church, and be a fitting permanent monument in memory of Kathleen's many years of ministry, welcoming people to the Parish of St. Thomas.

Parish leaders went shopping and considered different designs from three suppliers, eventually choosing *Signarama* — *Burnaby's* double sided tricolour LED model. This model is excellent for our needs, and the only electronic, colour double-sided sign that would fit the budget. It displays colour messages and images, even with digital animation, and can be reprogrammed by remote control from inside the church at any time. It is modern, attractive and strikingly visible to people passing by the corner of East 41st Avenue and St. Margaret Street in both directions, on foot and by car. It is clearly visible day and night.

After researching city bylaws, we decided to install the sign right next to the main doors where the previous sign was located. Installation was completed hours before Christmas Eve, and it has been functioning well since. The project was completed on time, within budget and the sign's performance is indeed better and more sophisticated than originally anticipated.

The parish wishes to thank our warden Don Henry for his dedication and perseverance especially in finalizing the details of the contract; Dennis Yonge, John Green and Cliff Caprani for their indispensable technical expertise, invaluable participation and for agreeing to be our programmers henceforth; our priest, the Rev. William Derby for his pastoral guidance; and Joy Stuart and Carren Adams for their helpful input. We also thank Steven Smith of Signarama for his good work.

Most of all, we are grateful to the late Kathleen Esselmont who generously remembered the parish in her will. We hope that she sees the new sign with satisfaction and that she believes we have made good use of her donation. It now stands where she once stood, greeting all who seek God through Jesus Christ with warmth and cheerfulness. May the Lord bless this sign and grant all of us peace. ✠

Rev. William Derby and St. Thomas' new sign.  
PHOTO Dennis Yonge

# NEWS

## Bishops Meet with Fraser Health CEO

Fraser Health is the government health care provider responsible for a huge section of the area of BC known as the Lower Mainland. Fraser Health is responsible for supplying health care to all the communities from Burnaby in the west through to Hope in the east and south to include Surrey and White Rock. That is a very large piece of real estate with a very large, rapidly growing and aging population.

November 5, 2009, Dr. Nigel Murray, President and CEO of Fraser Health, updated the board on budget management strategies for 2009/10. He announced a list of changes geared to help alleviate the growing stress on Fraser Health's funding. One of the changes came under the heading of, *Redesigning hospital-based spiritual care.*

Dr. Murray's report reads as follows:

Reorganize responsibility for coordinating spiritual care in hospitals to current managers of volunteers from specific spiritual care practitioner positions. This will eliminate 12 paid positions for non-denominational spiritual care coordinators in hospitals. Hospital patients will continue to have access to grief counseling and spiritual care counseling from social workers and volunteers from faith communities. Spiritual care positions in hospices and residential care are not affected. This non-core service represents a \$650,000 annual budget.



Archbishop Michael Miller, CSB

In short, the 12 paid, full-time hospital chaplains, trained and educated in this specialized work were let go from their positions with Fraser Health by the end of November, 2009.

Anglican clergy in the district led by the Archdeacon of Westminster, the Venerable John Bailey and the Archdeacon of Fraser, the Venerable Stephen Rowe are greatly concerned about this decision and how it will affect ministry and clergy resources in the Fraser Health district.

They brought the issue to the attention of Bishop Michael Ingham who in turn conferred with Archbishop

Michael Miller, the Archbishop of the Roman Catholic Archdiocese of Vancouver.

Archbishop Michael Miller and Bishop Michael Ingham arranged a meeting with Dr. Murray to discuss this situation and the negative impact this decision will have on patient care and clergy resources.

The two Bishops did meet with Dr. Murray on January 12, 2010 and they had a chance to voice their concerns.

Although sympathetic to the concerns of faith leaders, Fraser Health will not reconsider the funding decision at this time; however there is a willingness to look for other solutions and to build partnerships.

In a letter dated January 14, 2010 addressed to both Bishops, Dr. Murray writes:

It is beyond the ability of the health authority to address the growing needs of our population alone. Partnerships and innovative ideas are important for us to improve the health of our population, in our hospitals and also in our communities. Dialogue with faith leaders in one of our communities has identified a potential partnership that will support a portion of a regional resource for spiritual care coordination. We are also engaged in multi-sectoral discussions in a number of communities on formal **Healthier Community Partnerships** to address the non-medical determinants of health.

In the preceding paragraph Dr. Murray references a "potential partnership." There have been some preliminary reports of cities and municipalities in the Fraser Health district (Abbotsford, Langley) actively organizing funds to support chaplaincy. Next steps in this process will include contacting interfaith members of the clergy in the areas that are developing funding to broaden participation.

Dr. Murray closed his letter to the Bishops with the following paragraph:

**Fraser Health** will commit to inviting senior leaders from a range of faiths to participate in a forum in the coming months. The purpose would be a productive exchange of information with the hope of generating ideas for innovative partnerships in coordinating spiritual care and possibly in other shared areas of interest. ✦



## Bishop Michael Ingham Appoints Task Force To research the treatment of Japanese Anglicans

At the Diocesan Council meeting in November there was a moving presentation by members of *The Japanese Canadian-Vancouver Consultative Council* (associated with Holy Cross, Anglican Church). This group included Father John Shozawa, Ms Joy Kogawa (recipient of the *Governor General's Award for Literature*) and Greg Tatchell.

Father John introduced the members attending and Greg Tatchell led a brief presentation.

The presentation outlined actions taken by the Diocese of New Westminster and diocesan leadership in the 1940s that negatively impacted Japanese Canadians and ministry in Vancouver's Japanese community.

Following the Council meeting Bishop Michael met in early December with members of the JC-VCC group to work out the next steps. As a result of this meeting Bishop Michael appointed a small working group to look at the testimonies and other evidence surrounding the actions of the Federal Government and the Anglican Church, before, during and after the Second World War.

This group includes Father John Shozawa, Greg Tatchell, Melanie Wallace (Anglican Archives) and the Archdeacon of Fraser, Stephen Rowe.

At the January Council meeting Bishop Michael reported the establishment of this working group to suggest

'next steps' as we move to respond to the events that took place during this period, especially with respect to the Japanese Anglican Community in the Lower Mainland, but also affecting up to 22,000 Japanese people throughout the Lower Mainland and the Fraser Valley. ✦

ABOVE The Japanese Church of the Ascension circa 1935.

BELOW Kogawa family 1930s.



BELOW Joy Kogawa in front of her family home.



## Artaban Cream Tea Fundraiser Date Announced

The date is April 24th, 2010.

The place is St. Augustine's Church, 8680 Hudson Street, Vancouver.

Come and enjoy tea, jam and scones at Artaban's yearly Cream Tea fundraising event. Come and share your camp stories with old friends and former campers. Delicious home baking will be available to purchase. Tickets are \$5 at the door.



Don't forget, the second tier of Camp Artaban early bird discounts for registration will expire April 30th, so register today.

There are many great programs to choose from. Visit the website [www.campartaban.com](http://www.campartaban.com) or email [office@campartaban.com](mailto:office@campartaban.com) or telephone 604.980.0391. ✦



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### The Diocese of New Westminster

The Anglican Church in the Lower Mainland and on the Sunshine Coast of British Columbia, 74 parishes and one ecumenical congregation.

### The Bishop of New Westminster

The Rt. Rev. Michael Ingham.

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**Thank you!**

## NEWS & PEOPLE

### Order of St. Luke Conference to be held in British Columbia

Virginia Briant

Retired Priest of the Diocese of New Westminster

*The International Conference of the Order of St. Luke the Physician will be held at the University of British Columbia campus in Kelowna this summer.*

I joined the Order of St. Luke in Philadelphia in 1969 at their North American Conference. I had gone there because their prayers had helped my mother overcome cancer. The conference was life changing and I had hoped to begin a Chapter in Vancouver where I was serving in my own parish, but I did not have enough time for extra ministry.

In 1988 I was struck down with a terrible car accident and had to retire from full-time ministry. On June 2nd, 1990 I attended an OSL conference in Nanaimo, BC, and while there I prayed that I could start a chapter in Penticton where my husband and I were going to live. The Ven. Peter O'Flynn was the Rector of St. Saviour's and helped me start a chapter here. In January 1991 we started a chapter with 12 members. Now we have over 60 members from Osoyoos to Vernon. We hold local conferences every two years and today we maintain a Healing Service with the Eucharist at St. Saviour's every Wednesday noon with the assistance of incumbents of St. Saviour's and other clergy from the Okanagan.

The Order of St. Luke is inter-denominational, and we have chapters all over the world with a North American Conference every year and an International Conference every five years. Our members receive *Sharing Magazine* each month and several very fine studies on Christ's healing. We pray for many people and have seen many people helped. If you wish more information on the OSL, or wish to join please contact me at 250.492.3347.



Virginia Briant

On June 21–25, 2010, we are holding an *International Conference on Healing for the Person, the Church and the World*, at UBC Okanagan in Kelowna, BC. You do not need to be a member of the OSL to attend. Speakers are coming from Wales, Ireland, England, New Zealand, Australia, the United States and Canada.

To register please go to [www.osl2010.ca](http://www.osl2010.ca). Registration forms and posters to display in your churches are available as well as pamphlets to circulate. ✠

### Nealie Awards Take a Year Off

At the January 25th Communications and Marketing Committee Meeting, Chair Jane Osler suggested not doing the *Nealies* every year but instead take a look at focusing on the "exchange" part of the Communications Exchange Awards.

The Communications Exchange Awards or "Nealies" (named after beloved former diocesan Communications Officer Neale Adams) began as an idea in late 2007 and became part of the diocesan culture in 2008 and 2009. Parishes and organizations were asked to submit their communications materials in a variety of categories from e-mail promotional campaigns to local newspaper stories, with everything in-between (including pew bulletins of course).

Experts judged the material and the winners were announced at Diocesan Synod.

The awards part of the process did well and those who were recognized for excellence enjoyed their success; however, this was not the intended purpose of the program.

This year, the contest part of the awards will be on hiatus; however, planning is in progress for the learning and developing part of the program to be highlighted.

The CMC plans to sponsor a workshop day under the banner of the new diocesan events series *Road to 2018*. Part of the event may involve experts and a guest facilitator perusing submissions of communications material from those in attendance and then doing a constructive analysis.

More information will be available on the diocesan website [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) and in future issues of *Topic*. ✠

### One Million Steps in a Hundred Days for PWRDF

DENISE HAMBIDGE

All Saints, Ladner

Putting her best foot forward and walking a million steps in one hundred days, retired priest Gladys Olsen is raising at least \$1700 for the *Primates' World Relief and Development Fund* through the pledges she receives for her effort. Gladys, a member of the parish of St. Anne's Richmond, credits her grandson with inspiring her. Two years ago at age eight, Liam ran five kilometres and raised more than \$1700 for PWRDF. Alas, Gladys can no longer run! However, she has a niece who was walking a million steps for charity and Gladys immediately thought this was something *she* could do for PWRDF. Although she has a painful knee, Gladys loves to walk, and by walking ten thousand steps a day for one hundred days, she is assisting the mission of PWRDF in its work around the world. Not only PWRDF is being helped, but Gladys is using this

project to raise money for the Stephen Lewis *Grandmothers to Grandmothers* organization as well, and pledges from fellow members total \$675.

The weather can be very wet on the West Coast in the winter, but Gladys went out walking Monday to Saturday each week between November and March, but on Sundays gave her body rest. Only occasionally did she resort to finishing the daily ten thousand steps on her treadmill if other circumstances prevented her going out.

Walking one million steps means walking approximately 725 Kilometres, and it requires determination and commitment. Gladys is a "Local Hero" for PWRDF and she hopes that her efforts will encourage others to step out too. Not only is it an active way to help others, but the fitness side effects are worthwhile too! ✠



PHOTO Brian Olsen

### Road to 2018

The Parish Support staff of the diocese is pleased to announce the Second Installment in the *Road to 2018—Working together to Strengthen the Mission of the Church* events series:

#### Moving Back into the Neighbourhood

Saturday, April 17th, 10 am–3 pm at St. Dunstan, Aldergrove. Keynote Speaker and Facilitator will be the author of *The Missional Church*, Alan Roxburgh ([www.alanroxburgh.net](http://www.alanroxburgh.net)).

This exciting day of learning and sharing is a Pre-Synod Mission Conference. **All are welcome.**

"We believe mission-shaped life in local churches is about moving back into the neighbourhood and connecting again with the places and people where we live and work. If we are to take Luke 10:1–12 seriously and as the basis for the ways we shape local church life across North America then we need to learn the skills of entering and dwelling in and among the people of the neighbourhoods where we live and work."

The preceding quote is the opening paragraph from the Roxburgh Missional Network website's resource page on *Moving Back into the Neighbourhood*.

This one-day workshop is constructed to assist people in understanding how to "read" what is happening in their immediate communities, who the people are that make up those communities, where they have come from and the desires that form them.

#### What is God's Plan for Communities of Christians in our Post-Christian Era?

*We'll never know if we simply remain within the walls of our churches.*

This workshop day is open to all but **registration is required.**

If at all possible, register via e-mail. E-mail Bettina Gruver at [bgruver@vancouver.anglican.ca](mailto:bgruver@vancouver.anglican.ca). Please include your name, parish full name, and a daytime phone number. If you register via phone, please provide the same information 604.684.6306 ext. 226. ✠



ABOVE Dr. Alan Roxburgh.

LEFT Gladys Olsen walking for PWRDF.

# AROUND THE DIOCESE

*The Missional Church — Moving from Maintenance to Mission*, January 16th, 2009 at Holy Trinity, Vancouver.

Well over one hundred people participated in the first event of the new diocesan *Road to 2018* conference and visioning series.



ABOVE Cam Roxburgh addresses the plenary Missional Church.

BELOW Cam Roxburgh and panel talking Missional Church.

The event took place at Holy Trinity, Vancouver, was co-sponsored with the diocesan Evangelism Unit and featured a day of Bible study, lectures and sharing of information facilitated by two Baptist pastors, Cam Roxburgh and Anthony Brown on the topic of what it means to be “missional” in the 21st century.

By using biblical examples, personal experiences and the skills they have developed with their organization *Forge*, Cam and Anthony gave illustrations and examples of how churches can move from being “attractional” to “incarnational” and congregations can change from being “consumers of church” to “missionaries for God’s Kingdom.” The feedback for this event was excellent and bodes well for the future of “missional” church and the future of the *Road to 2018* events series. ✦



ABOVE Bishop Michael Ingham

On January 28th, **Iona Pacific Inter-Religious Centre** was officially launched at a gala celebration that included honoured guests from the Muslim, Jewish, Christian and secular traditions.

Speakers included Bishop Michael Ingham and he was joined by three distinguished First Nations elders, two rabbis, a leading United Church of Canada minister, and two imams representing the Sunni and the Shi’a traditions, and the first female president of the BC Ismaili Association.

In the words of Rabbi Robert Daum, Director of the Centre:

“Our wisdom traditions have deep experience, for better and for worse. With great respect for the religious and cultural distinctiveness of our friends in other communities, we must seek out common ground where we can find it and build upon it over the long term.” ✦

The Rev. Canon Ian Dingwall died after a long bout with cancer on January 24th in Burlington. Bishop Barry Jenks preached at his old friend’s funeral at Christ Church Cathedral, Hamilton. After studies at UBC and ATC Vancouver, Ian was ordained in 1961. Ian served at All Saints, Agassiz and St. Faith, Vancouver in this Diocese, and later in Oakville and Niagara-on-the-Lake. In Niagara he had been the Executive Officer. May he rest in peace. ✦

Congratulations to the Rev. Paul Woehrl, who has been given the green light to return to work at St. David’s, Delta full time which became effective February 1st, 2010 after easing off health leave over the summer into part-time service. ✦



Saturday, February 6th the Bishop presided at the Celebration of New Ministry of the Rev. Clarence Li as Incumbent of St. Hilda, Sechelt. The Rev. Ronald Raab, CSC was the preacher and Clarence was welcomed to his new ministry by an enthusiastic congregation. ✦

A speaker and discussion series titled *Oh My God!* comes to St. Bartholomew, Gibsons on the Sunshine Coast starting Monday, March 1st at 7 pm. The five week series probes, discusses and challenges the ultimate ground of all of our questions, hopes, fears and loves. The speakers, both

Rev. Peter van der Leelie



live and on DVD include: the Rev. Bruce Morris, the Rev. Terri Scallon, Michael Taylor, Bishop John Shelby Spong and the Rev. Michael Booth. The series will be led by the Rev. Peter van der Leelie.

Topics include:

- God for the non-religious
- Connecting spiritually with animals (including a duck)
- What’s this trinity business?
- The failing church and why would anyone want to go?
- Prove to me that Jesus serves any purpose in 2010

and other topics of interest to seekers but not necessarily churchgoers.

Each session promises challenges and humour. The series is free and non-committal and will include good discussion, tea, coffee and cookies.

The sessions will be held in St. Bart’s hall located on the corner of Highway 101 and North Road in Gibsons. ✦

**Enneagram Workshop** • An introductory workshop in the Christian Contemplative Tradition to be held at St. John the Divine, Squamish Friday, April 16th 7 pm–9 pm and Saturday, April 17th 9 am–2:30 pm. \$50, as able. Limited numbers. Led by the Rev. Wendy Eyre-Gray. Register 604.898.5100. ✦

Congratulations go out to the Rev. Scott Gould, Rector of St. Andrew’s, Langley. Bishop Michael has appointed him as Incumbent of St. Helen’s, Point Grey, Vancouver effective May 1st, 2010.

Scott came to St. Andrew’s in June, 2001 after a curacy in All Saints, Vernon, and is a graduate of Vancouver School of Theology.

In addition, Bishop Michael has appointed the Rev. Kelly Duncan, of St. Mary’s, Kerrisdale, as Associate Priest for St. Mary’s, effective August 15th at the conclusion of her tenure as Assistant Curate. Kelly and her family will be moving into the rectory in due course. ✦

[www.holidayservices.ca](http://www.holidayservices.ca) the Diocese of New Westminster’s adjunct website for festivals throughout the church year is currently available and up-to-date with an extensive list of Lent/Holy Week and Easter worship and events around the diocese. ✦

**Food and Shelter Outreach in Topic** • For the next three months (April, May and June) in *Topic* we will be featuring articles detailing and describing various Food and Outreach ministries provided by parishes of the Diocese of New Westminster and their partners. ✦



**Errata** • In the February issue of *Topic*, the front page story *The Memories Flow Deep* contained two mistakes. The Smith Street building which was the final home for the Parish of St. John, the Divine, Burnaby was formerly St. Andrew, Burnaby, an Anglican Church built in 1957 and did not house a United Church congregation. The *Alpha* and *Omega* symbols were located on the carpet in front of the Altar and not engraved on the front piece of the Altar. *Editor* ✦



On January 21st, St. Dunstan, Aldergrove hosted performances by the **Watoto Children’s Choir**, from Uganda. All the members of the choir are orphans. Most lost their parents to AIDS. But they have found a home in Watoto Children’s Village. The afternoon concert was attended by

children from a local elementary school and elders from a local residence. The choir continued to perform throughout the Lower Mainland and all over the Province of British Columbia including performances in Vancouver during the Olympics, through the month of February. ✦

# AROUND THE DIOCESE

## Sunday School on Saturday!

The last worship service at St. Richard's, a Celebration of the Eucharist, took place Sunday, January 17th at 2 pm.

One of the highlights of the service was "A Brief History of St. Richard's" written and read by Dora Harvey. Much of the information in the following article is from Dora's memoir and I am grateful to Dora for her permission to share the information with Topic readers.

Editor



TOP St. Richard of Chichester, Norgate.

BOTTOM LEFT Longtime parishioners of St. Richard of Chichester.

BOTTOM RIGHT Parishioner Janet Morris.

The Rev. Walter Bayley, already retired, joined the parish of St. Richard of Chichester, Norgate with his wife Mae and daughter Carolyn in 2004. The parish had been in decline for many years but benefited greatly from his unstinted, generous care, acting as priest-in-charge. After more than five years, in the autumn of 2009, Walter announced his decision to retire permanently.

After prayerful consideration and active participation in the North Vancouver Deanery Ministry Assessment Process (MAP) (not to mention three vestry meetings) the congregation voted almost unanimously in December of 2009 to petition the Bishop for closure.

The Bishop's permission was given and St. Richard's closed as of December 31st, 2009 after six decades of carrying out God's Mission, ministering to the people of the Norgate neighbourhood in the Lower Capilano district of North Vancouver.

Bishop Michael presided at the Eucharist and as he has done in the past, in place of a homily he opened the floor to the parishioners of St. Richard's inviting them to share a memory or two with the congregation. The memories were of children and Sunday School, clergy who stayed for a brief time and some who stayed for many years. The Sunday School at St. Richard's during the mid-late 1960s was so energized and popular that a Saturday program was initiated. Sunday School on Saturday! The memories painted a picture of suburban Lower Mainland life that is a great deal different today than it was in the 1960s and the 1970s when St. Richard's was at the apex of its ministry.

St. Richard's is the archetypical neighbourhood church of a bygone era in a place that has changed dramatically over the last 35 years. In that former time, a majority of suburban lower mainlanders could trace their family roots back to somewhere in the United Kingdom. Of course there were families from other countries but families from other faith traditions were pretty rare. From the early part of the 19th Century wherever the British Empire went, the Church of England was not far behind or sometimes got there first. North Vancouver was no exception. The World War II generation carried on the traditions of their

parents and grandparents and church was certainly one of those traditions. For many people the motivation was church attendance more than ministry and service so that required more buildings and places to attend church with their "baby boomer" offspring.

St. Richard of Chichester Norgate was a "church plant" of St. John the Evangelist, North Vancouver. The original building on the site in 1950 was not a church but a hall that housed Sunday School and recreation facilities as part of Anglican Worship and Ministry in North Vancouver. It was initially funded by a loan from the Diocese of New Westminster and supported by St. John's and St. Catherine's as well as local businesses and organizations. In 1951 the Norgate neighbourhood was growing as was the entire district and there were many youngsters around who could fill the classes of this new building constructed to comfortably serve 200 Sunday School students.

Within a couple of years the parents of those children began to weary of the trek from Norgate to St. John's and St. Catherine's so a new church was planned. It would be constructed on the same piece of land (the initial building would need to be moved to another section of the property) and would be named for a British Bishop, St. Richard.

The founders contacted the Cathedral Church of the Holy Trinity in Chichester, England where St. Richard had been Bishop and where his tomb is located and the Dean of the Cathedral graciously supplied a fragment of stone from the original medieval building to be embedded in the altar.

Construction of the new church was completed in late 1954 and was dedicated by Bishop Godfrey Gower in February of 1955. The new church had been constructed at a cost of under \$60,000.

The next 25 years were very busy in the little church, but by the late 1970s the neighbourhood had changed and North Vancouver had grown and with the growth of population so increased the choices that families had for youth and children's programming on Sundays and every other day.

The next three decades were mostly lean times for St. Richard's but the families that remained from the original founders were faithful, hard-working and committed to their church community and kept the parish going by participating in a variety of ministerial opportunities from outreach to healing.

The closing of St. Richard's and also the recent closing of St. John the Divine, Burnaby came just weeks before a report was released from the Diocese of British Columbia announcing that the diocese would be asking their Synod in March of 2010 to support a task force recommendation that 19 of the 52 churches end their current ministry and work toward a shared ministry in 5 "hub church" locations. We pray for the leadership of the Diocese of British Columbia and for those in pain at the prospect of the closing of their parish churches. Demographic shifts affect all institutions. There are many schools across the province and the nation located in neighbourhoods that for a variety of reasons no longer have enough students to support that institution and their staff. Churches everywhere and of all denominations find themselves in this same situation. These decisions are not about closing churches but about finding better ways to effective ministry in a very different time in history than the era in which the 52 churches of the Diocese of British Columbia and the majority of the 75 churches of the Diocese of New Westminster were founded.

Here in the Diocese of New Westminster we don't have a task force to address this issue; what we have

CONTINUED ON PAGE 6



RAWWG with Bishop Michael Ingham and the Rev. Carla McGhie.

## RAWWG Now on the Web!

The new RAWWG webpages are up and running on the diocesan website. RAWWG is the acronym for *Renewing Anglican Worship Working Group* and the formation, development and continuing ministry of this group of committed people is an active response to one of the 10 Mission Priorities of the Plan 2018 Strategic Plan.

In February of 2009, Bishop Michael Ingham sent out letters to 6 recipients inviting them to consider accepting his appointment to a new Bishop's Commission on Liturgy. The Liturgical Commissions of the past had done stellar work within the worship life of the Diocese of New Westminster with the most recent version of the Liturgy Commission having completed its work in 2008.

This new group came together in March 2009 consisting of five of the six people contacted by Bishop Michael:

Rev. Carla McGhie • Convenor  
*Incumbent, St. Clare-in-the-Cove*

Brigid Coult  
*Director of Music, St. Mary's, Kerrisdale*

Michael Murray  
*Organist & Director of Music, St. Philip, Dunbar*

Rev. Dr. Richard Leggett  
*Professor of Liturgical Studies, VST*

Rev. Elizabeth Mathers  
*Deacon, St. Clement, Lynn Valley*

These five were at the initial meeting of the group which at that point was still operating under the title, *Bishop's Liturgical Commission*.

This group soon requested that it be re-named as *Renewing Anglican Worship Working Group, RAWWG*:

- This name reflects the diocesan strategic priority, *Renewing Anglican Worship*.
- The words *Working Group* suggest that *renewing Anglican worship* is a work-in-progress, open to testing and trial rather than a finished, perfected work of art.
- The words *Working Group* emphasize the active and collaborative role this group wishes to maintain in helping congregations and regions achieve the strategic goal.

By the autumn of 2009 the Rev. Dr. Lynne McNaughton (Interim Priest, St. Clement, Lynn Valley) had agreed to come on board and soon after that Tricia Coldren (Pastoral Liturgist, St. Mark, Kitsilano) joined the group.

The meetings were (and remain) packed with energy and full of fresh ideas.

In order to get these ideas out, RAWWG made a request to the Diocesan Program Staff that they organize and present a Church Depot workshop day. Diocesan Program Staff agreed and a date was chosen, November 21st, 2009. This was in fact the last Church Depot day and the success of the event both in attendance and content was a fitting farewell to the Church Depot program after 8 successful years.

The day started with the presentation of four worship stories from around this diocese. These accounts revealed the diversity of worship practices that already exist in our local area. This opened the way to an exploration of what makes us identifiably Anglican, yet at the same time, invites a variety of expressions.

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# AROUND THE DIOCESE

## Promises, Promises A Lenten Meditation

PEGGY TRENDELL-JENSEN  
St. Catherine, Capilano

Christmas festivities are long over; Mardi Gras has passed, and half-empty, sticky bottles of Aunt Jemima's syrup are all that remains from Shrove Tuesday's pancake suppers. We're now well into Lent, that period of the church year in which feasting turns to fasting; a time in which many Christians—with mixed results—attempt to live the outward rituals of their faith not just on Sunday mornings but throughout the week as well.

On Ash Wednesday, for example, some will have attended church before work and been marked by ashes. They will then have spent the rest of the day assuring well-meaning colleagues that yes, they know they have something on their forehead, and no, thank you, they don't need a wet wipe. Even with the best of intentions, it is not easy to carry a tangible sense of the sacred with us out into the world, especially if our rituals are rooted in ancient practices that don't translate easily in secular surroundings.

Or take Lenten promises. Technically, they should help to infuse our hectic weekdays with a grounding reminder of this sober season in the church calendar. Each time we turn down a Nanaimo bar in the staff room or refuse an après-game beer, we can tell ourselves, however ironically, that we are suffering along with Jesus in Gethsemane. *Go, Jesus! I've got your back, bro!*

But do our promises live up to their promise? When I was growing up, my family would give up sweets for Lent. It was a way of setting apart these pre-Easter weeks, of temporarily removing some of life's temporal distractions so that our attention could be freed up to reflect on the way of the cross.

Of course, mostly what we reflected upon was how many days were left until we could eat chocolate again. And never was anything so hotly, so philosophically, debated as how to apply the 'no sweets' rule. In my aunt's household, that meant no strawberry jam, a definition that my family

thought too extreme. My mother was firm on no dessert, of course – unless she was at a dinner party, and to hurt the cook's feelings would be a greater spiritual failing than cheating on one's Lenten promise. And then there were the Zen koan-esque questions raised by the artificial sweetener debate: *If a treat tasted sweet, but was calorie-free, was it really a sweet?*

As we grew older, our promises gradually and almost imperceptibly became more tailored to meeting our worldly goals than receiving any spiritual gifts. Those of us who'd already tanked on our health-conscious New Year's resolutions had one more kick at the can when Lent rolled around. My sister often gave up potato chips, a family weakness, but whether it was to clear a space for God in her life, suffer along with Jesus, or to maximize the chances of looking hot in time for bathing suit season was unclear.

Our mother brought a more positive meaning to the season by taking something on for Lent—daily spiritual reading, for example—instead of only giving something up. Splendid idea, I thought, and promptly promised to incorporate that ever-elusive daily meditation session into my Lenten practice. Not because I planned on contemplating the Easter mystery, per se; but because I had failed miserably at that goal in the past and hoped I could guilt myself into it if I took on the mantle of Official Lenten Commitment, with God playing the role of fierce personal trainer. (It didn't work.)

Motivations became even murkier when it came to my own children. Now I could use Lent to further my maternal agenda. *Guess what, kids? God doesn't want you to drink pop for Lent. Or play video games during the school week. Yes, it's amazing, isn't it, that God agrees with your mother in so many areas.*

Lent had become a personal-improvement boot

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## RAWWG

CONTINUED FROM PAGE 5

Over lunch the participants shared stories about their own meaningful worship experiences and discussed what had made them so meaningful.

In the afternoon, participants experienced singing the Psalms in a variety of ways and engaged in movement during worship.

### Commitment to Listening

Before concluding with Eucharist the participants were invited to share with RAWWG some of their dreams and hopes about the renewing of Anglican worship.

The suggestions received will form the basis of future workshops and projects.

What the participants said:

*“What a great experience! So different from what I expected it to be. I went expecting a couple of possibly-useful, likely-rather-boring lectures, but it was nothing of the kind! We experienced worship together, and I came away bursting with new ideas!”*

Sarah Priddy St. Stephen the Martyr, Burnaby

*“For me the Church Depot day on Renewing Anglican Worship was exciting and affirming! Exciting to see that other churches are also working toward worship that is understandable and meaningful to all and affirming to us at St. Dunstan's that we are indeed moving in the right direction.”*

Carol Tindall

RAWWG looks forward to preparing another event soon for the current Diocesan program *Road to 2018—Working together to strengthen the Mission of the Church* but right now the new webpages are a priority.

The pages can be found from the Diocese of New Westminster homepage [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) by moving the cursor to About Our Diocese on the navigation bar, then to Supporting Parishes and finally to Renewing Anglican Worship Working Group. Content will be updated often so check back regularly.

A feature of the current pages are the variety of links to websites that will encourage and inspire new worship ideas.

We hope you will visit the RAWWG webpages often and please feel free to share your own stories of worship renewal by contacting Carla McGhie through the Diocese of New Westminster office. ✦



## Sunday School

CONTINUED FROM PAGE 5

chosen is the Ministry Assessment Process (MAP) and the implementation of a diocesan strategic plan, Plan 2018. Parishes in the Diocese of New Westminster meet in regional groups under the guidance of mentors and supported by Synod staff to prayerfully examine their mission and ministry and discern what God is calling them to do.

By active engagement with a larger community, difficult decisions are reached through consultation with others and that process has been developed to aid parishes in determining their own futures.

As Dora Harvey writes at the conclusion of her Brief History:

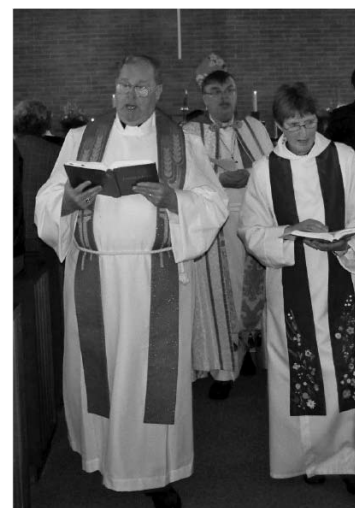
*“As in its beginnings, so at its ending St. Richard's has been buoyed and encouraged by the support of the deanery sister churches. And there IS hope for a future—hope that St. Richard's will be born to new life, within the deanery, in some form not yet known to us, as the deanery itself begins perhaps re-shaping its own future.”*

*“Let us hear what the spirit might be saying to the church.”*

The St. Richard's congregation will receive pastoral care from the Rev. Shirley Stockdill and Shirley will base her ministry out of St. Catherine's Capilano. ✦

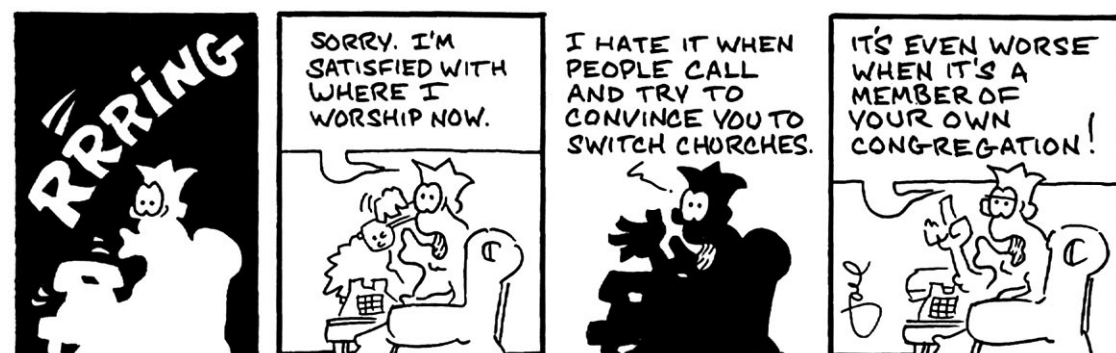
TOP Deanery clergy.

BOTTOM Dismissal of the last service at St. Richard of Chichester.



RIGHT Clergy processing out.

## PONTIUS PUDDLE by Joel Kauffmann



## THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Wallace

- 45 years • 1965 H.R. MacMillan gives the Anglican Theological College \$1 million to enhance programs to prepare priests for ministry.
- 30 years • 1980 Garth Walker is named Archivist for the Ecclesiastical Province and the Diocese of New Westminster.
- 25 years • 1985 St. John the Evangelist, North Vancouver destroyed by fire.
- 10 years • 2000 Plans begin for a multi-faith chapel at Millenium Place, Whistler.

## Understanding of the Heart

### Bishop Michael Ingham's Easter Message

Today we are seeing the rise of a new atheism. It seeks to show the improbability of God and the rationality of non-belief. It regards religion as superstition. It claims science as its authority.

And I suppose if you were looking for an example of irrational faith, you wouldn't have to look much further than Easter.

To the purely rational mind, Easter is non-sense. A man was crucified on Friday. And on Sunday he rose again. The rational mind says either he wasn't dead, or his resurrection was a hoax. Over the centuries, conspiracy theories have argued precisely this. The modern versions are by Richard Dawkins, Sam Harris and the new atheists, and their ad campaign that says "There's probably no God."

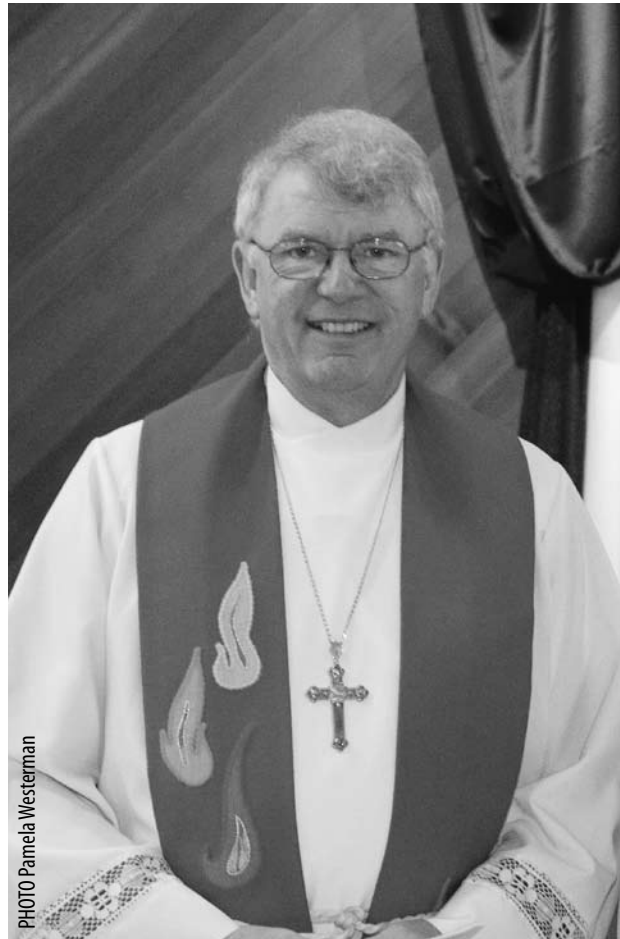
The problem with rationalism is that it denies the God of religion, but makes a god out of reason. Reason, of course, is perfectly good when it is a servant of higher things. But when reason becomes an end in itself—when it becomes an 'ism'—it doesn't take us very far. It's blind to things of the spirit and to the vast reaches of the imagination where so much of our life is lived, where so many of our hopes and inspirations are born.

When reason becomes an end in itself, it gets centred purely in the mind and ignores the heart. It puts great faith in logic but can't really deal with the illogical and non-rational aspects of life which, in fact, is most of it. It claims to be scientific but in fact it is an ideology, an idea brought to science not derived from it.

Fortunately, most scientists, as human beings, are as wonderfully irrational as everyone else. Pascal, the great French mathematician, said "the heart has its reasons of which reason knows naught."

It's in the heart that we find the power to love. It's in the soul that we learn to struggle with truth. It's in the realm of the spiritual that we learn to see ourselves as complex, contradictory, and creative beings. It's here we discern the narrow pathways of wisdom, the golden thread that leads us through the maze of life.

It's in our relationships with family and colleagues that we learn to become social creatures, giving up ourselves for the other. It's in the inner life we come face to face with who we really are. We are, all of us, a mass of contradictions—and that's not an insult. It's the joyful paradox on which we must rely.



The deep truths of life are discovered by insight not logic. And here our maps and guides are paradoxical and circuitous, not linear. They lead us nowhere much of the time, and back on ourselves frequently, and only with unexpected suddenness do we break out into the open, into the light we have believed in, but often never seen.

The Resurrection of Jesus Christ is just such a thing. Into the darkness and certainty of death, God sent the light of a risen life. There is no rational way to understand this. You have to learn it at a different level. You have to come to a moment when you find yourself being lifted miraculously into grace and shown a new dimension of reality by something entirely outside yourself. These moments are deeper than reason can fathom, and more lasting than simple proofs.

Jesus didn't come to introduce a new philosophy but to break open the power of God in thirsty souls and yearning hearts. Understanding this has nothing to do with your IQ or your level of culture and sophistication. It has everything to do with your spiritual curiosity and your sense of the sacred.

To be a Christian is to be someone who lives in the power of resurrection faith. It is to hope in things not seen, and to trust in the God who can break open the limits of death. It is to feel alongside you, every moment of your life, the warmth and presence of Jesus Christ: it is to know that you are held for ever by the Creator of existence itself. This Risen Christ, who walks beside you, sets people free from every kind of fear and sickness. He forges new communities of unlikely people across every barrier of race and class. He shows us the way to a kingdom where no human ruler rules, where love is the power that frees and unites.

*We proclaim this faith afresh today.*

*Christ is risen. Alleluia! ✠*

## OPINION

### Words

MARTIN ELFERT

Christ Church Cathedral

Currently an MDiv Student at

Church Divinity School of the Pacific (CDSP)

Words can be imprisoned. Shackled to a meaning, divorced from what the dictionary has to say about them, imprisoned words struggle against being reduced to pejoratives. Consider a few examples: what do the words feminist, environmentalist, or maybe even Christian mean? My dictionary has its opinions—it's pretty sure that these terms have distinct definitions. But, in day to day practice, they are synonyms: they all mean "irrational, anti-intellectual and angry; the practitioner of a failed or fantastical system." Or consider a few examples from within the church: discipleship, evangelism or mission. What do those terms mean?

### PONTIUS PUDDLE

by Joel Kauffmann



One of the things that I most admire about liberation movements is the success that they have in claiming ownership of words. There is something powerful and freeing, for instance, in hearing a member of a marginalised or minority group proudly refer to herself by an epithet. It is a profound act of reversal, of defiance and of empowerment. In such an act, the individual refuses to accept a limited and limiting definition of a word and, instead, insists that something that was ugly can be unchained and allowed to be beautiful. This is an act that Jesus would recognise. Consider that, in his earthly ministry, Jesus regularly held up the most devalued designations within his society—widow and child pretty much meant "worthless" and Samaritan meant something like "evil outsider"—and declared that these names indicated the people who were closest to the Kingdom of God. And he applied this same rule to himself, refusing to claim the title of a person of status. He was not a king; he was a servant. The Son of God identified himself as one of the invisible many who wait at the table.

We Anglicans do not need so much to claim words as we need to reclaim them; to reassert the meaning of the words of our tradition. We do not have to look far to find examples of Anglicans willing to assume humbling or even dangerous titles. William Temple, Archbishop of Canterbury during the Second World War, identified himself in print and speech as a Christian Ethicist, openly struggling with the ways in which the Gospel spoke to the political questions of his day. And to read the works of Anglican luminaries, such as Dorothy Sayers or Desmond Tutu, is to experience people of faith searching for how to best become Disciples of Jesus Christ. These Anglicans publicly attached

the labels of religion to themselves, even when doing so risked making them look foolish. They understood that a refusal to wear these labels was a refusal to claim their faith. Conversely, they understood that, in claiming these names, they were freeing themselves to act.

We might find ourselves possessed of a lot more confidence if we were willing to identify ourselves by some dangerous words. Let's choose one of the words that I listed earlier: evangelism. Is there a word that inspires more discomfort among Anglicans than this one? This discomfort flows directly out of the meaning to which we have shackled this word: we insist that it means something like "forcing one's beliefs on another; aggressively proclaiming a myopic God." But why does this word need to be confined to such an ugly definition? What if, instead, we defined evangelism as "telling the truth, through word and deed, about our experience of being transformed

Martin Elfert



in meeting Jesus Christ." What if, in other words, evangelism was not about forcing anything on anyone but, rather, was about being generous with, and honest about, the things that are important to us. If you're like me, when you read a book or see a movie that touches you, you want to tell your friends about it: you want your friends to have the joy, wonder, insight, sadness and so on that your experience of beauty has brought to you. By the same standard, if you find meaning in your faith—if it makes you act and feel more like the person you really are and, therefore, more like Jesus—why wouldn't you want to share that with the people you care about?

I recognise that this business of letting words out of their cages is hard. Once out, words are liable to start running around on the furniture, calling attention to you and the key in your hand, making you vulnerable. Personally, I'd just as soon leave them locked up. When I'm at a secular dinner party on a Sunday night, I'd rather not admit to what I did that morning and have to let out that dangerous word church. And as the conversation turns to politics and world affairs, things would be so much easier if I could keep that embarrassing label Christian down in the cellar, well out of sight. I'd prefer to avoid "that conversation": no, I'm not waiting for the rapture; yes, I have heard swear words before; no, I don't believe that my faith is in argument with science. The very idea just makes me tired.

But you know what? When I do decide to open the door that holds in those dangerous words—to see if I can rehabilitate those old convicts—I find that my friends at the dinner party are usually not so much hostile or incredulous as they are curious. People want to talk about God. They are hungry to do so. But, because we are afraid

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## Promises

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camp, layered with guilt, rationalizations, wall charts, unrealistic pledges and minor, meaningless deprivations. The promises reminded us we were Christian without bringing us any closer to Christ.

Am I tempted to forego the observance of Lent altogether? Not at all. I appreciate my inherited Christian roadmap that helps me navigate life's challenging terrain—even if the chart sometimes has to be adjusted to take into account new landmarks. And I believe in a framework of meaning that helps us structure our lives so as to honour the spiritual impulse within us, that infamous "God-shaped hole" in our hearts.

So yes, I am still making a Lenten promise. But this is a simple promise, one that won't add yet another layer of chattering complexity to an already over-busy life. On the contrary, this year I will nourish my spirit by following what is likely the most ignored of the Ten Commandments: "Remember the Sabbath day and keep it holy."

On Sundays I will turn away from the work that leaks into our homes through emails and answering machines; I will put aside unfinished lessons and unpaid bills; and if anything needs to be bought, it can be bought on Monday. I will open my heart to the possibilities inherent in the

day; the opportunities for connection with friends and kin, or quiet, solitary moments of peace. And in tuning out the din of the world, perhaps what will remain will be the small, still voice of God; a voice that has been waiting patiently for the roar to die down in order that it can be heard.

It may seem strange to mark Lent by embracing pleasure instead of privation. But as a society we have become experts at work and at work-outs, at diets and detox. Maybe life is meant to be simpler; young people's bodies grow when they are asleep, we're told, and perhaps it is the same with our spirits—do they grow better when we are at rest?

By Easter Sunday, I may have an answer for you. In the meantime, I'll see you in the park. The chocolate bar's on me. ♣

## Words

CONTINUED FROM PAGE 7


to so much as use the words that point to God, the conversation rarely even gets started. One friend, whom I had assumed to be *militantly secular*, startled me when he told me, "You have a responsibility to talk about your faith." I remember that friend when fear starts to get the better of me and I am tempted to put Anglicanism's embarrassing words back into their prison. Instead, I take a breath and I let them out.

Ministry, inspiration, salvation—maybe even that old chestnut, sin—and so many others. They stumble out of their dungeon, squinting in the sudden light of day. Here in the open, they do not seem so embarrassing any more. And it is such a relief to be done with the burden of keeping them locked away.

Try it for yourself. Let your words out. It may be hard at first, but it gets easier every time. Imprisoned no more, your words will be free to tell their truth. And, maybe, so will you. ♣

The Efferts





# 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](mailto:pcolvin@vancouver.anglican.ca)  
604.684.6306 ext. 225 (Wednesdays and Fridays)


## Registration is Now Open for the DYM Spring Retreat


**Destination: Transformation, WaterFront to KingsWay!**

We're looking forward to another fantastic event with youth aged between 13–25 and youth leaders from the diocese. We will gather at Holy Trinity Cathedral in New Westminster from April 23–25 and head off for a fantastic voyage through the Bible!


We'll take the Skytrain around the lower mainland to visit everywhere from the 'water front' stories of Genesis and Noah's Ark to the 'King's way' through the mission and ministry of Jesus Christ. Come for the fun and fellowship of a Diocesan Youth Movement retreat and experience the Bible in ways you've never done before!

To register, simply fill out a registration form and a health form which you can either obtain from your Rector or youth leader or from the Diocesan Youth Coordinator [pcolvin@vancouver.anglican.ca](mailto:pcolvin@vancouver.anglican.ca). ♣





Diocesan Youth Movement PRESENTS



# Destination: Transformation

April 23 - 25, 2010

WaterFront

KingsWay

An incredible weekend retreat of journey, adventure and worship for youth and youth leaders in the Diocese of New Westminster

To register, get a form from your Youth Leader, Rector or the Diocesan Youth Coordinator:  
[pcolvin@vancouver.anglican.ca](mailto:pcolvin@vancouver.anglican.ca)

