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A Joyful Late Summer Evening in Abbotsford

RANDY MURRAY

Communications Officer and Topic Editor

Wednesday, September 7th, 2011 will be remembered for many years to come and for a variety of reasons.

On that day a Russian plane carrying the Kontinental Hockey League's *Lokomotiv Yaroslavl* team crashed near the city of Yaroslavl killing most of the team, among them former Vancouver Canuck, Pavel Dmitra and a Canadian, 18-year veteran player and current coach, Brad McCrimmon. "This is the darkest day in the history of our sport," said International Ice Hockey Federation president, Rene Fasél.

September 7th was one of the warmest days of the year for the residents of Vancouver and the Fraser Valley with temperatures jumping to almost 30 degrees near the water and well into the mid-30s inland.

September 7th was also the day that Rev. Fr. Allen Doerksen was inducted by Bishop Michael Ingham as *Missioner for the Central Fraser Valley and Priest-in-Charge of St. Matthew, Abbotsford*. This was truly a "joyous occasion," the restoration and revival of Anglican Church of Canada worship in a place that has long been separated from the diocese and the national church.

Beginning at 6:30 pm, people from all around the Diocese of New Westminster filled the parking lot and pews of St. Matthew's to share together in the Eucharist and Celebration of New Ministry. More than 40 clergy and 150 laity braved the sweltering late summer heat to attend. The Ven. Stephen Rowe, Archdeacon of Fraser was quick to point out that every clergy person of the Regional Deanery of Yale was present to participate in the service and welcome their new friend and colleague, Fr. Allen Doerksen.

There were also a number of elected officials in attendance who represent the Abbotsford region including: Abbotsford South MLA, John van Dongen, Abbotsford

Mission MLA, Randy Hawes, City of Abbotsford Council Members, Les Barkman and David Loewen, Abbotsford School District #34 Trustee, John Sutherland and Abbotsford Mayor, George W. Peary. Many other elected officials including the Honorable Ed Fast, MP and the Honorable Michael de Jong, MLA sent congratulatory letters or emails containing best wishes.

Bishop Michael Ingham welcomed the congregation with these words:

"It has been 16 years since I last entered this church. Normally, a diocesan bishop visits every parish about every two years, but the last invitation I received to St. Matthew, Abbotsford came in October 1995.

You will note this was long before any actions were taken by our Diocese that led to the events of the last decade. The process of separation from the Anglican Church of Canada had already begun. This has been a painful and agonizing experience for people on all sides, and it is appropriate tonight that we express our thanks to God that a new era of mission and ministry in the service of Jesus Christ has begun.

It is also important that we express our sorrow and repentance. On the last night of his earthly life, Jesus prayed that the church might be one. He prayed for unity so that the world might believe. Our public divisions and disputes these last ten years have damaged the mission of God. Words have been exchanged, and words have been written, by people on both sides, that should never have been said.

Tonight we repent, and ask God's forgiveness. We extend the hand of friendship to those who have left this place and ask for mutual forgiveness. And as we move forward from these sad years into a new and better future, we ask that God's grace and love be showered on this place, on all its people, on all who have worshipped

here, all who have felt it necessary to leave, all who have felt welcomed to return, and all who might once again find the inclusive, welcoming love of God here in the years to come.

Bishop Michael concluded his opening address by acknowledging with gratitude the presence in the sanctuary of the Ven. John Austin (Jack) Major, the priest largely credited with building the St. Matthew, Abbotsford faith community. For those of you interested in coincidence, Jack had been inducted as Incumbent of St. Matthew, Abbotsford exactly 32 years plus a day earlier on September 6th, 1979 following an incumbency at St. David, Delta. Jack's ministry as Rector of St. Matthew concluded in 1991.

The liturgy continued and following the Gospel, Matthew 9:9-13, Fr. Allen approached the lectern to preach. His first words were "WOW! This is more than I imagined."

Allen then proceeded to preach on the text, recalling his trip to Italy with his partner the Rev. Denise Doerksen which served to indulge his love of church history, her love of art and their shared passion for gelato.

Central to the sermon theme was a painting that Allen and Denise had viewed on the trip, *The Calling of St. Matthew* by Caravaggio. Allen and Denise had an image of the painting reproduced on small cards and distributed them at the service as a gift and keepsake of the evening's celebration.

In his description of the painting as it relates to the gospel text Allen said.

"Caravaggio has Jesus' hand and arm pointing at Matthew in the shape of Adam's arm and hand in Michelangelo's great scene in the Sistine chapel; Christ, the second Adam creating

CONTINUED ON PAGE 3

Mural at Peace House

Steps Towards Healing, in a Place of War

EMILIE SMITH

Priest of the Diocese of New Westminster serving in mission in Guatemala

The bitter civil war and genocide in Guatemala came to an official end in 1996, but truth be told, violence is still a defining factor in the lives of many Guatemalan citizens. Currently Guatemala suffers more than three times the number of murders than Mexico, its big neighbour to the north, and chronic malnutrition rates are the worst in the hemisphere. Haiti is doing better.

The roots of this violence and suffering go right back to 1524 and the brutal Spanish invasion when 90% of the indigenous *Maya* population were wiped out, through warfare, deprivation and, most deadly, new and devastating disease. The recent conflict led to the deaths of 250,000, men, women and children, the flight into exile of a further quarter million, and the internal displacement of a million citizens, all this in a country with a population at the time of nine million.

The effects of the genocide, the long suffering, since the time of the invasion, have been shattering, of course, but the miracle beyond telling is the ongoing survival, and now thriving of the *Maya* peoples. Hidden, sometimes ignored, then attacked, now reviving, the *Maya*, in their multiple, diverse manifestations, continue celebrating their own particular way of being in the world, through language, dress, ritual, *calendarization* of time and cosmology of space and existence. *Ajau*, the one Creator of Heaven and Earth, all the divine beings, and the ancestors have not forgotten the children that now walk these ravines, and corn fields. But the ways aren't without obstacles, and landslides...

At *Peace House*, on Zero Avenue, Santa Cruz del Quiché, in the *Maya* highlands—a region rocked and

gutted by the genocide—an interesting experiment is underway: a sharing of space by unlikely friends. In 2009, the *Anglican Church of Canada*, through its *Partners in Mission* program (now concluded), sent me, the Rev. Emilie Smith, a veteran Guatemala companion, to Quiché with the mandate to listen to God's word and to live among God's people in this place. A few months into the project, Peace House was rented, and cleansed, and the Chapel of the Holy Innocents began to celebrate Christian worship. A few months after that, the *Chilam Balam Council* of the *K'iche' People* moved into part of the House, and the building of a relationship between these two expressions of faith began. Today the overflowing of greenery and flowers in the courtyard is a site of both Christian and *Maya* celebrations, and sometimes the fire and bread are shared between both communities.

In April, 2010, a plan was hatched to expand the tapestry, and include others, traditionally divided, to come and begin a shared project. Twenty-five youth, from four different faith communities (Roman Catholic, Pentecostal, Anglican and traditional *Maya*) came together, and week by week, over seven Saturdays, the walls of the courtyard were smashed in, re-plastered, whitewashed, and finally, after much drawing and sketching, much debate and discussion, the wall painting began.

The Peace House mural, guided by Berta Chirix and her team, gifted artists from the town of *Comalapa, Chimaltenango*, came together, square by square, telling two stories. The first square holds the story of Creation, of the first, failed attempts to make humanity: mud, wood, and

finally finely ground corn, and across the river, turning to sludge, the human-made waste of environmental degradation. The next panel, the invasion, and the taking apart of the sacred *Maya* temple—to build the new church, but never suppressed, the holding of the sacred fire. The third panel tells the story of a cracking clay griddle, half still holding the hope of life in balance in community, the other half, shattered, and Mother Earth, crying at the destruction. The fourth panel tells the story of Canadian mining, the new story of rape, pillage and invasion.

Lacing it all together is the woven band of a woman's head wrap, and rising above it all, the sun, divided into the four quarters of our faith, but held in unity and beauty. *“Walking beneath our single sun, we are building a path of peace and friendship, to protect our Mother Earth.”*

Breathless, on the last day, many come to see what we have done, to share food, and dancing, the marimba plays until everyone has gone, and still they play, though its raining now in the early season. They play until they are tired, and then they sleep in the corridor, beneath the blazing walls.

Violence and starvation still stalk Quiché, but 25 youth, their families and friends, their churches, and prayer circles have a different memory now, a different story to tell. They have woven the first straws of trust and friendship. These things they no longer believe: that Pentecostals are not howling coyotes singing, Catholics are not idol worshippers, *Maya* traditionalists are not practicing witchcraft... and Anglicans, well, nobody knows exactly what they are anyhow. ✚



*Walking beneath our single sun,
we are building a path of
peace and friendship,
to protect our Mother Earth.*



TOP LEFT The early stage of the panel which depicts the taking apart of a sacred *Maya* temple to build a new church.
TOP MIDDLE The panel is almost complete.
TOP RIGHT Central to the mural, the Symbol of the Sun, divided into the four quarters of our faith.
BOTTOM LEFT This panel depicts two sides of a clay griddle. One side of the griddle is cracked and shattered, and Mother Earth is crying at the destruction. While the other side still holds the hope of life in balance through community.
BOTTOM RIGHT Emilie celebrates with a dance.



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Thank you!



TOP All Saints group visiting the residents of Batzula, Guatemala and one of the 20 piglets (now grown).
BOTTOM All Saints group with the Rev. Emilie Smith (on right) in Guatemalaacunen.



Pilgrims from Mission in Mission

SHARON SALOMONS
Incumbent, All Saints, Mission

Eight pilgrims from All Saints Church in Mission journeyed to Guatemala from August 1st to 12th. The Rev. Emilie Smith facilitated our pilgrimage and we stayed at *Peace House* in *Santa Cruz del Quiché* for most of our time there.

We worked on a project, building a shed for growing mushrooms that will enable several families to have a supplemental income. The All Saints group also visited the village of *Batzula* where members of our congregation had purchased alternative Christmas gifts last December of about twenty piglets. We were received as honoured guests and it warmed our hearts to see what a difference our gift had made to the lives of twenty families in this village.

The Celtic people speak of pilgrimage as a spiritual practice in which to “seek the place of your resurrection.” During our time in Guatemala this thought permeated our times of sharing and reflection. We were privileged to have glimpses into the lives of Guatemalans in a multitude of ways including: participating in a Mayan ceremony, visiting a memorial center at a church where many Guatemalans were tortured or killed during the war, meeting with groups who are organizing and seeking ways to advocate for the rights of the poor, visiting schools and learning about their particular challenges, and worshipping at the *Episcopal Church of San Juan Apostol* in *Chichicastenango*. Throughout all of our experiences we found that something was indeed being renewed within us—our hearts were being stretched wider and a renewed sense of hope was kindled. We found growing within us a more fervent commitment to acts of peace and justice, and a deeper faith in the God whose presence was keenly felt in the relationships that were made and throughout all of our experiences on this pilgrimage journey. ✠



All Saints group and Emilie posing in front of a mural at a school in Quiché.

An Evening In Abbotsford

CONTINUED FROM FRONT PAGE

an immediate connection to a lost soul, Matthew; connecting Matthew to new dignity, new purpose, staggeringly, to God!

Lest we be mistaken about the role of tax-collectors in ancient Palestine; they weren't like your personal accountant, or that relative of yours that works for Revenue Canada; they were despised universally by the Jewish people as traitors and moral outcasts because they worked for the hated Romans in ripping off their own people. They were not able to enter the temple; they were cut off in their greed from the spiritual sustenance and life of Israel; it's hard to comprehend what Jesus does here; he demonstrates astounding generosity when judgment was expected.

It is God's astounding generosity that calls us tonight to the work of mission. Just outside these walls, perhaps inside them, there are people like Matthew. Indeed all of us feel the pull and occasionally have given in to the temptation to live for the merely useful and the banal and the resulting despair of resignation. We know that there is an opposing triad: the Good, the Beautiful and the True but we, or those we know, those in the cubicles beside us or maybe we ourselves, are caught in the rhythms and practices that will not,

cannot fulfill, and just as tragically contribute to the pain others feel and that our world and environment groan under.

Our mission, the Mission of the Anglican Church of Canada, the Diocese of New Westminster, the parish of St. Matthew is to engage with those people, with those neighbours, those colleagues. We see in Caravaggio's painting two other hands pointing at Matthew; there's a Trinitarian motif here to be sure, but there's also this: the Christ works in and through us as we walk along in secular space and time. Not me, you say? You're right! Not you alone, but together, in Christ, by the power of the Holy Spirit we are an extension of God's mission of love! With all our foibles and mistakes and presumptions, the church and those of us in it are called."

Following the sermon, Father Allen received the *Symbols of Ministry* from members of the congregation including the receipt of an Abbotsford city flag. Parishioners Ria and George Ferguson (former Mayor of Abbotsford) presented the flag to Allen saying these words, "Allen we look to you to lead and encourage us to become a parish without walls. Accept this Abbotsford flag and let your work spread beyond this building into the neighbourhoods this flag represents."

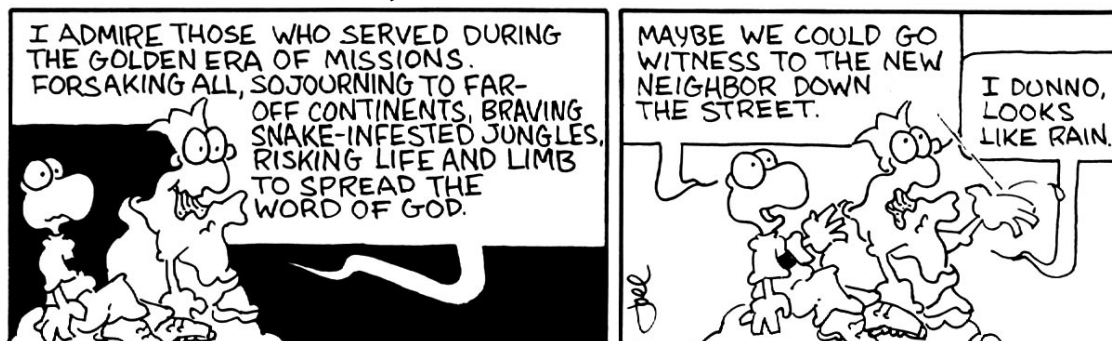
After receipt of the "Symbols" Bishop Michael presented Allen to the congregation as Priest-in-Charge.

At the conclusion of worship, the congregation moved to the Parish Hall for refreshments and more celebrating.

At the reception, parishioner Douglas MacAdams addressed the crowd and introduced the elected officials in attendance saving the introduction of Mayor George Peary for last. Douglas invited the Mayor to speak, which he did. He sincerely welcomed Allen to the community and candidly admitted that his attendance, at the worship brought back fond memories of his days as a chorister and acolyte at St. Matthew's Cathedral in Brandon, MN. He also said that he very much appreciated Bishop Michael's words at the beginning of the service and Fr. Allen's homily. During a brief pause in his nostalgic reflection a member of the audience yelled out "Come back to church!" which elicited much enthusiasm from the crowd and a thoughtful nod of the head from Mayor Peary.

All in all September 7th, 2011 was a very hot, humid day in Greater Vancouver, a dark day for the sport of Hockey but a very bright and promising day for St. Matthew, Abbotsford and the Mission of God in the Central Fraser Valley. ✠

PONTIUS PUDDLE by Joel Kauffmann



THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Wallace

- 45 years • 1966 For the first time, women are invited to the diocesan "Laymen's Conference."
- 25 years • 1986 Rupert Lang appointed as new Music Director for Christ Church Cathedral.
- 20 years • 1991 St. Jude's opens \$4 million care facility.
- 10 years • 2001 Special services are held throughout the Diocese following the September 11th terrorist attacks.

AROUND THE DIOCESE

100 Years of Grace at 37th and Larch

RANDY MURRAY
Communications Officer and Topic Editor

The following was printed on the inside front page of the August 14th, 100th Anniversary Celebration of Holy Baptism and Eucharist Order of Service publication:

Today St. Mary's celebrates its 100th Anniversary

100 years ago on this site a group of people met in a tent to offer their thanks to God. Today we again meet in a tent to celebrate the 100 years of grace since that moment. We celebrate the life that God has given us and the love that we have shared with one another and with our community. We pray that today is the beginning of another 100 years of grace. May our lives continue to reflect God in the future and may we continue to offer God's love to everyone we meet.

Happy Birthday St. Mary's! And congratulations to everyone who has worked so tirelessly to put on this day of celebration.

With Love,
The Clergy and Staff of St. Mary's Kerrisdale

As I walked north on Larch Street toward West 37th Avenue in the Vancouver neighbourhood of Kerrisdale on the morning of August 14th, my view was suddenly filled with the sight of a large white pavilion tent.

The 120 x 30 foot tent had been erected on the street directly parallel to the St. Mary's buildings during a five hour session the day before, followed by the setting up of 350 chairs.

By 9:45 am seating in the tent was becoming scarce for the 10 am worship and by 9:55 the tent was full to capacity. The sanctuary of St. Mary's was open as well, with clergy present and a projector and large screen set-up at the entrance to the chancel for those who preferred the church building surroundings to the tent or had not arrived in time to secure seating in the tent. A camera positioned near the tent's worship area transmitted the service by closed-circuit broadcast to the sanctuary.

I was lucky enough to get a seat in the tent and waited

with the capacity congregation for worship to begin. The atmosphere in the tent was joyful, and outside the tent groups of joggers, following their Sunday morning spiritual practice trotted by in both directions on the concrete walks located on both sides.

The morning of August 14th was cloudy and cool but right on cue the sun appeared and bathed the tent with light and warmth just as the bells in the tower began their music, calling worshippers to prayer and the Eucharist.

The service began with the Rev. Kelly Duncan instructing the congregation to turn to the person next to them and say, "Happy Birthday!"

The Celebration of Holy Baptism and Eucharist (five Baptisms were scheduled) on the church's Festival Day, *The Celebration of St. Mary the Virgin* (transferred to Sunday the 14th from August 15th) was an excellent example of the broad and diverse Anglican worship tradition, blending the liturgy from the Book of Alternative Services with more than a dozen, intonations, hymns, canticles and anthems. Much of the music in worship was congregational, led by the St. Mary's Choir under the direction of Brigid Coult and the keyboard accompaniment of Susan Ohannesian.

The Guest Preacher was the former Associate Priest of St. Mary's Kerrisdale and current Incumbent of All Saints, Ladner, the Rev. Elizabeth Northcott. Elizabeth greeted the community with these words "What a joy it is to return to St. Mary's and worship with you."

She then extended greetings from her parish and pointed out that All Saints, Ladner is celebrating 130 years in 2011.

Elizabeth emphasized that the centennial celebration is important but equally important that morning was the welcome of the baptismal candidates into the family of Christ.

Elizabeth playfully informed the congregation that she is going to write a book. A book to be published posthumously all about her experiences in the church and threatened the 350 gathered in the tent and the 150 next door in the sanctuary that they may be named in it its pages.

Elizabeth went on to reflect on her experiences in ministry in the community, commencing with her arrival in 1997. She made reference to the great relationships she enjoyed with SMK clergy, particularly the late Archdeacon Bill Stephens and long time Incumbent, the Rev. Kevin Dixon.

Although on that day the St. Mary's Community marked 100 years which is a unit of time Elizabeth reminded those gathered that "God's Grace just is... and has been from the beginning of time. God's Grace is Abundant Life."

Elizabeth finished her sermon with a blessing that was often offered to the community at the conclusion of worship by Kevin Dixon:

*May the Christ who walks on wounded feet
walk with you to the end of the road.
May the Christ who serves with wounded hands
teach you to serve each other.
May the Christ who loves with a wounded heart
be your love forever.
When you go out,
may you see the face of Jesus in everyone you meet.
And may everyone you meet
see the face of Jesus in you.
Amen*

Following the Eucharist a large percentage of the 500 present at worship began to line-up for brunch in the gym. On the menu was the seasonal favourite from the Best of Bridge Canadian Cookbooks, *Christmas Morning Wife Saver*, fresh fruit, breakfast pastries, juices and hot drinks. In the afternoon the tent was turned into a variety stage where a number of the music groups who use the St. Mary's Kerrisdale facilities as a rehearsal and performance venue showcased their talents to entertain the community.

There were games for the children, bake tables, prizes and a large inflatable slide.

At 4 pm the community gathered again in the tent to cut the Centennial Cake and sing Happy Birthday and together, give thanks for 100 Years of Grace. ✠



TOP The large white pavilion tent.



Parishioners celebrate the Eucharist in the tent.



Parishioners celebrate the Eucharist in St. Mary's sanctuary.



LEFT Margaret Briscall serves the "Christmas Morning Wife Saver."
MIDDLE Intergenerational brunchers.
RIGHT The brunch line.

AROUND THE DIOCESE

Archbishop David Somerville's Memorial Service

CLIFF CAPRANI

St. Thomas, Vancouver

Saturday, August 6th was a beautiful day in North Vancouver and the warm summer weather, the perfect backdrop for Archbishop David Somerville's Memorial service.

Archbishop David's niece Monica Eddy and the clergy and members of his faith community, St. Catherine's, Capilano welcomed visitors from around the diocese and around the country.

Members of the Christ Church Cathedral Choir under the direction of Cathedral Organist and Director of Music, Rupert Lang led the music in worship, and among other musical offerings sang a setting of Psalm 67 that Lang himself had composed for Archbishop David, to commemorate the 50th anniversary of his ordination.

Canon Herbert O'Driscoll was the preacher (*you may access Canon Herbert O'Driscoll's sermon notes on-line at*

<http://bit.ly/q9FDIw>), Bishop Michael Ingham presided at the Eucharist, Archbishop Fred Hiltz the Primate of the Anglican Church of Canada, Archbishop John Privett, Metropolitan of the Ecclesiastical Province of BC and the Yukon and Bishop James Cruickshank, retired Bishop of Cariboo shared the Commendation and Dean Peter Elliott and the Rev. Shirley Stockdill officiated the Interment of Ashes in St. Catherine's Memorial Garden.

Also in attendance at the service were Archbishop Douglas Hambidge the retired Bishop of the Diocese of New Westminster and Metropolitan of BC and the Yukon and Bishop James Cowan the present Bishop of the Diocese of British Columbia.

Care was taken during the planning of the service to include those aspects of his tenure that were most important

to him: A prayer song from Chief Dan George, a significant number of women clerics officiating, and a representative of Vancouver School of Theology (VST) taking part in the prayers.

The interment took place immediately after in the small Memorial Garden, beside the church. With the clergy standing inside the hedged area adjacent to the garden, all present recited Psalm 23, as Dean Peter Elliott, Rev. Shirley Stockdill and Archbishop David's niece, Monica committed his ashes.

A reception followed in the church hall attended by a majority of the congregation who broke up into small groups to share their memories of this unique and courageous man. ✠



Canon Herbert O'Driscoll preaching at Archbishop Somerville's Memorial Service.



The Rev. Karin Fulcher and Bishop Michael Ingham.



The Bishop's procession to the interment in St. Catherine's Memorial Garden.



A time of reflection before Archbishop Somerville's ashes are interred in St. Catherine's Memorial Garden.



Archbishop Fred Hiltz in the foreground and in the background Archbishop David's niece, Monica and Dean Peter Elliott share a moment.

Golf and Spirituality

Spirit Links with Bishop Michael and Reverend Trevor

Bishop Michael and the Rev. Trevor Fisher, Incumbent of St. Stephen's, West Vancouver were the 2011 instructors for the *Spirit Links* course held at the Sorrento Centre July 31st to August 6th.

This popular Sorrento program addressed the following questions:

- Have you ever experienced a transcendent moment between tee and green?
- Do you find that your golf game mirrors your spiritual state?
- How do you respond when you're stuck in the sand traps of life?
- Do you keep whacking away with no positive result or do you risk hitting backwards in order to move forwards?

Bishop Michael and Rev. Trevor golfed with foursomes in different combinations each day, teeing off about noon at a variety of courses in and around BC's interior.

In the image we see Bishop Michael and Rev. Trevor receiving the traditional "thank-you gifts" presented to Sorrento course leaders from Sorrento's Executive Director, Christopher Lind. Bishop Michael is resplendent in golf shorts produced by *Loudmouth Clothes*, the company made famous by golfer John Daly and by the Norwegian Curling team at the 2010 Winter Olympics in Vancouver.

Stay tuned for the Sorrento 2012 Course Calendar available early in 2012. ✠

PHOTO Jane Dittrich



AROUND THE DIOCESE

• The Hillman Garden at Christ Church Cathedral •

A friend of Christ Church Cathedral, Mr. Charles Hillman has made a generous gift in memory of his wife the late Winnifred Mather Hillman and her association with the Vancouver Garden Club.

Mr. Hillman, a retired school teacher now in his 90s, told the Cathedral staff organizing the gift that his wife Winnifred who was the Fashion Editor of the Province Newspaper (1955–1960) had fallen in love with the urban church gardens in Manhattan during her years there while active in the fashion industry.

Through this gift, the Cathedral Gardens on Georgia Street and in the east lane-way have been improved. As of this writing in mid-August, the west side of the Cathedral grounds is being re-landscaped with new plantings, spaces, benches and

chairs that will complement the existing plaza and kiosks.

The Cathedral staff originally hoped that the new gardens would be planted by the end of August but now it is looking like mid-September. A proposed dedication date of Harvest Thanksgiving Sunday, October 10th, 2011 is being considered.

Designed by the Cathedral's award-winning landscape architect, Jane Durante, the new Hillman Garden will feature spaces suitable for quiet contemplation in the heart of the city. New flowering trees and shrubs will beautify this space, and the northwest plaza wall will be covered in time, with ivy. ♣

TOP LEFT A sign on the fence for the Hillman Garden.

TOP RIGHT The Hillman Garden getting ready to be excavated.

BOTTOM The excavation process has begun!



• Recent Clergy Appointments •

✠ The Bishop is pleased to announce that he has appointed the Rev. Margaret Cole, Deacon for the Parish of St. John the Divine, Maple Ridge effective August 1st, 2011. Maggie has been on leave since March 1st, 2010 after leaving her position as Deacon for St. Michael's, Surrey.

✠ Also, the Bishop's Commissary, Dean Peter Elliott has appointed the Rev. Keith Gilbert (photo right) as temporary Priest-in-Charge for St. Martin's, North Vancouver effective September 6th on a part-time

basis until the canonical process yields an incumbent. However, a serious eye injury sustained by Keith while on vacation in late August may prevent him from continuing in this ministry position. The Rev. Jeremy Clark-King, the former rector began his new ministry September 1st as Interim Priest for St. Christopher's, West Vancouver. ♣



• St. Matthias and St. Luke •

Anglican Church of Canada worship returned to the parish of St. Matthias and St. Luke, Sunday, August 21st at 10:30 am.

An enthusiastic group attended the service of Holy Eucharist on a beautiful sunny, warm morning and the atmosphere in the sanctuary was prayerful, positive and welcoming.

During the homily, interim Priest-in-Charge, the Rev. Randolph Bruce referred to the scripture readings of the day to emphasize that the role of a Christian is to love, love God, love each other and be loved by God, always in the awareness of God's grace.

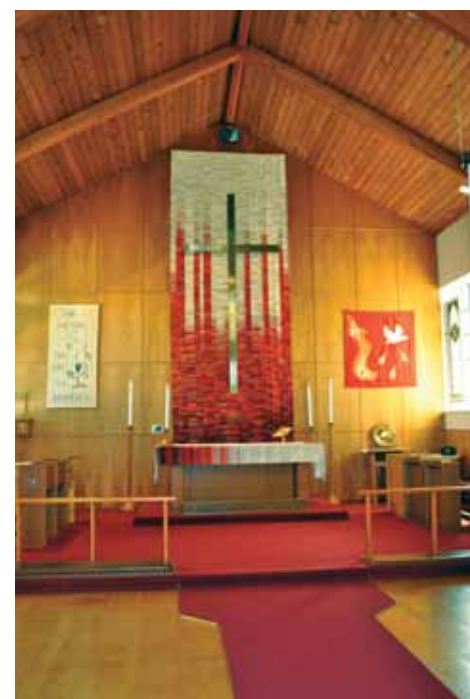
Randolph presided at the Eucharist with the assistance of the Archdeacon of Burrard, the Ven. Dr. Ellen Clark-King.

Following the service, everyone who attended worship met downstairs in the hall for coffee, tea, cookies and cakes and participated in an open, round-table discussion process of questions, answers, planning for the immediate future of the faith community and dialogue concerning practical issues surrounding the ongoing maintenance of the parish property.

The following Sunday, August 28th, Archdeacon Ellen Clark-King was the preacher and presider.

As of this writing in late August, Rev. Randolph Bruce is scheduled to preach and preside beginning September 4th with Ginger Shaw leading the music in worship.

At the moment plans are being made to facilitate worship in Cantonese and Mandarin at St. Matthias and St. Luke. Stay tuned for new information as it becomes available. ♣



TOP St. Matthias and St. Luke.

BOTTOM The chancel at St. Matthias and St. Luke.

• Ordination Service In the Diocese of Spokane in the CCC Chancel •

A rather unusual Service of Ordination took place in the chancel of Christ Church Cathedral on Sunday afternoon, August 14th, 2011 as Cathedral parishioner and postulant of the Diocese of New Westminster, Martin Elfert, was ordained a Transitional Deacon in the Diocese of Spokane.

Martin, who graduated with academic distinction this past spring from *Church Divinity School of the Pacific* in Berkeley, California has been appointed a curate at St. John the Evangelist Cathedral in the Diocese of Spokane.

Bishop Jim Waggoner of the Diocese of Spokane and Bishop Michael Ingham agreed that Martin be ordained in his "home" church. Bishop Waggoner was scheduled to ordain Martin, however on Thursday, August 11th he discovered that his Passport had expired and he would not be able to get through the border. Bishop Waggoner quickly sent off a request to his friend and colleague in the Diocese of Oregon, Bishop Michael Hanley who agreed to travel to Vancouver for the ordination.

The intimate surroundings of the chancel space worked extremely well for this liturgy.

At the beginning of proceedings, Dean Peter Elliott welcomed everyone and reminded them that for the next 75–90

minutes, they would be in the Diocese of Spokane, an Episcopal Diocese of the Episcopal Church, USA.

Martin's spouse, Phoebe MacRae, a member of his discernment panel at CCC, Elizabeth McCausland and Dean Peter Elliott, presented Martin for ordination.

The homilist for the ordination was Martin's father-in-law, Archdeacon Robert (Bob) MacRae former Incumbent of St. John the Divine in Victoria, BC. Archdeacon MacRae used a number of sources in his sermon to illustrate the nature of vocation. Without a doubt Martin's "call" is real, he may not understand the call or why he was called but what really matters is that God understands why Martin is called to ordained ministry in the church.

The Cathedral's Organist and Director of Music, Rupert Lang and a choral quintet made up of members of Cathedral Choir, led music in worship.

Martin and Phoebe were attended by their two children, and many family members and friends.

It was a wonderful experience for all present and a great start for Martin as he embarks on his vocation of ordained ministry in God's church. ♣

BOTTOM Dean Peter Elliott, Bishop Michael Hanley, the Rev. Martin Elfert, Phoebe MacRae and Archdeacon Bob MacRae.



Martin Elfert presented for ordination by his sponsors.



The newly ordained Rev. Elfert.



AROUND THE DIOCESE

• Ecclesiastical Province Film •

A Task Force has been assembled to look into the possible restructuring of the Ecclesiastical Province of BC and Yukon consisting of: The Most Rev. John Privett, Bishop of Kootenay and Metropolitan of the "Province," The Rt. Rev. James Cowan, Bishop of British Columbia, the Ven. John Bailey, Archdeacon of the Diocese of New Westminster's Westminster Archdeaconry and Canon Dr. Randall Fairey, Executive Officer of the Diocese of Kootenay.

Diocesan Councils around the "Province" were asked to participate at their fall meetings in a discussion about shared ministry in several areas identified by the Task Force: **educational programs, congregational development, clergy conferences, youth ministry, administrative functions, and human resources**, to name a few. From these and other discussions, the Task Force hopes to receive constructive ideas as it prepares its Report for the Provincial Synod in 2012.

The Provincial Task Force approached the Diocese of New Westminster's Archivist Melanie Wallace and the Diocesan Communications Officer Randy Murray

to assist with the project.

This request resulted in the planning and pre-production of a short film to be produced and shown at the Diocesan Council meetings throughout the "Province" prior to a discussion facilitated by a member or representative of the Provincial Task Force.

Principal filming took place at VST on August 18th with additional filming the week of August 21st. The film was produced for the Ecclesiastical Province of BC and Yukon by the Diocese of New Westminster's film team of Cliff Caprani and Randy Murray.

One of the first showings of the film was scheduled for the Diocese of New Westminster's September 13th council meeting.

By the time this issue of *Topic* is in homes most of the dioceses in the "Province" will have seen the film.

The Diocese of New Westminster's Communications department is grateful for the outstanding support and cooperation of Melanie Wallace, the staff of VST particularly Elaine Young and Archbishop John Privett and the Task Force. ✦



Cliff Caprani prepares to film Melanie Wallace and Archbishop John Privett.



Melanie and Archbishop John discuss the next scene.



Cliff films Archbishop John in the Chapel of the Epiphany.



Cliff films Archbishop John in the archives.

• Coming Home Society Fundraiser • A Success!

September 1st, 2011 was the *Second Annual Howling at the Moon* event produced by **The Coming Home Society** and the Urban Native Youth Association to support the funding of a Transition Worker at the Young Wolves Lodge alcohol and drug residential recovery program for young First Nation's women.

An enthusiastic crowd gathered at Vancouver's **Yale Hotel** for music, entertainment, silent auctions, a 50/50 draw and a very good time.

The Master of Ceremonies for the event was 2011 Gemini Award nominee Michelle Thrush. Ms. Thrush was recently nominated for a Gemini Award for Best Performance

by an actress in a Continuing Leading Dramatic Role for the TV show *Blackstone* on APTN. She did a fabulous job and had the audience in stitches with her characterization of an elderly First Nation's woman.

The winner of the coveted *Howling at the Moon contest* was Barry Vickers of St. James', Vancouver.

As of this writing the confirmed total raised is \$7,658.25 but with a generous \$1000 donation received to cover the honoraria paid to the entertainers and some other revenue from the evening the event actually brought in over \$9,000. Congratulations to organizer Linda Adams and her team! ✦



LEFT TOP 2011 Howling champ Barry Vickers urged on by Michelle Thrush.

LEFT BOTTOM Michelle Thrush (in character) showing her best moves on the dance floor.

RIGHT TOP VPD Chief Constable Jim Chu and Jerry Adams.

RIGHT BOTTOM Diocesan Business Administrator Rob Dickson checks out the items up for auction.

PHOTOS Douglas Fenton



• Faith Forward at St. Mark's Ocean Park •

Faith Forward is the title of the annual parish conference at St. Mark's, Ocean Park (12953 20 Ave in Surrey, *photo above*) October 28th to 30th. The event kicks off Friday night with a lasagna dinner with keynote speaker Rev. Dr. John Oakes addressing the attendees. On Saturday, we will resume with a short worship service, a theme talk by John Oakes and then break-out into sessions.

Confirmed so far:

- Rev. Dr. John Oakes, *Anglican Families*
- Kirsten Oakes, *Faith Families*
- John and Dorothy Mash, *Faith After 50*
- Phil Colvin, *Youth Program*
- Wendy Aiken and Margaret Appleton, *Children's Program*
- Rod Mackin and Randy Murray, *Faithbook — Social Networking for Church*

Registration is \$18 for the weekend. Please call the church office at 604.535.8841 to register. ✦

• Order of the Diocese of New Westminster •

The Third Annual Installation of New Members to The Order of the Diocese of New Westminster will take place at Christ Church Cathedral, 690 Burrard Street in Downtown Vancouver on Sunday, **November 6th, 2011 at 4 pm.**

More details of this annual diocesan event will be communicated on the diocesan website www.vancouver.anglican.ca and through the bi-weekly electronic Parish Mailing as they become available.

If you do not have access to the internet please contact your Rector, Priest-in-Charge or Parish Administrator for details. ✦

• Christ Church Hope Sesquicentennial •

Celebrations on the weekend of October 22nd and 23rd will mark the 150th Anniversary of Christ Church, Hope (681 Fraser Avenue). Bishop Michael will be present on Sunday, October 23rd at 10 am to lead a service using the liturgical language of 1861. All are invited to attend and encouraged to wear historical costume from the era of your choice.

Events will also include:

- Interpretive tours following worship with historian Darla Dickinson
- Time Capsule opening which will include the original message of Bishop Hills which he placed in the capsule 150 years ago.
- Refreshments and shared celebrations.

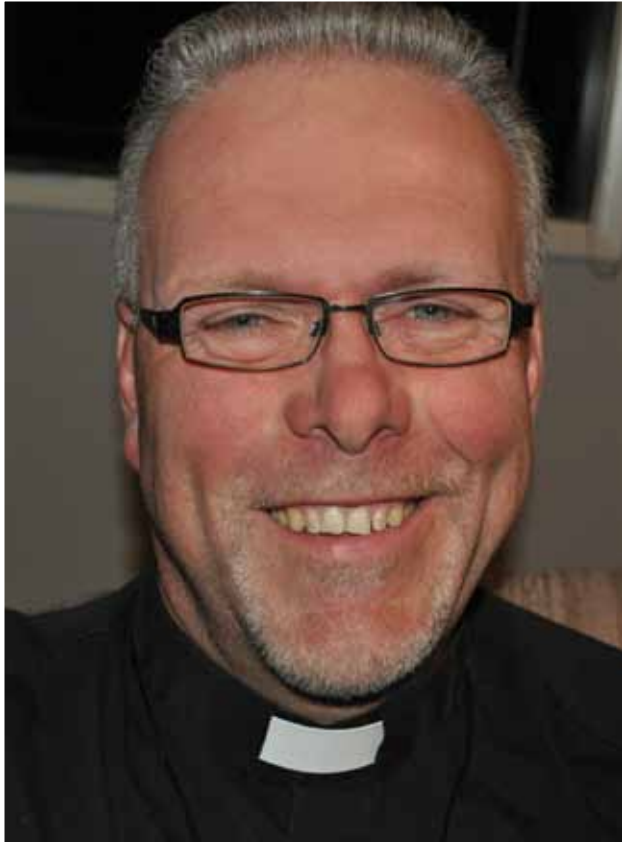
For more information please phone 604.869.5402 or send an email to christchurch1861@yahoo.com. ✦

• Can you help solve an archival mystery? •

In the 1960s a faithful and talented parishioner of St. Andrew's, Broadview in Burnaby (now closed) fashioned a set of church furnishings—altar, pulpit, prayer desk—for the parish. There are no records in the archives about where these furnishings found a new home after St. Andrew's closed. His daughter would like to know what happened to them, and we would love to help! Did your parish receive any of these items? Do you know of a parish that might have? They may or may not have a plaque with the name "William Hermann Meyers" on them. If you have any information that could help, please contact Melanie Wallace in the archives at 604.822.9583. ✦

Meet the Bishop's Missioner for the Central Fraser Valley

• The Reverend Father Allen Doerksen



In interviews the world over (for jobs and otherwise) the number one asked question is, "please tell us about yourself?" So please share with **Topic** readers a little of your personal history, education, and experience in ministry.

First off, it's great to be back in Abbotsford, the city in which I grew up, although I must say it's certainly astounding to see how much the city has changed since I last lived here, 25 years ago.

I grew up in a Mennonite family. We were "practicing Mennonites" in every sense of that term; there was the gardening, the food, and, of course, the distinctive church practice and theology of the Mennonites which focuses on a non-violent and peaceful "way of being" in our society and culture. Though I now appreciate much of what I grew up with, at the time I never really connected with it emotionally.

When I was 19 years old, and after my first year of university, I went to the Middle East to work with an interdenominational and ecumenical youth mission. There, befriended by people from all over the world and from all kinds of theological perspectives, I felt like I connected with God and the Church in a truly wonderful way. There were other firsts as well: in the Old City (the old part) of Jerusalem I had my first experience of Anglican worship and on the island of Cyprus I met my soul mate!

Back in Canada I connected with what was a new movement of Churches at the time (The Vineyard Christian Fellowship) and, for approximately 12 years, Denise (the aforementioned soul mate) and I worked in different congregations; pastoring, teaching and initiating new ministries for people working through issues with addiction and for people brand-new to faith. In the midst of all this I went back to complete my humanities degree at Simon Fraser University, started a couple of small businesses, and began to raise a family (Our three boys are now in university themselves!). It was a great period in our lives.

It was during my reading of St. Augustine and St. Thomas Aquinas at "godless" SFU that I began to realize that at the heart of Christian worship, community and the Church's mission is "a little something" called Eucharist. This "little something" was only a tri-monthly "add-on" in the Churches I was a part of. At the same time that I was immersing myself in this realization, Denise was beginning to recover some of her contemplative Catholic roots and practices. Within a few years it seemed clear (as clear as these things get!) that we needed to "rejoin" the historic Church. For various theological and practical reasons (wish I had the space!) the Anglican Church was the obvious path that opened up for us.

After seminary training that included two academic degrees from Regent College (Masters in Biblical Studies, OT; and ThM in Theology) and Vancouver School of Theology (Certificate of Anglican Studies) I was ordained and served in Saskatoon for approximately three years followed by a seven year stint at St. Aidan, Moose Jaw, a newly amalgamated parish. During my time in Moose Jaw I was also able to teach several courses in Biblical Theology at a local Seminary and College.

On a personal interest level, I enjoy sunshine (November in the valley is a cross to bear!); reading, all things golf; fresh fruit, good wine, a good sci-fi or "who-dun-it" movie, conversation with people who have different points of view. And I love to listen to Mozart or Bach while I write my sermons.

You were inducted at St. Matthew's Abbotsford and you celebrate worship and are the pastoral provider for that community so please explain your title, **Bishop's Missioner for the Central Fraser Valley**?

Great question! The technical and practical answer is that I can't be named "Incumbent of St. Matthew, Abbotsford" until certain legal issues are resolved with the ANiC congregation that followed their clergy (who had resigned from the Anglican Church of Canada) to a new ministry location last July.

The more interesting and, I think, important answer, is that this situation has presented us with an opportunity to think about the Anglican Church's mission "from the ground up," as it were. All of us, and maybe especially priests, know and understand that we are living in a liminal age; we're on the precipice or threshold of something groundbreaking in our culture. Social scientists recognize

One of the exciting parts of coming to this diocese is to recognize that our synod officers and other parishes and priests are excited to partner with me and with St. Matthew in this journey and adventure.

it and I think many of us *intuit* it. It's not as simple as "we're becoming a secular society" or "people are tired of organized religion." The reality is much more complex and interesting and we are being given a great opportunity to explore what it means to witness to God's work in and through Jesus Christ in the midst of this liminal time and place. The call to be a "missioner" is in recognition that we can't simply start programs to "get butts in seats," but that we need to dialogue with our culture carefully, respectfully, but also with a passionate conviction and joy in the deep healing wisdom of the Gospel.

The Bishop has asked me to get out into coffee shops, university classrooms and other public spaces, as well as utilizing the building of St. Matthew's, to engage in this type of dialogue. In other words, though I spend a lot of time in my study (where I am right now!) I'm the one who needs to "get my butt in different seats" in order to be with spiritual seekers. This is a great challenge and one that will require the Spirit's leading and guiding. Of course, I can only be a "missioner" if our parish lives into this persona as well and so part of my task is dialogue with the parish about what this might look like for our community as a whole and how it is that I might support the call to be "salt

and light" for each member of the parish.

One of the exciting parts of coming to this diocese is to recognize that our synod officers and other parishes and priests are excited to partner with me and with St. Matthew in this journey and adventure.

Which is your favourite book of the New Testament and what's your favourite passage?

The politically correct answer would be "all of them" or "the Gospel according to St. Matthew," right? Well, actually it's a tie between St. Matthew and St. John's Gospel. My favourite text is **John 10:10** "I came that they may have life, and have it abundantly." As *St. Irenaeus* said, "The glory of God is a human being fully alive!"

Okay. Old Testament?

Again, a tie! This time it's a three-way tie between the Psalms, which I use every day; the book of Genesis, which I've had the opportunity to teach several times; and the book of Ecclesiastes, which is so full of powerful insight. I'm convinced that Jesus draws heavily on Ecclesiastes in his famous Sermon on the Mount (part of the reason I love Matthew!), but that's a subject for another day!

Please connect these passages to your personal call (so far) as a Priest in the Church of God?

The paradigm I work from is that our Scriptures, all its various parts, whether legal, ritual, story or exhortation are never merely about "the what," that is, information, but always about the "how," that is, wisdom for living. All that we might glean in our ongoing study must lead us towards a life well lived. The beauty of the revelation given to us in our Scriptures is that Life, capital L, and our attempts to live life well, come together in the One who said "I am Life," and "I've come to give all of you abundant life." The great, cool (whatever adjective you want to throw at it!) thing is that my call as a priest is to simply help people, both in and out of the parish, come in the vicinity of this "Great Passion" (Kark Barth's phrase) that won't give up on any of us.

Using your perspective as someone from a different denomination and tradition who embraced Anglican worship and theology, please describe your ideal worship experience.

How psychedelic do you want me to get? Seriously, I've had the opportunity to worship in churches around the world and there are so many things I've experienced that have been wonderful. If you were to push me, I'd draw the following composite picture: it all starts with the welcome; it needs to be warm, genuine and non-intrusive. Ritual is important, and is attended to with care and reverence yet without snooty airs. The scriptures are read with appropriate phrasing (Wasn't it Richard Hooker who said that the Scriptures should be read in a way that God might preach?) The Sermon should be attentive to both the big picture and yet attend to enough detail that one understands that there has been study of the text in question. Practical questions

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A Close Call at City Hall

Church properties viewed as a source of tax revenue

IAN ROBERTSON

St. David, Delta, Treasurer of the Diocese of New Westminster

- Should a church expect that, when it wants to move, it should be able to sell its old property to whoever wants to buy it?
- Should a church, if leaving a community, be obliged to donate the property and buildings it bought and looked after for years — to the community for free?
- How do you respond to a municipality if/when a political official alleges that the tax free status is giving the church an unfair bargain?



These and other issues faced all the churches in Richmond as the City Planners proposed to toughen their Official Community Plan such that if a church wished to sell some of its property, half of that property must be dedicated to affordable housing—to be built and operated by the church without any subsidy from government. The financial effect of this proposal would reduce the property value to zero or worse.

A decade ago Richmond informally adopted a policy of not allowing assembly lands (the zoning for churches) to be rezoned—or to have its use changed. Since then, a few properties have proved to be unsuitable for churches—yet the City would not allow other uses—such as residential housing to take place. Rather than *land banking*, it was *land wasting*. The policy had the feel of “Big Brother knows best.”

In November 2009, Richmond Council came very close to adopting the policy of requiring half of the land on sale to be converted to affordable housing. Thanks to a rapid response from our Roman Catholic brothers and

sisters who strongly objected, the matter was sent back to staff for “further consultation.” Upon learning of this effort, Rob Dickson, Business Administrator and I got involved, along with Pat Pender and later with Kim Campbell from St Anne, Steveston. The consultation took another 18 months and involved an ad-hoc committee of over 20 people assembled from United, Roman Catholic, Anglican and Jewish denominations along with Gospel Assembly and later participation by Buddhists. We were unsuccessful in convincing staff to change policy so after walking out of a meeting, we then presented briefings to the community at large. We formed a coordinated front and addressed the *Council’s Property Management Committee*. At that meeting the room was packed, with every seat taken and with three rows of people standing along the walls. Despite presentations made by numerous representatives of faith communities, the Council Members were not all convinced, and it was evident that there would be some opposition.

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The Rev. Allen Doerksen Interview

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of culture should be addressed but there should be a feeling that the liturgical world enfolds our culture and is larger than what is presently the pressing topic of the day. Music throughout is well done, but with an emphasis, not on performance but on including all of us in the larger Song; musical styles can be varied as well; genuineness and integrity shine through in this area! The Eucharist is celebrated in a way that people understand that God’s very self is on offer and that all the preceding reflection, prayer, the gifts of Spirit that have been used, the music etc. has been leading us to this point and that all we do as we go into the world flows from this centre. Ideally, in the Eucharist’s wake, people mingle and exchange both serious conversation and jovial banter. Phone numbers are exchanged, the church work project is coordinated and the priest is seen chatting with the youth about the latest goings-on. Nothing spectacular, just the meat and potatoes of our great worship tradition!

What was the best sermon you’ve ever heard and why?

The best sermons are usually ones that “open a world” rather than try to give clear-cut answers or try to give lists of “how to’s.” Maybe there will be Anglicans out there who can relate to this: I rarely remember sermons. The way I look at it, the sermon is like a meal. If a meal is filling and nutritious you might not remember it two days later, but it did the trick at the time. Many sermons have impacted me but I rarely remember them a week afterward. It’s a funny thing, for a guy that preaches and teaches quite a lot, books and lectures have impacted me more. Possibly this is because I don’t really get to hear a lot of preaching besides my own.

Describe your most inspirational experience in ministry.

Again, I’ve been privileged to have quite a few and since I can’t narrow it down to one I’ll name three. The first is a group that I began for new or renewed Christians who were coming out of the drug culture. Many of them shared with me in AA’s “Fifth step.” It was certainly gratifying to get to know them and then see, at least on several occasions, some of them move forward with their lives. The second relates to work in my previous parish where I had the opportunity to befriend an atheist who had stumbled into St. Aidan with his partner. Over the course of several years he let me in and I was able to work with him as he took the courageous steps of exploring the faith, a faith he’d previously vilified but in actuality knew very little about. We prayed together, laughed and sometimes cried; today he’s an active member of the parish who invites others to “come and see.” But possibly most satisfying has been the opportunity my three boys have given me to explore, question and doubt with them; dialogue with them has truly been wonderful!

How do you see the Missional Church model of *Moving Back into the Neighbourhood* and *Moving Forward in Mission* fitting into the current culture of the Central Fraser Valley Region.

The culture of the Central Fraser Valley is very diverse. We have a wonderful opportunity to work for the public good as we foster inter-faith and inter-religious partnerships that help break the church out of any self-imposed ghetto. Recently, I’ve had very mutually affirming conversations with Sikhs. From this position of involvement in the wider community we can begin to see that the call of mission isn’t

simply to “ensure the Anglican Church’s survival,” though this too is important; rather, a missional model opens us to others. When we do that we can begin to sense how it is that the Spirit is going to draw us to serve our community which will in turn draw people to St. Matthew who have a similar vision.

How do you see your missional role being affected by Communications Technologies and Social Media?

Social Media is a way of saying “hello” in our culture, especially with certain age groups. It’s not something I’ve used before coming here, but I decided to jump in with both feet. It was only a year ago that I bought a smart phone; now I’m also a *facebooker*, a *tweeter* and I’ve just started a blog. These tools just create an itch on the surface of things but to the degree that they might help somebody scratch that itch I think they can be helpful. I became convinced that the church needed to use these tools when we discovered, through an informal survey at my previous parish, that almost all the newcomers had connected to us via our webpage and not through any advertisements we had placed in the local paper.

Many young people without denominational connection who are drawn to God through the life of Jesus Christ and are embarking on their faith journeys seem to enjoy the traditions and the authenticity of the Celebration of the Eucharist. Is this actually a tide that is turning or wishful thinking by church folks?

I might put this a different way; what I’ve found is that many thoughtful youth and college-age adults who’ve been raised in non-liturgical traditions are very interested in Eucharistic worship. It’s the sheer largeness and mystery of the thing; sometimes even the sheer weirdness (from their perspective) of the thing that is intriguing. They are very interested in a different way to look at the Scriptures (taken seriously but not necessarily literally); they’re very interested in the way Eucharistic worship ties together bodily and the spiritual. They begin to understand that this division is a false one and that we are spiritual by virtue of being bodily! That seems to be part of the meaning of the Incarnation itself! What I’ve found is that once people begin to live into the meaning of this kind of holistic worship there is no going back to a *worship band + some talking head = going home*. I know that’s a crass way to put things but sometimes we’re afraid, as Anglicans, to hold up our tradition and say, “well, here it is, this is what makes Anglicanism the beautiful thing that it is.” I’ve found that part of what it means to be missional in Canada today is to explain how Anglican worship holds created reality together and provides a dynamic centre from which it’s possible to imagine life in a different way.

How important is it to reach out to the young families of the region, the suburban unchurched?

This is a tough nut to crack. Someone said not too long ago, that the church has survived all these centuries because young mothers brought their children to worship. This is sociological speak and ignores God’s influence in the matter of the Church’s survival, but it does say something with a force and perspective that needs to be listened to. The speaker then went on to say that for the first time in memory, young mothers are not bringing their children to

worship. So this is a huge challenge for the church!

I believe that dynamic children’s ministry begins with the kind of transformational impact that an engaging Anglicanism can provide. Of course we have to realize as well that the pressures on young families today are more intense and diverse than at any point in our past and there are all kinds of reasons why families decide to put their children in sports activities, say, on a Sunday morning, rather than bringing them to Church. We have to find ways to dialogue with families about these issues.

What is your vision for the development of mission, ministry and worship over the next 5 years in the Central Fraser Valley?

I determined when I said, “yes” to this call that my answers to “the vision question” would be underdetermined. This because I want the vision of our parish to develop organically from the midst of those who come to join us; having said that, it is true to say that I need to give shape to the process. I’ve posted something on our community *Facebook* page that will be a starter for discussion in our congregational meetings (see below). I assume that as we interact over the contents of this question that clearer direction for vision will come. Our mission is clear; it’s located in our Baptismal Covenant (BAS, p. 158–159) but our vision is that niche of uniqueness that flows from a combination of cultural context (both space and time) and a parish’s unique mix of personality and gifts. It is part of my call as a leader to live into the messiness of the process of discovery and to be willing to take risks of faith as I encourage others to do the same. You’ll note in the question that I ask below that my own hunches as to what direction we’ll be heading and what constitutes a healthy, vibrant, St. Matthew parish are at least implicit. ✦

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Here’s the question I posted on our FB page (St. Matthew, Abbotsford Conversation)

An Open, though Rather Lengthy, Question

by Allen Doerksen on Friday, August 5th, 2011 at 2:24pm

Who out there thinks Abbotsford needs a congregation that pays more than lip service to the Great Tradition; interacts energetically with the best in biblical and theological scholarship; grounds its worship in the Eucharist; is open to learning from everyone, including other religious and secular philosophies; is inclusive of all (period); where gifts and talents aren’t used to serve a leader’s vision but radically shape the very nature of the community; where an aesthetic is fostered that makes room for beauty in music, poetry and the visual arts; where children learn, not merely information, but the rhythms of worship; and where the priest is someone who takes the time not only to help people in crisis or grief but who participates in a mutual “confession of life” through spiritual friendship?

If you like the sound of that, or you like it but notice missing pieces in the description, you may want to check out St. Matthew, Abbotsford, a place in formation; a place and a community where thoughtful, classic, Christian Spirituality is what we’re after though we’ve certainly not arrived at our destination! The congregation is in its beginning phase; if you or someone you know might be interested in helping shape this “path” please pass this note on. ✦

Episcopal Asiamerica Ministry Convocation in Los Angeles • JC-VCC

Four members of the Diocese of New Westminster recently attended the annual *Episcopal Asiamerica Ministry* (EAM) Convocation, Japanese-American Chapter, held at the Cathedral Center of St. Paul in Los Angeles. Rev. John Shozawa and his wife Lynne, and Greg and Michiko Tatchell, all of the *Japanese-Canadian — Vancouver Consultative Council* (JC-VCC), were in Los Angeles June 16th to 19th. EAM brings together ministries for Japanese-American, Chinese-American and Filipino-American, much along the lines that the *Provincial Board of Mission to the Orientals* (PBMO) did in British Columbia during the first half of the 20th Century. EAM was created in the Episcopal Church in the 1970s, and JC-VCC member Canon Tim Nakayama of Seattle was a central leader in establishing this national ministry. Bishop Michael Ingham attended an EAM conference in San Francisco just prior to becoming Bishop in 1994, meeting Rev. Shozawa who was rector at Christ Church in San Francisco at that time.

The focus of the 2011 EAM conference was the Japanese-American Episcopalian churches, and included leaders from the National Episcopal Church, the Rt. Rev. Diane M. Jardine Bruce from the Diocese of LA, and representatives from four Japanese-American churches (Los Angeles, Hawaii, Boston and New York). Canon Tim Nakayama had made arrangements for the four JC-VCC members from Vancouver to make a presentation during the convocation. John, Lynne, Greg and Michiko chose as the focal point of their presentation the *Relinquished* video produced by the Diocese for the May 2010 Diocesan Synod. The convocation asked discerning questions regarding the difficult truths revealed, and expressed gratitude for the words of the Bishop in his apology at the end of the video. There was considerable interest in the next steps under consideration leading up to General Synod in 2013.

The model of this convocation, Asiamerican Ministry, would seem to have potential in furthering the ministries of Asiaticans in the Diocese of New Westminster and Canada. EAM has existed nationally in the Episcopal

Church since the 1970s, and has served to nourish individual Japanese-American, Filipino-American and Chinese-American ministries, and to bring them together to mutually support and evolve their unique ministries within the broader Episcopal Church. Members from the Hawaiian, Los Angeles, New York and Boston churches helped their Canadian guests see and experience how successful EAM had been in that objective, both for adult members, and the youth, whose members made up a parallel activity of the 2011 convocation.



TOP Members of JC-VCC with others at EAM.



BOTTOM The Rev. John Shozawa (left) with Lynn (third seat to right).

The four members from Vancouver were from Holy Cross and St. Michael's, and were acting as representatives of JC-VCC. JC-VCC Phase 1 (*Relinquished*) concluded its research phase at Diocesan Synod in May of 2010, and is now well into Phase 2 (*Reconciliation*). The Rev. Markus Duenzkofer joining the team from the Diocese, a formal national affiliation forming with Toronto Anglicans (*Friends in Toronto*), and the emerging EAM relationship are all manifestations of the progress JC-VCC has made since its historic appearance before Diocesan Synod in May of 2010.

Part of the mandate of JC-VCC Phase 2 is to socialize the message from the May 2010 Diocesan Synod. The first presentation within the Diocese was made at the invitation of St. Mark's Ocean Park in White Rock in the spring. The presentation at the June conference in Los Angeles was the first international example of this, while the team will be making a trip to Toronto in the fall to share the message with the Diocese of Toronto, a process already begun by JC-VCC member Joy Kogawa.

For Diocese of New Westminster churches interested, please call Basil Izumi at 604.275.0622, or email the team

at jc-vcc-phase2@hotmail.com, or visit the website at relinquished-churches.com.

The EAM conference in Los Angeles was a strong example to the JC-VCC of the multicultural, international nature of our Anglican Communion. In particular, the Rt. Rev. Diane M. Jardine Bruce's specific role in Multicultural ministries demonstrated how multicultural ministry is evolving in the Communion. The four Diocese of New Westminster participants at this conference were moved at the empowerment this focus gave to the multicultural Episcopal congregations, both in the Diocese of Los Angeles, and across the country. They all came home motivated to work towards developing a similar fellowship focus in our country. ✦

A Close Call at City Hall

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Richmond City hall

Meanwhile Bishop Michael, with leaders of the United and Roman Catholic churches, met with the Mayor to clarify that the faith communities represented regarded this as a very serious matter. Gradually, over a one month period Council Members seemed to understand that the religious community was opposed to what Richmond was about to do, and that they (councillors) would be called to account at election time. When it came time for the report to be presented at Council, we again filled the large chamber—with *standing room only* extending out into the halls. Councillors were then presented with a revised motion, and after debate, they all agreed that churches should be treated as any other landowner—no special considerations and no additional restrictions. This was a small, but very important victory.

Concurrent with our diocesan involvement in the Richmond's OCP matter, we selected St. Anne's in Steveston to be an example of what churches do within their community. The net financial benefit to the community of a church in their midst was not understood by politicians nor by Richmond staff. In this study, we looked at the programs offered to the community and the charges, if any, made from their services. We then computed what the church might have paid if it were taxed. The result was that Richmond is currently getting an economic benefit for its citizens from the church equal to about three times what it might have otherwise expected in taxes. In dollar terms the benefit is about \$100,000 annually. This is in addition to the use of the church for worship practices.

Other municipalities are also looking for various ways to increase the tax base and to create more social housing. With some ignorance of what churches have been and are doing, they are looking at churches as sources of cash and/or economic assistance. In the months ahead we will have to be prepared to explain the benefits to the secular society of having faith groups active in their communities. ✦

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Diocese of Huron

ACoC Receives Favourable Court Decision

KEITH NETHERY

Media Relations Officer, Diocese of Huron, Anglican Church of Canada

August 15th, 2011 the Ontario Superior Court of Justice ruled that the buildings and other property of St. Aidan's Anglican Church in Windsor will remain with the Anglican Diocese of Huron. In dismissing an action launched by representatives of a breakaway group, which has since joined the *Anglican Church of North America* (ACNA {ANiC}), Justice T. D. Little also ruled that a Charitable Foundation set up by the congregation many years ago, also remains with the Diocese of Huron Parish of St. Aidan's. One hundred and nine members of St. Aidan's voted in 2008 to leave the Anglican Church of Canada and then launched legal action against the Diocese to try and take the property with them.

In his decision, quoting from Anglican history, structure and governance, Justice Little wrote:

"Members can come and go in a parish at any time, but the parish itself remains.

In 1923 there were some 110 people who applied to the Diocese of Huron to become a parish of that Diocese. They were granted that right by the Bishop of the Diocese of Huron and became St. Aidan's Parish of that diocese. The membership changed over the years. The effect of the vote that took place in September 2008 was to indicate that those who voted in favour of leaving the Diocese of Huron were also voting in favour of leaving St. Aidan's Parish of that Diocese. The parish could not sever itself from the Diocese."

Justice Little stated in several portions of his decision, his agreement with a recent decision between breakaway groups and the Anglican Diocese of New Westminster. The Anglican Church of Canada Diocese prevailed in that case, which was upheld on an appeal. A request by the

breakaway group for leave to Appeal to the Supreme Court of Canada was denied.

In the Windsor case, Justice Little also ruled that the Charitable Trust remain with St. Aidan's, Diocese of Huron.

"In my view, all Foundation funds presently held in various bank or financial institution accounts to which they were transferred... should be consolidated and returned to the Churchwardens of St. Aidan's Parish of the Diocese of Huron to be held by them in trust for the purposes of the Foundation."

The Right Rev. Robert Bennett, Bishop of Huron, says this decision brings to a close a difficult time for all involved:

"My first reaction was to call the diocese to prayer for both those faithful Anglicans who continued as members of St. Aidan's, Diocese of Huron; and also for those who found they could no longer stay within the diocesan family. It is now time to move on to that place where the Holy Spirit leads.

We intend to re-mission St. Aidan's in the very place where it has proudly witnessed to the Gospel since 1923. My hope is that the disaffected members of St. Aidan's will also find that good place where God leads. St. Aidan's will continue to warmly welcome all who strive to follow the way of Jesus within the diocesan family of Huron."

The Diocese of Huron, after being barred from the building in 2008 by the breakaway group, has for many months shared the facility with the ACNA parish, but in light of this court ruling will move to take sole possession of the building.

The ACNA Defendants involved in the case have appealed Justice T. D. Little's decision. ✦

OPINION

Remembering

LESLIE BUCK

St. Paul's, Vancouver

Britain declared war against Germany on September 3rd, 1939. I do not remember that event but I remember the previous day being evacuated out of London to safety in the countryside. I remember returning to London twelve months later and spending time in the air-raid shelter listening to enemy bombers overhead. I still feel a moment of fear whenever I hear an old-style, propeller-driven plane fly by.

Later in the war flying bombs came over London. We would watch them in the sky knowing that we were safe while they still flew. As the engine cut out we dived for cover and when we heard the explosion we knew that we were safe again.

I remember my father and my uncles and their friends being conscripted into the army and my mother working in an arms factory. I was not quite old enough during the war to be conscripted myself, but that came shortly after the end of the war.

I remember while in the Royal Air Force being paraded in the main hangar to be told that Russia had closed the autobahn into

Berlin and that we would be responsible for servicing the aircraft that would keep Berlin attached to the West. For me, that was a moment of epiphany. Two years previously Russia had been our glorious ally; now, it seemed, Russia was our enemy.

The Second World War was not the war to end all wars (that was the First World War) and, indeed, I remember continuing wars to maintain British power in British colonies and French power in French colonies. Britain and France finally faced the inevitable loss of empire, only to have, in more ways than one, the torch taken up by the United States.

So it goes, and so we remember: but for what purpose?

Britain went to war ostensibly because Germany had invaded Poland. The war lasted six years but Poland remained under foreign domination for fifty years. Czechoslovakia had been an earlier victim of Hitler's megalomania but that country, too, had one foreign oppressor replaced by another.

Colonial wars were costly affairs in both lives and materials, and failed in the end leaving situations, like that in Cyprus, that continue to bedevil international relations in our own day. What if resources had been

used to build schools and infrastructure in Kenya instead of spent fighting terrorists (or freedom fighters, depending on your perspective) to prevent that country gaining its independence, as it eventually did anyway?

Then there was the cold war, which almost, but not quite, got hot. Comparatively few people were killed in that confrontation but its outcome was much more significant. The final collapse of the Soviet Union, ironically, came about because of internal contradictions not external force, although it was no doubt hastened by pressures from outside. What if the cold war had got hot? Would the outcome have been better?

What if? It is, of course, the inevitable question. What if Hitler had succeeded in conquering Britain? What if North Korean forces had been allowed to overwhelm South Korea? What if NATO forces had not intervened in Kosovo? What if Saddam Hussein had been allowed to launch his weapons of mass destruction?


The questions are, of course, unanswerable. We just don't know. All we know is what actually happened, not what might have happened. What we do know is that millions of people were killed and displaced in the Second World War in Europe (not to mention in Asia and the Pacific) most of

whom were non-combatants or were from Eastern Europe. We also know that the slaughter has continued unabated. Whether or not the alternatives would have been better or worse we can only guess, not know.

This is not to say that Britain, or any other country, went to war without good reason. It is not difficult to see why things happened the way they did. Governments (if not their people) faced irresolvable problems and who can claim that someone else would have chosen better? On the other hand, while the choice may have been inevitable, inevitability does not make it right.

So we must remember, as I certainly do. Let us remember the dead, who were known to us, as well as the atrocities, the mayhem, the destruction, the suffering and the lost lives. And while we are doing that let us ask whether we have a better choice. Whether we should take the advice given in St Matthew's Gospel and agree with our adversary quickly while still in the way with him. ✠





Diocesan Youth Movement

YOUTH CONNECTIONS

News & Events for Youth in the Diocese of New Westminster

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

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

Partners Across the Pacific

Visit of youth from the Diocese of New Westminster to the Diocese of Taiwan

Back in November 2010, Diocesan Youth Coordinator Phil Colvin accompanied Bishop Michael on a seven day visit to Taiwan. Part of the purpose of that trip was to affirm the continuation of the decade long partnership between the two dioceses. It became clear that one of the desires from both sides of the Pacific was to make sure that partnership was expressed in more than just paper. During that visit, plans were made to bring a team of young people from the Lower Mainland to Taiwan not just to visit but to play a part in the life of the diocese.

Eight months later, at 5 am, a team of five young people led by Phil and Rev. Roberta Fraser from the parish of St. Anselm's got off of a plane in Taipei.

There we were greeted by Catherine Lee, missionary from the United Kingdom and the team's companion for their stay, and Yaowen Cheng from St. John's University in nearby Danshui. We were also greeted by 29 degree heat... a sign of what was to come!

The Taiwan Youth team consisted of:

- Katie Cockrill from the parish of St. George's in Maple Ridge
- Mark Galvani from St. Francis-in-the-Wood
- Geoff Martin from St. Anselm's
- Willow Martin Seedhouse from St. Mark's in Kitsilano
- Danielle Taylor from Christ Church Cathedral.

Their first stop was St. John's University, linked to the Episcopal Church in Taiwan, where we were involved in a summer English camp run for twenty students from Taiwan and Korea. As well as sharing together in conversation classes and experiences of Taiwanese culture, the group travelled together around Taipei. For Danielle, these visits were some of the highlights of the trip: *"The trip to Taiwan was possibly the best experience of my life. We saw so many incredible things and got to work with many incredible people. Wandering around Taipei sightseeing with the students of St. John's University was something I will never forget."*

During our time at the university, we also got to travel around the northern part of Taiwan where we visited a number of churches and saw some of the incredible work they are doing in local communities. Reflecting on the church in Taiwan, Geoff writes: *"Meeting so many people, almost all of whom were extremely hospitable towards us, gave me a vivid picture of what people in Taiwan are like, their values, and the challenges faced by the Anglican church and those trying to live as Christians in this setting. While the Christian faith and churches aren't well understood or entirely accepted in Taiwan, communities are still often in need and from what I could see, the Anglican churches there have done an extremely good job serving them through their mission and ministry. The sheer amount of things these churches have been able to do with the resources at their disposal is extremely impressive. I've found it difficult to compare to mission in Canada. They have fully embraced the challenges with a strong feeling of faith and mission and the church leaders and members were more than happy to share both their successes and failures with us during our visits."*

Mark was also struck by the amazing work being done by relatively small churches: *"Visiting Taiwan was a very valuable experience for me as an Anglican, as we got to see the church there growing and expanding into areas where people needed it most, such as the St. Stephen's Centre in a small suburb of Keelung. That's a small mission plant of Holy Trinity Church in Keelung, which we visited. It's amazing that Holy Trinity is such a small church but they are supporting their new mission church in a poor area which is operating partly as a community center."* Danielle adds, *"The work that these churches are doing in their areas of town is mind-blowing. There are mission churches going on missions to places such as the Philippines. There are churches in basements, and in people's homes."*

The two weeks at St. John's University, in which we got to experience making Chinese style dumplings and writing in traditional calligraphy, was followed by a final week working with a new mission outreach of Good Shepherd Church in the town of Chongli. Good Shepherd, like Holy

CONTINUED ON BACK PAGE



Team members and students visit St. John's Cathedral in Taipei.



TOP Mark Galvani (back right) and the English Camp Dance Team.

MIDDLE LEFT TO RIGHT

- Roberta Fraser presents a prize at English Camp.
- Mark Galvani leads an English Camp language activity.
- Geoff Martin and Willow Martin Seedhouse lead some games.
- Willow facilitates a drama presentation.

BOTTOM LEFT Taiwan team members dining with Bishop David and Lily Lai.

BOTTOM RIGHT Team members and the Taiwanese hosts say goodbye at the airport.



Across the Pacific

CONTINUED FROM PAGE 11

Trinity, is engaging in incredible work planting a new church and beginning a ministry reaching out to children and their families. We were there to assist them with their first big initiative: an English Camp for over thirty children (ages 6–12) in a small storefront serving as the mission plant!

Helping to teach, sing and play with children whose level of English is very low was going to be one of the biggest challenges of the trip (especially because our levels of Chinese were even lower!) but, as Danielle remarks, it was also one of the most rewarding: *“The work that we did with Good Shepherd and the children in the camp was incredible. Telling them the story of Joseph and all the different games we played has changed my view on not only teaching but also religion because even though so many of these kids weren’t religious they were still so engaged in what we were talking about.”*

The support and the hospitality shown by the Church to our team was equally as overwhelming as Willow recalled: *“The average temperature while we were in Taiwan was*

usually in the high thirties, so we had been asking about air conditioning. Lily Chang, the priest at Good Shepherd Church which runs the centre at Chongli, told us that they would have it installed by the time we got there because when she told the Bishop that the building renovation budget wouldn’t be enough to get A/C on all the floors he had said, ‘Go ahead and get the air conditioning!’”

Part of what made the experience of the Good Shepherd English Camp so special was that, instead of staying together for the week, team members went to home-stays with members of the church and with non-Christian families whose children were taking part in the program. One of those staying with one of those families was Geoff: *“Staying with them was one of my favourite parts of my time in Taiwan. Their hospitality was incredible and their welcoming me into their home gave me the chance to see how a Taiwanese family functions. Their values were very family-centered, every night we ate with their grandmother and uncle and family time was very important. They were interested in seeing pictures of my family, wanting to understand the kind of family I came from so that they could better understand me. Their hospitality gave me an opportunity to see the culture that has influenced so*

many of Chinese heritage in Vancouver first hand in Taiwan, and I feel it’s helped me better understand many in my own community.”

The close relationships developed by spending time with host families meant that saying goodbye at the end of the visit was going to be especially difficult. After a final meal with team members, leaders from the Good Shepherd Camp and host families, a group of two dozen gathered outside of the departure gates at the airport for long farewells. It was typical of a visit, which as Willow describes, had demonstrated what a loving and generous people the Taiwanese are to their visitors: *“We were welcomed so warmly and generously by everyone we met: our hosts at the university, our home-stay families, and the people at the churches we visited. But I think that one of the most amazing things for me is how hospitable and friendly all of the Taiwanese are. No matter where we went we were welcomed and looked after. The best examples of the kind of hospitality preached by Jesus I have ever seen are the people I met in Taiwan. And I thank them from the bottom of my heart for being as kind and welcoming as they are, and for showing me what it is possible to be.”* ✠

