



## IN THIS ISSUE

Bishop's  
Easter Message

PAGE 2

St. Mary's Kerrisdale  
100 Years of Grace.  
PAGE 3Phil Colvin  
discusses  
Reginald Bibby.  
YOUTH PAGE

## Bishops in Dialogue

BISHOP MICHAEL INGHAM  
Dar es Salaam, Tanzania

*Following the Dialogue on March 1st the Bishops issued a statement, A Testimony of Grace. It is available to read on-line at <http://bit.ly/gzbeof>.*

Recent tensions in the Anglican Communion over ethical and theological differences have produced extraordinary efforts to bridge gaps of mutual understanding. One of them took place in Dar es Salaam, Tanzania February 24th to 27th, 2011.

Bishops from Canada, England, the United States, and several African countries met to build bridges instead of battlements, understanding instead of suspicion, in an effort to strengthen the Church in the face of schism and discord.

I made the three-day journey from Vancouver to this jostling, fetid city beside the Indian Ocean as a follow-up to the smaller conference held a year ago in London. This time the group had grown larger. As word of the remarkable success of the first meeting spread, more requests to participate were received, and a broader consultation emerged: this time in Africa.

Our Diocese has been paired for dialogue with Southern Malawi for the last 18 months. This has involved an exchange of letters and papers on our understandings of Scripture and human sexuality. Our team has consisted of Fr. Markus Dünzkofer, Fr. Neil Grey and Mr. Steve Schuh. Bishop James Tengatenga has authorized his own team of respondents.

On February 25th, Bishop James and I opened the meeting with the first theological reflection.

He spoke of the search for a common language in a Church that sees the issues before the Anglican Communion very differently. We have not come to terms with post-modernity, he said, and are in danger of falling

into mutual isolation, where "I'm OK, you're OK" becomes the prevailing mindset. He reviewed developments in African theology, and offered a critique of African responses to the current difficulties in Anglicanism. His presentation sparked much discussion, particularly from his African colleagues.

In my remarks I reviewed the work of the World Council of Churches over the last 30 years on Gospel and Culture. The challenge of homosexuality may be new, I suggested, but it is part of a recurring dilemma before Christians: how is our understanding of the Gospel shaped by the culture we live in; and how does the Gospel challenge and relativize all cultures? I had been greatly helped by some research supplied by Professors Bill Crockett and Richard Leggett. For example, there are many Lambeth resolutions on these questions that were new to many of our participants. (A recording of Bishop Michael's remarks is available on-line <http://bit.ly/i8wNI7>).

Much of the dialogue consisted of story-telling: how do we live out the mission of Christ in our local context? Many of these stories are very moving.

After the presentations, we were taken by bus to St. Mark's Theological College where Archbishop Douglas and Denise Hambidge moved after their retirement in 1993, and I had the opportunity to appreciate the immense challenge that transition must have been for them. The College living conditions are very basic. There is often no electricity or running water. The heat, humidity, and mosquitoes are overwhelming. Yet it is a community of faith and worship, preparing clergy for the growing Church in Tanzania, and there are rich memories of the Hambidges here.

Later in the afternoon we were shown some of the mission work of the local Diocese. We were taken to a

CONTINUED ON PAGE 4



TOP LEFT Orphans in the care of the Anglican Church.  
TOP RIGHT Bishop Michael and Bishop James Tengatenga.  
TOP BOTTOM The Bishops in Dialogue.

BOTTOM A peek into the kitchen of a family home in Dar es Salaam.





St. George's Church (courtesy of the Anglican Diocese of Ottawa Archives • OC06 E100). PHOTO Brian Glenn.

## Diocese of Ottawa Church Sale Confirms BC Court Rulings

In a landmark decision that acknowledged the correctness of the BC Court ruling that Dioceses of the Anglican Church of Canada have ultimate control over the use of parish properties and assets, the Anglican Network in Canada (ANiC) has agreed to purchase St. George's Anglican Church from the Diocese of Ottawa.

In 2008, clergy and congregations in the historic churches of St. Alban's and St. George's in downtown Ottawa voted to join the Anglican Network in Canada (ANiC) primarily because of their opposition to the blessing of same-sex civil unions.

Under the agreement, which follows a three-year dispute:

- The Diocese will disestablish the parish of St. George's and sell the property to the ANiC congregation. The property was renamed when the sale was completed March 1st. There will be no reference to "St. George's Anglican Church" attached to the use of the buildings by the ANiC congregation. The ANiC congregation has named the parish, St. Peter and St. Paul.
- At St. Alban the Martyr, the ANiC clergy will leave the buildings by July 1st, with the understanding that members of the congregation are welcome to stay and become part of renewed parish life led by Diocese of Ottawa clergy.

This negotiated settlement followed legal action initiated by the Diocese of Ottawa against the two dissident parishes.

The nature of the settlement acknowledges the fact that in the Anglican Church of Canada structure the diocese controls parish properties and assets. Priests and laity can leave the diocese but properties remain under the control of diocesan structures.

Bishop John Chapman of the Diocese of Ottawa said he was grateful the agreement had been accomplished without the need and expense of a trial. The successful

## Easter is the Love of God Bishop Michael's Easter Message

Everyone who loves is born of God and knows God. Whoever does not love does not know God, for God is love. 1 John 4:8

We find, in these words from the first Letter of John, one of the sacred texts of Easter. It is one of the most profound and enduring descriptions of God in the Bible. God is love. God's very being and nature is love. Love is what defines God. God is the one who gives meaning to the word love.

First John has been called "the most passionate book in the New Testament... the most profound, the most searching, and the most impassioned of all." Its greatness, says one biblical scholar, consists in the penetration with which it expounds a single thought: that God is love.

John says there is no special knowledge of God other than the knowledge of love. One who seeks God need only learn how to love, and one who seeks to learn love need only look at the one sent by God, Jesus Christ the ultimate sign of love, the Word of God who loved us to the end, who died for love and was raised through love. The Risen Christ is God's ultimate sign of love for the world.

Christ rose in love for the world, the whole world, says John, to drive away every form of darkness, all human sin and evil.

John warns Christians against all forms of other-worldliness, against avoidance of nature and earthiness, against all forms of spirituality that deny involvement with the world. The danger John saw in Christianity was its tendency to a kind of privatism and inwardness. Some people are always drawn to an essentially private kind of religion, concerned with inner things, the realm of individual meaning and personal destiny. It is faith for the private sphere, faith that is preoccupied with finding the inner light, the divine spark of truth within the self.

Against all this John wrote his passionate letter, his resounding gospel of the incarnation and resurrection of Christ, the enfleshment of God in human history, and the rising of Christ in glory to transform human life. He insists on the public expression of faith through love for the world and the world's people.

Those who say, I love God, and hate their brothers and sisters, are liars; for those who do not love a brother or sister whom they have seen, cannot love God whom they have not seen. 1 John 4:20

solution was a result of willingness on both sides to work together cooperatively.

In 2008, 22 individuals representing four dissident parishes now connected to ANiC initiated legal action against Bishop Michael Ingham and the Diocese of New Westminster. Prior to that, two attempts were made to seek a cooperative negotiated settlement and both times ANiC leadership walked away from the negotiations.

After losing their attempt in the BC Courts to remove four properties from the Diocese of New Westminster the 22 individuals continue to initiate more costly legal action by pursuing Leave to Appeal to the Supreme Court of Canada. According to the Supreme Court of Canada statistics for 2010 requests for Leave are taking 4-6 months to receive either approval or be dismissed. A response to ANiC's Leave request should be announced sometime after May 1st, 2011.

Bishop Michael Ingham and the diocese have always insisted that no one in the Diocese is being asked to act against their conscience, that members of the congregations involved are welcome to stay in the buildings and that only ANiC clergy who chose to leave the Anglican Church of Canada in 2008 are required to leave the buildings as a result of the two BC court decisions. As Bishop Ingham

The entire letter of John, and most of the Fourth Gospel, are dedicated to undermining the very foundations on which spiritual withdrawal was and is based. He asserts the incarnation of God, he asserts the resurrection of Christ, he insists that God sent Christ into the world not to condemn the world but that the world through him might believe. He calls the faithful to public commitment not withdrawal. He declares the true being of God to be love, love for the creation in all its fullness, and the true mark of the spiritual person to be engagement not disengagement with that creation.

And he also discourages simple certainties. Faith is to be found in the ambiguities, in the light and in the darkness, in the shame of the Cross and in its glory, in the impossibility of the resurrection and in its necessity.

My friends, test the spirits to see whether they are of God... for there are many prophets falsely inspired: every spirit which acknowledges that Jesus Christ has come in the flesh is of God, and every spirit which does not thus acknowledge Jesus is not from God. 1 John 4:1-3

The passionate epistle is a magnificent testimony to the true demands of faith. It penetrates as much into the modern world as it did into the ancient one. It invites us to be of good courage and to abide in the love which brought life out of death, the love which makes impossible any form of spiritual withdrawal.

Easter, therefore, gives us no permission for retreat from politics or social justice. It commits us to renew the life of the creation in partnership with the Risen Lord. We who tend the light of Christ, a flame lit in the darkness of Easter Eve to bring hope to all peoples, are called to be the fire of change and the water of new life. That the world might believe.

I wish you an Easter immersed in the love of God, empowering you to social action and the mission of Christ. ✠

has said, no person should be asked to choose between their faith and their church. ✠

St. Alban's Church (courtesy of the Anglican Diocese of Ottawa Archives • OC04 E11). PHOTO Brian Glenn.



Published ten months a year as a section of the *Anglican Journal* by the Bishop and Synod of the Diocese of New Westminster.

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**Issue** This is the 4th issue in the 42nd year of publication.

**Deadline For Submissions** - The first Tuesday of the month for the next month's issue.

### Subscriptions

The Anglican Journal and TOPIC are sent to members of a parish who pay for it through their contributions to the national Church. Others, \$10.

For address changes please notify your parish secretary or write TOPIC c/o Anglican Journal, 80 Hayden St., Toronto ON M4Y 3G2 or visit [www.vancouver.anglican.ca](http://www.vancouver.anglican.ca) and click on the TOPIC link at right.

Printed and mailed by Signal Star Publishing, a Division of Bowes Publishers Ltd. Circulation 8,000.

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**Thank you!**

## AROUND THE DIOCESE



**MOVING**  
*Forward in Mission*

Taking Action on  
Diocesan Priorities

### PRE-SYNOD DAY

**Date**

May 7, 2011

**Place**

St. Mary's Kerrisdale

**Registration**

9:30am

**Workshops & Presentations**

10am – 3:30pm

**Included**

Lunch



**Keynote Speaker**  
Bishop Michael Ingham

The people of our diocese are engaged in many excellent mission initiatives. This year's pre-synod day is an opportunity for us to showcase the first-rate work that we're doing and to reflect together on God's call to serve the world.

To register, contact your Priest or Parish Administrator or register on-line  
<http://conta.cc/h25x85>



Diocese of New Westminster  
ANGELICAN CHURCH OF CANADA

## A FIRST for Downtown Churches Ecumenical Pilgrimage • A Great Success.

ELLEN CLARK-KING

Archdeacon of Burrard and Priest Associate,  
Christ Church Cathedral

The following piece is an excerpt from the Ven. Dr. Ellen Clark-King's Notes section published in the February 27th edition of Christ Church Cathedral's weekly newsletter, *The Chronicle*.

On Wednesday, February 23rd there was an unusual gathering in the centre of Vancouver. Not a flash mob this time — no *Hallelujah Chorus* was sung or crazy dance moves performed. It wasn't that media-friendly an event, even though it did involve music and food and laughter. What happened, for the first time ever, was a meeting of clergy and staff from Christ Church Cathedral, St Paul's Anglican Church, Holy Rosary Roman Catholic Cathedral, St. Andrew's-Wesley United Church, First Baptist, Central Presbyterian and Coastal Church — in other words, representatives of most of the downtown communities dedicated to following the way of Jesus Christ.

## St. Mary's Kerrisdale One Hundred Years of Grace

A Celebration of Yesterday and a Dream for Tomorrow

ALEX STARR

St. Mary's, Kerrisdale



LEFT St. Mary's tent in Kerrisdale, 1911 (courtesy of Anglican Archives of the Diocese of New Westminster • DNW2p-028). RIGHT St. Mary's, Kerrisdale today.

It is impossible to imagine what the small congregation, who first gathered with The Rev. W.H.G. Battershill in a canvas tent at 37th Avenue and Larch Street in Vancouver in 1911, saw as their hopes and dreams. I am sure they prayed that they would thrive in their new location, praising God and continuing the mission of the Anglican Church. One hundred years later, the parish of St. Mary's, Kerrisdale still exists in the same location. Having their church thriving there after a century was likely only a dream to those who first worshipped in the tent.

With feelings of deep appreciation for the *One Hundred Years of Grace* that brought St. Mary's to this point, we now look to celebrate these past 100 years and to share our own hopes and dreams for the next 100.

One of our dreams as we planned our centennial celebrations was to be a venue for exciting events that will challenge, enlighten and inspire visitors. To this end, we have planned several programs. *The Magnificat Music Series* is a set of concerts, which sings the story of St. Mary's as we host Chor Leoni, Elektra Women's Choir, members of the UBC Opera Ensemble and many others. *The Distinguished Speaker Series* includes guests such as Rabbi Dr. Robert Daum, MLA Spencer Chandra Herbert, Bishop Will Willimon and Professor Gregory Baum. *The Lenten Luncheon Series* provides an opportunity to discuss making a difference in our community with local clergy from a variety of ecumenical backgrounds. St. Mary's Kerrisdale will also welcome a variety of distinguished guest preachers such as Archbishop Douglas Hambidge, Archbishop John Privett, The Rev. Dr. Wendy Fletcher and Bishop Michael Ingham.

St. Mary's will host a variety of social events to connect with friends, old and new, and to celebrate our past and present community. In June, the parish will visit the Mission to Seafarers for our summer picnic. August 12–14,

Now, though we all follow the way of Christ, we aren't always expert at respecting the different ways that we walk this walk. It's a real achievement to have this group talking together, studying the Bible and worshipping together, laughing together and eager to learn from one another. The day took us round to different churches, gave us all a chance to explain what our church actually does (they have 5 masses every day at Holy Rosary with the first at 7:15 am!), and to walk and talk together.

It was a wonderful reminder that we are not alone in what we are trying to achieve. There are other communities also working at building the Commonwealth of God here in the midst of our busy, beautiful, flawed and beloved city. It is also a wonderful reminder that, if we take the initiative to bring down some of the barriers we have

our homecoming weekend, will include a street party to welcome the community and will showcase the ministries of St. Mary's. To wrap up the year, St. Mary's parishioners will gather for one last dance on the old nave floor, after which it will be replaced. You are invited to all these events to help celebrate St. Mary's centenary!

St. Mary's centenary also includes sharing the bounty we have been blessed with. The centennial campaign entitled *Sacred Spaces: Here and There* will donate half of every dollar to projects in the greater community — both here and abroad. These projects include assisting in the renovation of a kitchen for a women's shelter operated by St. James Community Services Society and participating in the construction of a building to be used as a church, community centre and flood refuge in El Salvador. St. Mary's also plans to do renovations to its own nave and narthex.

While our earliest parishioners had to rely on paper notices that were stuck to the sidewalks to advertise their social events and gatherings, we now have access to the most modern technology to spread the word about these and other centennial events. Background and information on all of these events is available on our constantly updated website at [www.stmaryskerrisdale.ca/centennial](http://www.stmaryskerrisdale.ca/centennial) as well as on our Facebook page. Please take some time to check out our community online and don't hesitate to register or join in the discussion. And check out our fascinating Centennial Book, which will soon be available for purchase online.

While the world is certainly different than it was in 1911, St. Mary's Kerrisdale today still has many hopes and dreams. Like those before us, we praise God and live out God's mission from our home at the corner of 37th and Larch. We dream about the future of the Church, and the role St. Mary's will play in the community over the next 100 years. For the present, we look forward to a year of great celebration. We invite you to join us! ✠

ourselves erected, we can find behind them people like us, working hard to make choices for good and to love as much as they dare.

A challenge for this week — peek your head over a barrier you recognize within yourself and see what you find on the other side.

The passage of scripture that we studied together that day was Mark 12:38–13:2 — the story of the widow's mite and a prediction of the destruction of the Temple. We talked about the radical invitations that God gives to us — to offer all that we are in God's service as the widow did, to honour every person not just those who give the appearance of worthiness, to value our service to God above our service to any human institution — even religious institutions. ✠

## PONTIUS PUDDLE by Joel Kauffmann



## THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Wallace

- 45 years • 1966 Diocese of New Westminster gives women full equality in church life — allowing women to hold parochial office and act as delegates to synod.
- 30 years • 1981 Archbishop David Somerville becomes the new Anglican Chaplain at VST.
- 20 years • 1991 Holy Trinity, Vancouver bids on Chalmers United building.
- 15 years • 1996 Primate Michael Peers visits Vancouver and leads discussions at All Saints, Burnaby.
- 10 years • 2001 BC Residential School project for training of those who counsel survivors receives \$38,000 from the Anglican Healing Fund.

# AROUND THE DIOCESE

## St. Faith's Farewell to Paula Paula Porter-Leggett completes 10+ years of ministry at Kerrisdale church



LEFT Paula says good-bye to St. Faith's community. RIGHT Bishop Michael shares a glass with Gene Wrangmore and Linda Lepard.

The Rev. Paula Porter-Leggett's last Sunday as Rector of St. Faith's in Kerrisdale was a very special day. Bishop Michael Ingham was in attendance to preach, preside and consecrate St. Faith's new Altar during the 10 am Celebration of the Eucharist, February 13th. The liturgy was followed by a sumptuous potluck buffet lunch served downstairs in the parish hall.

Bishop Michael began his sermon by expressing his personal gratitude to Paula for her caring, compassionate ministry to the St. Faith's community and to join with the congregation to say goodbye and thank-you.

There was a certain amount of irony around the fact that Paula had been urging the congregation to commission the building of a new Altar for the sanctuary since very early in her incumbency 10 years ago. However, Bishop Michael reminded the congregation that the consecration of the new Altar on that day was particularly meaningful, for as Paula moves on in her ministry, a new table for spiritual food is welcomed. This reminds us that Paula may leave but Christ remains with us.

Of the three readings assigned for the day Bishop Michael chose the Epistle, 1 Corinthians 3:1-9 for his sermon text.

Bishop Michael reminded the congregation that Paul's message was delivered to a small Christian community in an ancient seaport. That community was divided into at least four factions of followers (although only two are made reference to in the passage) with different leadership. It was a fragmented church. Paul was no fan of factionalism. In his writings he made it clear that he saw that as a sin of the

flesh, equivalent to idolatry, sorcery and fornication. Paul's message to that small group was to let them know that God reduces us to defeat and failure when we remain in competition with each other. When we break into groups we fail to grasp the meaning of the cross and of service. We are justified only by the sacrifice of the one Christ, not by theology. Bishop Michael said, "When we turn our backs on each other we turn our backs on the cross. It is our task to accept one another."

The Bishop went on to brief the congregation on his upcoming trip to Burundi and Tanzania to meet with African Bishops.

Following the Bishop's Blessing, the community enthusiastically sang Bishop Gordon Light's hymn, *Draw the Circle Wide*, complete with choreography. The acolyte, deacon, associate priest and bishop all processed out through the sanctuary to the nave leaving Paula at the front of the chancel to offer some further announcements and directions about the rest of the day. Before she could speak, the entire congregation (the church was filled to capacity) rose to their feet as one and began applauding. There were tears and smiles on the faces of the applauding congregation, all by-products of the appreciation felt for their priest, pastor and friend.

Paula was inducted by Bishop Michael as the Rector of St. Andrew the Apostle in Langley, March 17th.

Paula's spouse the Rev. Dr. Richard Leggett has been appointed priest-in-charge at St. Faith's for a one-year term March 1st, 2011 to February 29th, 2012. ✠

• Love Is •

The Christ Church Cathedral Choir under the direction of Cathedral Organist and Director of Music, Rupert Lang enchanted the audience with a Valentine's Day inspired choral concert on Friday, February 11th in the Sanctuary of Christ Church Cathedral.

The choir performed 17 pieces that included an eclectic mix of traditional Sacred Music, original music composed by Rupert Lang and a few show tunes. The choral offerings were punctuated by selected readings performed by accomplished Vancouver actor, John Innes who is also a Christ Church Cathedral parishioner.

The most romantic aspect of this decidedly romantic evening was that the seed funding for the concert was a gift from Lynda Catchpole and Ray Bates, in honour of their first Wedding Anniversary. That meant that all profits from ticket sales could be directed to Cathedral ministries and the Choir tour fund.

A good idea that could very well be adopted for Stewardship Committees and fundraisers around the diocese. ✠

• Neighbourhood Ministry •

SUBMISSION Judy Graves

On Thursday mornings, after the 7:30 am Eucharist at St. Philip's, Dunbar, Don Lamb takes communion to a small group of our homeless brothers. They meet at pre-arranged locations, depending on the weather. The little band meets in an alley-way, a vacant store front, a loading platform, or on a designated street corner.

After exchanging greetings there is a very simple rite for receiving communion. The celebration begins with a short period of silence, followed by the Lord's Prayer said together, receipt of Communion, and the passing of the peace. Don reports that this is a very humbling experience for him personally. The men are grateful to have the opportunity to receive the Sacrament. Don asks that we all remember this small band of brothers as they share the Eucharist and adds a personal thank-you to St. Philip's for letting him share in this ministry. ✠

• Clergy News •

The Bishop appointed the Rev. Paul Illical, retired from St. Michael's, Surrey, to re-open the parish of St. Oswald, Port Kells after a one-month closure. Fr. Paul began his duties there on a quarter-time basis February 1st.

The Bishop has changed the status of the Rev. Heidi Brear by appointing her from a term appointment to Incumbent, without term at St. Margaret's Cedar Cottage, beginning this past March 1st. This is a full-time placement. Heidi's Induction took place on March 31st.

The Rev. Lizz Lindsay came home from hospital mid-February after a successful transfer of a kidney to her cousin. Thankfully, both remain in good health.

Also on the "prayer front", please remember the Rev. Charles Nixon (retired) who is recovering at home after undergoing surgery in February.

The Rev. Sarah Tweedale, Honorary Assistant Priest at St. Martin's, will provide supply for the short-term at St. Aidan and St. Bartholomew, Gibson's Landing following the departure of the Rector of St. Bart's, the Rev. Peter van der Leelie, to the Diocese of Brandon.



Congratulations to Archdeacon of Burrard and Priest Associate of Christ Church Cathedral, the Ven. Dr. Ellen Clark-King whose hymn *Christ Sophia*, was tied for the second place ranking in the international hymn writing competition, *The New Ways to Sing Praise Project* sponsored by St. Andrew's-Wesley United church and the *Cunningham Theological Foundation*. The overall winner was English hymn writer, Brian Wren.

Ellen's co-second place finisher was New Zealander, Shirley Erena Murray. To read more about the competition please visit [www.standrewswesleychurch.bc.ca/music/hymnproject.shtml](http://www.standrewswesleychurch.bc.ca/music/hymnproject.shtml). ✠

## Bishops in Dialogue

CONTINUED FROM FRONT PAGE

desperate slum where we entered the homes of the very poor, praying with the dying. HIV/AIDS is a serious problem, as is malaria and lack of basic sanitation. We witnessed the terrible conditions in which many people live, and some of the efforts of the church to minister comfort and hope. It is a huge task.

And it puts into a clear perspective the priorities that ought to be guiding the Anglican Communion. There is a unanimous feeling here that the politics and power struggles that get media attention and seem to capture the focus of our Instruments of Communion are a far cry from what is important to the lives of ordinary people. As one local bishop said "our main focus here is on friendship, partnership and mission." And we agreed that our Communion is in Christ and therefore deeper than single issues. We have been given the gift of a wider Church, and it needs to be celebrated and nurtured.

Another said "we are experiencing holy listening. Each wants to hear what the others have to say." But there is also a real acknowledgment of the way in which church structures and conferences have been hijacked by forces of separation and conflict. The African leaders have a growing sense that their church has once again been manipulated by Western interest groups, drawing them into the culture wars of another continent, and they are insisting on the priority of mission over manipulation.

Much work remains. The dialogue continues. Companion diocese relations are emerging as the key to strengthening and deepening relations, and there is constant prayer and invocation of the Holy Spirit to guide our encounter. ✠



TOP St. Albans Cathedral, Dar es Salaam.

BOTTOM St. Mark's Theological College, Dar es Salaam.

## AROUND THE DIOCESE

### • Three Birthdays and a Welcome •

Diocesan Synod Office Staff meets on the first Wednesday of each month and part of the ritual is to celebrate the staff birthdays that occur in that month with cake, singing Happy Birthday, a card and a modest but appropriate gift. On March 2nd we celebrated three birthdays (from

right to left: Tasha Carrothers, Bettina Gruver and Eileen Nurse) and the first staff meeting for the new Director for Mission and Ministry, the Rev. Douglas Fenton. In the photograph Douglas is seated next to Archdeacon Ronald Harrison who chaired the March meeting. ✦



### • Moving Forward in Mission •

Taking Action on Diocesan Priorities, May 7th, 2011

SUBMISSION Tasha Carrothers

The people of our diocese are engaged in many excellent mission initiatives. This year's pre-synod day is an opportunity for us to showcase the first-rate work that we're doing and to reflect together on God's call to serve the world. Using a format adapted from academic conferences, participants will choose from different sessions featuring presentations on real work that is bringing

the diocesan priorities to life. The sessions will include discussion among panelists and attendees. Keynote speaker Bishop Michael Ingham will frame the day. Come to be connected with the wider church and share the excitement for mission that is grounded in theology and community. This event is open to all; wardens and synod delegates in particular are encouraged to attend. ✦

### • Diocese of New Westminster Budget for 2011 •

The March 8th meeting of Diocesan Council focused primarily on the finances of the diocese.



Treasurer Ian Robertson, Business Administrator Rob Dickson and Comptroller Mark Beley did an excellent job of presenting the Audited Statements for 2010, the Revised Budget for 2011 and the 2012 Vision Budget.

Rob Dickson guided Council through the 2011 Revised Budget. Rob began by pointing out that the 2010 budget showed a surplus of \$18,685 which was a pleasant result considering that the projected budget shortfall for 2010 was in excess of \$90,000.

Rob went through the budget giving a thumbnail sketch of each line including background on how the money is resourced.

Rob reminded DC that the Diocese forwards 26% of operating budget to General Synod. The 2011 Revised Budget indicates a projected shortfall of \$6,000, however good stewardship of our resources may avoid the predicted deficit. ✦

Ian Robertson (Left) and Rob Dickson (Right).

### • Welcome Rhiannon Hillis •

Wednesday, March 9th, 2011 was the first day on the job for the Synod Office's new receptionist, Rhiannon Hillis.

Rhiannon was chosen from a very impressive group of 40 applicants for the position.

Recently Rhiannon's focus has been the parenting of her two daughters, but she has remained active in the work world on a part-time basis as Board and Recording Secretary for both the Kerrisdale and Dunbar Community Associations. Apart from excellent qualifications and a splendid interview, Rhiannon received glowing recommendations from her two current part-time employers.

Rhiannon will continue her position with the two community associations. Rhiannon and her two daughters are parishioners at Christ Church Cathedral. ✦



### • Update on Postulant to Return to UK •

Joyce Addison, recently released by the Bishop, is a postulant of this Diocese and parishioner of Holy Trinity, Vancouver. She writes, "Details are now coming through

concerning my ordination. It will take place at Canterbury Cathedral on Saturday, July 2nd at 11:00 am. I will then serve my curacy at St. Martin, Maidstone, Kent." ✦

*Congratulations Joyce!*

### • St. Matthew's Diocese of New Westminster • Anglican Church of Canada Congregation

SUBMISSION Stephen Rowe

In August 2010 the Diocese of New Westminster resumed diocesan services at St. Matthew's, Abbotsford. Each Sunday a team from the congregation set up the Hall and participate in the ministries we find in all parishes in the Anglican Church.

Since that time, around 15-20 people have come together week after week for worship and afterwards continue their fellowship over breakfast at a nearby restaurant.

It is a great joy to be with this enthusiastic and faithful parish congregation who

certainly appreciate being together for Anglican worship and fellowship.

We are especially grateful to Carole Keithley, Monte Worthington (Bishop's Wardens), as well as the Ven. Bev Stewart (priest-in-charge) and other diocesan clergy (including the Rev. Dave Price) for leading this vibrant and emerging congregation.

Please continue to hold in your prayers this Anglican community as part of our wider diocesan family as they seek Christ in their lives and in one another. ✦



TOP Members of St. Matthew's enjoying breakfast together.

BOTTOM Members of the congregation gather behind the altar in the Parish Hall.

### • Holiday Services •

Lent • Easter • Holy Week 2011

Ensuring that the greater community around the Diocese of New Westminster has easy access to information about Lent, Holy Week and Easter worship and events in the parishes of the diocese is one of the best ways to invite people to attend church and participate.

Our goal is to get the message out to as many people as possible that **All Are Welcome**.

The diocesan adjunct website [www.holidayservices.ca](http://www.holidayservices.ca) has information about worship and events around the diocese listed regionally.

Please let your friends and neighbours know about [www.holidayservices.ca](http://www.holidayservices.ca) and invite someone to attend church with you this Lent/Holy Week/Easter season. ✦



### • Distinguished Visitor •

The Rev. Dr. Kamal Farah of Jerusalem is visiting the Diocese of BC and then coming to our Diocese for Holy Week (up to his departure home on April 23rd).

On Maundy Thursday, April 21st at 7:30 pm he will preach at Christ Church Cathedral.

Clergy of the diocese will gather for a few hours with Dr. Farah on Tuesday, April 19th at St. Catherine's, North Vancouver.

Dr. Farah is an Anglican priest in the Episcopal Diocese of Jerusalem, he speaks five languages, is well versed in Biblical and cultural contexts of the Middle East, human rights and the Middle-East minorities and ecumenical dialogue. ✦

# AROUND THE DIOCESE

## Tribute to Leonard Cohen!

ANDREA GAILUS  
St. John, Squamish

A sell-out crowd erupted with applause time and again for the talented artists who performed at the *Tribute to Leonard Cohen* evening on February 12th at St. John's Anglican Church in Squamish. The event was a sell-out and the church hall was decorated in "bistro style" with roses and soft lighting. 125 people attended the musical feast in celebration of the "prophet of love" as Cohen is called. Cohen fans came from Whistler and Vancouver, and many were turned away at the door — *Squamptons* are known for their last minute planning!

Coordinator for the evening David Dranchuk regaled the crowd with intimate stories of Cohen's life and loves and shared poems from Cohen's repertoire. Kelly Coubrough produced and directed the musical performance with members of *The Howe Sound Performing Arts Association* participating. Piano, guitars, violins and voices rang out as performers poured their hearts out performing most of Cohen's popular songs. The crowd gave a standing ovation at the end of the concert as all the performers gathered to

offer a rendition of *Hallelujah*.

Folks from every corner of the community helped with sound, lighting, set-up, clean up, food and beverage service. A silent auction organized by Colleen and Nelson Winterburn, with donations from several businesses and individuals from both Squamish and Vancouver, added to the evening's festive atmosphere. The profits from the evening's performance will go to pay down the debt for the newly replaced metal roof on St. John's church.

We will continue to invite friends, family members, groups, churches and merchants to join us in our great events. Many have been blessed by our building and St. John's presence in this area for the last 98 years. It is not just "ours" in the larger spiritual perspective. Our "roof" is an integral part of the community of Squamish. The people of St. John's are very grateful to all who helped organize the event and for their generous gifts of time and talent — and to the Cohen fans from far and wide who attended and supported the event. ✦



TOP Kelly Coubrough, the Musical Director for the Leonard Cohen event, introduces the evening's performers.  
BOTTOM Veronica McPhee belts out a Leonard Cohen song with her friends.  
PHOTOS David Dranchuk

## Testament of a Naked Man the Gospel of Mark

RANDY MURRAY  
Communications Officer, Editor of Topic

Of the four synoptic gospels, the Gospel according to Mark is the shortest and the most concise. According to scholars it is also the least polished of the four. The Greek text is not as literate, artistic or passionate in its construction and content as John's Gospel. Many of us are used to hearing the Bible read during worship or Bible study in manageable chunks, often followed by some teaching or discussion. To hear an entire book of the Bible in one sitting is a very strange experience particularly for the regular churchgoer or should I say "this" regular churchgoer.

I shared this experience with 70+ people Friday evening, February 18th at Christ Church Cathedral.

The Rev. Dr. Angus Stuart, Incumbent, St. Francis-in-the-Wood, West Vancouver has been reciting the Passion Gospel from Matthew, Mark or Luke on Palm Sunday each year since 2007.

In 2009, after reciting the Passion from Mark on Palm Sunday, Angus decided he would graduate to the next stage, learning Mark's Gospel in its entirety.

He remembered that his father had told him that an English actor had done this years before. (The actor was Alex McCowen who was nominated for a Tony Award for his solo performance of *St. Mark's Gospel* which debuted on Broadway in 1978 with a reprise run also on Broadway in 1981. McCowen's dramatic recitation of the gospel was the *King James'* version).

Angus chose to memorize the *New Revised Standard Version* of the text for his recitation.

As I listened to the words I was struck by the fact that although Mark's Gospel is acknowledged to be the simplest telling of Jesus' story, it is still a mysterious and somewhat disjointed narrative. However, listening to someone recite the text makes one keenly aware of the level of iconic content.

In a way, it's like listening to a Beatles tribute band. Most of us have heard these songs all our lives but through the decades we've lost the context. They definitely sustain as art and history, they sound a bit old-fashioned, but in a good way and they connect all of us to our culture. When you hear many Beatles songs at one sitting encapsulating their career the effect is very powerful.

This is much the case with Mark's Gospel when you hear it spoken in performance by someone who thoroughly understands all the words he is saying. Understanding the words and also having extensive knowledge of centuries of discussion around the sub-text of those words equips Angus with a powerful communications gift. Not to mention the fact that memorizing and reciting that amount of material is an astonishing accomplishment.

In Mark's Gospel the events of Jesus' life and his memorable teachings move quickly along.

During Act II I began to feel overwhelmed as I listened to Jesus' theology compressed into two hours and I realized more clearly why I could never be a bible literalist.

This performance of *Testament of a Naked Man—Good News According to Mark* was a fundraiser for the Rev.



TOP Angus Stuart prepares for the second section of the recitation.  
BOTTOM Angus acknowledges the applause.

Emilie Smith's Guatemala Mission. The two-year Guatemala Mission project costs \$55,000. Emilie's work has been very successful and it is hoped that her mission can be extended beyond the two years. Money raised from ticket sales and donations from this performance will go towards the extension of the mission. For more information on Guatemala Mission visit <http://vimguatemala.wordpress.com>.

Hopefully, Angus will agree to perform this remarkable piece around the diocese and beyond and provide more opportunities for audiences to enjoy this extraordinary experience. ✦

## Diana Butler Bass

Author, Speaker, independent scholar specializing in American religion and culture and author of 7 books including *Christianity for the Rest of Us*

IS COMING TO TOWN!



SATURDAY JUNE 11, 2011

Dr. Bass will lead an all-day session at Christ Church Cathedral.

SUNDAY JUNE 12, 2011

Dr. Bass will preach at Christ Church Cathedral.

Stay tuned for registration and content information.  
[www.vancouver.anglican.ca](http://www.vancouver.anglican.ca)

This event is co-presented by



## NEWS

### A Familiar Story

#### The Episcopal Diocese of Fort Worth (TEC) Receives Favourable Court Ruling

STEPHEN BAILEY

Deacon, St. Laurence, Coquitlam, Chair, Diocesan Synod Planning Committee

Earlier this month, the Texas courts ruled that properties belonging to the Episcopal Diocese of Fort Worth could not be retained by the break-away diocesan structure led by Bishop Jack Iker who attempted to remove the diocese from the Episcopal Church. The court declared, among other things, that:

1. The Episcopal Church is a hierarchical church.
2. The individuals who remain loyal to the Episcopal Church are the individuals entitled to use and control church property.
3. All property held by or for the use of the Episcopal Diocese of Fort Worth may be used only for the mission of the Episcopal Church, subject to the Church's Constitution and canons.

This legalese has a particular ring for us in the Diocese of New Westminster.

The break-away "Southern Cone" Texas diocese that attempted to replace the Episcopal Diocese of Fort Worth is required to surrender possession of all Diocesan property and control of the Diocesan Corporation and to cease holding themselves out as leaders of the Diocese.

Although struggling with this litigation since 2008, the rightly constituted Fort Worth diocese, nearly destroyed



by the action of the dissident faction, has managed to expand its ministry—trusting in God to do a 'new thing.' That struggle and the positive results that have come about are summarized in a short video produced by the diocese entitled *Once and Future Diocese*. Go to their homepage at [www.episcopaldiocesefortworth.org](http://www.episcopaldiocesefortworth.org) to view the video.

Following the court decision, Provisional Bishop of the Episcopal Diocese of Fort Worth, Wallis Ohl issued a pastoral letter which was read in the churches of the Diocese on January 23rd. It's worth (no pun intended!) a read:

To the saints of the Church in the Episcopal Diocese of Fort Worth: grace to you and peace from God our Father and the Lord Jesus Christ.

I write you today regarding the ruling handed down of Friday January 21st by Judge Chupp. I am sure all of you are by now aware that the ruling was made in favor of the Episcopal Church and its Episcopal Diocese of Fort Worth. If you have not read the ruling for yourself, I encourage you to do so. It is very brief and in two parts: one is a ruling for our motion for Summary Judgment and the other is the ruling for the Episcopal Church's motion for Summary Judgment.

The Order calls for the Southern Cone diocesan leaders to surrender diocesan property and assets and render an accounting within sixty (60) days and requires that they not hold themselves out as the leaders of the Episcopal Diocese of Fort Worth. That is the simple part.

The much more complex part concerns our response to the Order and how we will live our commitment to Jesus Christ as His Body the Church. Certainly we can take heart that our position has been validated by the court, but this process has been painful for both sides and there is no room for triumphalism. My hope is that we will together reach out in love to our sisters and brothers who have been separated from us. Let us set such a tone that a healing process can begin that will enable some to eventually return to the Episcopal Church, and for most to remain in place in their church homes when we are able to reclaim possession of the buildings.

As I said at our diocesan convention, no one will be turned out of their church home. That will not happen. To the contrary, we offer them a prodigious welcome.

Our diocese has been preparing for months for the days ahead. One of many displaced churches, St. Albans in Arlington, Texas is available for worship at the local theatre.

TOP A view of the service and congregation at St. Albans in Theatre Arlington.

BOTTOM The main entrance to Theatre Arlington and St. Albans.

St. Paul's condemnation of factionalism in today's Epistle reading from I Corinthians is right on target. (Isn't God's sense of timing wonderful!) This decision simply means we will speed up our work toward reconciliation and healing between the factions. Our task is to redouble our efforts at working toward that time of reconciliation and renewal through prayer, including prayer for those who may now be in despair over the decision.

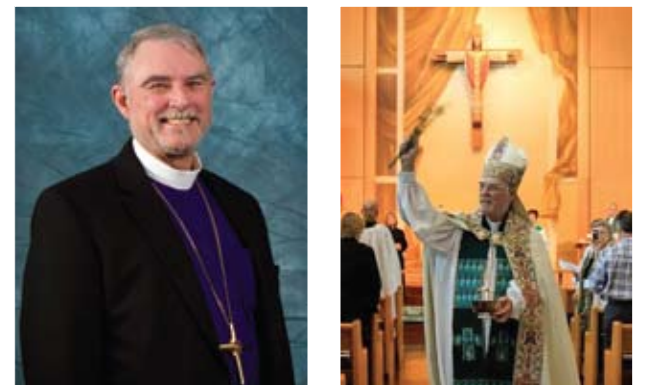
I ask you to be gentle with those who may have hurt you in the past. I encourage you to reconnect with any with whom you can begin the reestablishment of relationship. Invite them to come and meet and hear Presiding Bishop Katherine Jeffers Schori on Tuesday, February 15th at Southcliff Baptist Church. My hope is that we might have a thousand people, both our own members and members of the Southern Cone, to enter into this dialogue.

Again I express my thanks to you for your love and welcome of me as together we have grown in the mission and ministry of Christ Jesus over the past 15 months. Our Chancellor Kathleen Wells reminded us at the opening night of Diocesan Convention in November 2010, "Keep calm and carry on." I also want to remind you of the words of our Treasurer, Bob Hicks, "We are going to live out of abundance and not scarcity." Our abundance is primarily God's love for us which we must give away and the presence of the Holy Spirit which calls us to use our abundant gifts to draw those around us to Christ.

Pray diligently, give generously of God's love in you, and welcome absolutely everyone in Jesus' name.

Wallis Ohl (BELOW), Provisional Bishop, The Episcopal Diocese of Fort Worth.

Thank you, Bishop Ohl and people of the Episcopal Diocese



of Fort Worth. The thoughts and prayers of the Diocese of New Westminster are with you as you continue to make plans to move ahead as part of the Mission of God. ✠

## OPINION

### Priorities of the Divided Church

ALAN KERR

Retired priest of the Diocese of New Westminster, St. Helen, Point Grey

I want to speak about putting Jesus first, before the institutional and club-life of congregations. Christ is not just the King on or around the last Sunday of November but He must be so always, in our work, our marriages and our journeys.

I admit that I like to feel comfortable in church and sometimes wish that the liturgy would go on forever undisturbed by the business of the world. However, going to church has no value unless our lives are truly transformed by prayer, study, worship and witness for all these are vital components.

The churches seem to be embroiled with sexual matters and arguments with the state. I identify as conservative and side largely with scriptural directions but I also know that we'd all go blind if we did everything the Bible tells us to do. "If thine eye offend, thee, pluck it out!"

Sex poses all sorts of social obstacles—marriage, orientation, divorce, abor-

tions, stem cells, contraception practices... on and on. Sexuality is a core appetite with countless ramifications making the use of its imagery in the Bible an excellent illustration of the wide scope for sin.

I think if the Church was able to take on the huge task of shelter and nurture for unwanted children, there would be fewer abortions. The Vatican must realize that centuries ago we fulfilled the requirement, "Be fruitful and multiply." Starvation is the result. Condoms are protection against AIDS in Africa and we should be in favour of it. The civil war in Rwanda, which decimated their people and to which the west barely lifted a hand, is a horrid picture. Africa has polygamy, which is no different, (at the interface of compassion and support) as is 'serial marriage' in the west. All these sorts of things ought to burden the Christian conscience everywhere. Therefore, Southern Cone Anglican bishops, need not be enraged with American homosexual rites anymore than all the above. We Christians are in it together for the long haul. All sin



grievously! And there are countless spiritual ills, which fall outside of sexual symbolism, especially acts of physical violence, which our courts inadequately address. We make far too many excuses and exonerate ourselves readily but we need to accept global responsibility and quit pointing fingers.

In the previous paragraphs I have tried to illustrate the worst subterfuge of all: the masquerading as the wholesome Church of God when our practices are not so aligned.

Have here been any golden ages in church history? Now, the painful crunch! If I correctly interpret the New Testament, we learn that no amount of sanctity we chalk up for ourselves gives us precedence in the kingdom of heaven. Regardless of how we try, we always fall short. It is God's merciful grace, God's loving kindness, which numbers us amongst the elect. The worthy things we do are vitally important if we are to live out the fullness of faith but no treasury of merit is stored up to give us a runner's handicap because God is not

counting. Neither is any particular part of the Church perfected since we are all in schism. Our priority must be unity at all costs! No potentate can arbitrate an institutional reunion.

A friend forwards to me copies of a certain church magazine. 72% of that content knocks the sexuality of people and I am told that their sermons do likewise. These are addressed to a bevy of octogenarians. Who do they help or influence? I don't hate anybody and my ministry does not call on me to put down any contenders. However, I am frustrated and disturbed because holy catholic religion should speak to all the struggles of this world and come out on the side of peace and reconciliation.

Remember, that at the outbreak of the Russian Revolution, the Russian Church was in session. She did not resolve how to serve missions during bloodshed; instead, she argued about a new style in liturgical vestments.

*Is there anything familiar about this scene?*

You might be right...

I may be wrong...

But if it separates us...

We are both wrong... ✠



# 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)

I've been a fan of sociologist Reginald W. Bibby's work for some time. Go to any youth work conference, or take trepid steps into the Amazon.com catalogue and you'll find no shortage of books dedicated to youth ministry. By and large, however, they are either explicitly or implicitly written for an American context. Many a youth ministry strategy in this country has been based upon observations, or assumptions, of young people which are just plain inaccurate.

Bibby is a Canadian sociologist who has been undertaking detailed surveys of Canadians for the past three decades under the umbrella of Project Canada. From those data he has written a number of books the last of which, *The Emerging Millennials*, explored the characteristics of today's teenagers and compared and contrasted them with data taken from several other generations. Bibby has a particular focus on religious trends. His latest book, *Beyond the Gods and Back*, uses the data he has gathered to focus specifically on the Canadian experience of spirituality. Which, as he puts it, is taking place "with and without the gods."

The impetus for *Beyond the Gods and Back* was a particular series of findings from the most recent Project Canada surveys. Weekly attendance at religious services, which

## Beyond the Gods

PHIL COLVIN  
Diocesan Youth Coordinator

had been declining among all generations for decades, appeared to have leveled off among certain groups. Among teenagers especially, there was actually a rise in attendance and participation from the year 2000. However, coupled with that finding was a continuing growth among those who responded that they never attended religious services. These seemingly conflicting pieces of data are the reason why Canadian newspapers will print articles both pointing to the growing revival of religion in Canada, as well as increasing secularization.

Bibby rationalizes that the explanation lies with the rest of Canadians who say they 'sometimes' or 'seldom' attend weekly services. Both these statistics are in decline. In other words, Bibby argues, Canada is now a nation of polarization in regards to religion. As Canadians have moved from the "ambivalent middle" in terms of their religious beliefs and participation, so there are implications for any church which claims it can speak and minister to all Canadians, especially the mainline protestant denominations, who have seen their attendances continuing to decline despite the evidence nationally that participation has stabilized.

Why has this happened? Bibby gives several reasons. One answer is to do with the high levels of immigration in Canada which have changed the makeup of religious identity all across the country. As the sources of immigration have shifted away from the UK and Europe towards India and East Asia the overall make-up of Christians has changed. The Christian identities of immigrants now tend to be Catholic or conservative rather than mainline protestant. Bibby also demonstrates that the failure of mainline protestant churches to respond to the changing needs of families, youth and children since the 1960s can be statistically proven as a central reason for the decline in attendance of each subsequent generation.

One of the answers often mooted for the mainline church is to tap into the large pool of Canadians, especially on the West Coast, who describe themselves as *spiritual but not religious*. Bibby's statistics show, however, that those who describe themselves in these terms would not go on to describe themselves as seekers of religion. Bibby suggests that Canadians are "not only finding alternatives to conventional expressions of spirituality, but are also finding those alternatives to be highly functional." And that's especially true for younger people.

Where does this leave Anglicans and other mainline denominations, then? This month I posed some of the questions from Bibby's book to the leadership team of the Diocesan Youth Movement. Cameron Gutjahr from St. Mary's Kerrisdale pointed out that our churches are capable of ministering to polarized Canadian youth. However we, as both churchgoers and statisticians, need to learn to get beyond counting attendance on Sunday mornings. "Hang out with people—go get sushi together. That's ministry right there. Why not train people to be able to go out and be honest about their faith and spirituality. Get them to go outside of a parish church setting?" What about that growing percentage of Canadians who state they never had, and never saw themselves as having any connection with church? I feel that writing anyone off for any reason is a bad decision and not something that church should be. One girl at our youth group didn't want anything to do with church, she was on her way out the door. Now she volunteers with the Sunday School because youth group gave her a re-introduction to the community and work of the church, which was experiential, rather than taught. She may not consider herself 'churchy,' but she does see herself as part of the church.

A way forward then, may have something to do with putting aside our baggage of feeling we need to adjust ourselves to cater to Canada's spiritual needs and instead look to cater to the needs of those closest to us. Bibby's statistics also demonstrate alarming levels of growth in the numbers of youth feeling isolated, lonely and depressed. Whether they are inside or outside the church makes no difference. Emily Galvani from St. Francis-in-the-Wood agrees that it's those closest to us we should spend time ministering to and sharing our lives with "even people who don't go to [Sunday morning] church can be involved with the life of the church, almost subconsciously by what we do for them." They may not feel the need to go looking for the gods, but if they become a part of a community which comes alongside them no matter where they are in their lives, then perhaps God will find them.

*A copy of Beyond the Gods & Back is available as part of the Diocese's youth resources. If you'd like to read it, get in touch with Phil at Synod Office.* ✦

Having fun at Synod eating pizza with the Bishop (TOP) and sleeping over with friends (BOTTOM).



## Diocesan Youth Movement at Synod

Diocesan Synod is a great place to be a youth delegate! As well as helping to shape the direction of our diocese for the future, it's a time to gather with others from across the diocese to connect and deepen our engagement with ministry. At Synod this year, there will be two particular ways for youth delegates to be involved:

### Synod Sleepover • Friday May 27th

After the close of Synod business on Friday evening, we'll be heading over a local parish for our annual sleepover event. You'll have a chance to get to know other youth, to find out how things work at Synod, and to explore this year's

theme: *Moving Forward in Mission!*

More information about the sleepover will be sent to all youth delegates. If you don't get it (perhaps because you're a Synod delegate aged 25 or under but not a 'youth' delegate) get in touch with Phil Colvin at Synod Office.

### Pizza Lunch with the Bishop • Saturday May 28th

One of the traditions of Diocesan Synod is a chance for youth to spend some time in conversation with Bishop Michael over lunch on Saturday. Look out for the details of where this event is taking place during Synod. ✦