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Earth Care, People Care, Fair Share

The Planting of the Peace Pole in the Permaculture Garden, St. David and St. Paul, Powell River

RANDY MURRAY

Diocesan Communications Officer and Editor of Topic

Central to permaculture are three ethics: care for the earth, care for people and fair share. These are the main principles of permaculture that lay the foundation for one of the desired outcomes of permaculture, which is, *May Peace Prevail on Earth*.

Permaculture is a design system which sprang up during the 1970s oil crisis, out of a reaction to the fears that the earth was running out of traditional energy sources, combined with a growing desire for self-reliance. Permaculture designers will observe a place, whether it is a piece of land in the middle of a large western city, or land located on the outskirts of a third world slum and they will search for a practical application for that land, using whatever techniques are available: recycling, reusing and regenerating. When applied to gardening, it suggests that not only can food be grown almost anywhere, including stacking crops one on top of another, but also higher yields are attainable simply by observing how Mother Nature works, and imitating her.

Ron Berezan and his family arrived in Powell River from

Alberta, two years ago. He has an MTS from St. Stephen's College in Environmental Theology and he and his wife were attracted to the faith community of St. David and St. Paul Anglican Church. As someone who had been working actively in permaculture for seven years, Ron and a permaculture colleague, Erin 'Rin' Innes (Ron refers to Rin as a *co-conspirator*) developed and taught a Permaculture Design Course called *Creating Community Abundance* that began in January 2012, in the Parish Hall at St. David and St. Paul. (See the interview article, *Peace, Justice and Integrity of Creation* on page 10 in this issue of *Topic*)

Saturday, August 11th, 2012 was, in an informal way, the commencement ceremony for the students. The students hard work and new knowledge was recognized in a special ceremony on the western grounds of the church, now in the early stages of developing into a permaculture garden. All of the basics have been created and installed and a detailed permaculture design that will expand to include the entire church grounds has been developed and drawn.

At 2 pm, the entrance to the church was in shadow as

the trees protected the 50 or so people assembled there from the hot summer sun. Parishioners, permaculture garden graduates, instructors, and members of the Powell River community excited about the potential of this project, gathered together to participate.

Ron welcomed those in attendance and quickly turned things over to Rin Innes. Rin began her remarks by saying, "This is a permaculture project different than any other permaculture project I've ever worked on." She went on to say that the diversity in involvement, from the students, the parish and the people of Powell River was a highlight. Rin shared with the group that she is often asked by people who want to develop their own permaculture gardens, "how do I build a garden to grow food for myself?" Rin emphasized that this thinking is faulty, because it's not about "food for the gardener, it's about food for the community, the greater community." A permaculture garden is about Peace. "We can only find peace when we take care of each other and make sure that everyone has enough."

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*"May Peace
Prevail on Earth"*



Earth Care, People Care, Fair Share

CONTINUED FROM FRONT PAGE

Next, The Rev. Dr. Adela Torchia, Priest-in-Charge of the Parish of St. David and St. Paul spoke to the group and offered God's Blessing on the garden:

"On behalf of the Anglican community that gathers inside this church every Sunday, I am delighted to welcome you all here today, and to say how honored we are to have this beautiful garden unfolding around us.

Mahatma Gandhi said that earth provides enough for everyone's need but not for everyone's greed. So hopefully the deer, crows and raccoons will share with us some of the flowers and food planned to grow here! And more importantly, may this garden help all who come here — to find the beauty and dignity of their souls, and to respect the dignity of all other living beings. 20% of earth's human population consumes 86% of earth's resources. May this garden help and inspire us to reverse that trend.

Today we especially rejoice in the 'planting' of this Peace Pole, and look forward to its fuller completion — reflecting the heart-felt desire of peoples around the world for peace, for friendship, for a garden to grow food and flowers — and to allow hearts and minds to be calm and relaxed, unafraid of violence and oppression. I ask for the ongoing prayers of all here present, in whatever form you prefer to pray, that evil may fail and good prevail — all around the earth. May different cultures and religions remember the importance of the Golden Rule, and work towards its greater implementation for a compassionate world.

St. Francis of Assisi felt that nature was transparent to the Divine, and he liked to worship the Artist Creator through the work of art that is Creation. And today is the feast-day of his dear friend, St. Clare of Assisi (August 11th). May this garden also be a place where the Creator is experienced more deeply, and where angels might minister to all who come here seeking peace, rest, and refreshment of various kinds. May all God's creatures, the humans, the four-leggeds, those with wings and others, feel safe and welcome here. Jesus asked us to consider the lilies of the field and the birds of the air — to rejoice that they are looked after by God, and so are we all — may this garden help us to remember and appreciate God's goodness in our lives.

May God's peace prevail upon the earth, from this time forth, forevermore, Amen."

Adela was followed by permaculture design student, Julia Adams who built on Rin's words, saying that the project has been "Peace building" and it has been "a wonderful

experience working together and made to feel welcome by the parishioners who opened themselves up to the students and instructors."

Then it was time for the main event, the planting of a Peace Pole on the church grounds. The pole had been carved out of the Cypress tree that used to live on the spot where the pole would be planted. The pole was engraved with the three ethics of permaculture and the phrase, *May Peace Prevail on Earth* by permaculture design student, Karen Kamon. *May Peace Prevail on Earth* is not only engraved on the pole in English but in a number of other languages: French, Spanish, Welsh and Italian. There are plans to add a Japanese translation out of respect to the Japanese-Canadian communities of British Columbia that were interned during World War II. There are plans to add other translations (including a First Nations translation) in the future.

Once the pole had been put in place, Ron invited everyone to gather around and take turns shoveling gravel and dirt in and around the base of the pole to secure it. He also asked people to share their thoughts about the project and any special meaning it had for them personally. After a brief pause, individuals began to come forward, resulting in at least half of the parishioners, students, and other folks from the community assembled there that afternoon sharing in this symbolic action. When the hole was approximately half full, Ron moistened the mixture with water and then he invited more people to participate.

At the conclusion of the pole planting, Rin closed the ceremony with a song that she taught the group consisting of four lines, each line repeated four times, each repeat having a slightly different but similar melody.

May my heart be open to the truth
May my hands be willing to do this work
And may my actions always come from Love
And may my heart be open to the truth

The St. David and St. Paul parishioners are delighted with what this project has brought to their church and how it has linked their faith community to the greater community of the City of Powell River. This is truly the manifestation of *Moving Back into the Neighbourhood* (MBiN, the ministry theme of the 2010 diocesan synod). Conversing with a number of parishioners that day, each one of them emphasized that the garden is not for the church or for



TOP LEFT Ron Berezan waters the gravel and dirt.

TOP MIDDLE Rin leads the community in song.

TOP RIGHT Karen Kamon, Ron and Rin present the Peace Pole.

BOTTOM The reception table where St. David and St. Paul Honorary Assistant The Ven. Dr. John A. "Ian" Mackenzie awaits the pouring of a glass of wine.

the permaculture students, but for the entire Powell River community. They are also very pleased that their church grounds have been transformed and that skilled people like Ron and Rin were able to see the potential and put a plan together that, over time, will produce a beautiful natural garden space surrounding the church building.

Patty Catcher is one of the parishioners who had taken on responsibility for arranging weeding, cutting the grass, and generally caring for the grounds. She is absolutely delighted with the project and its bright future. During the reception that followed the ceremony where locally grown fresh fruit was served with glasses of wine, complemented by cheese and crackers, Patty was heard to say, "It's awesome, this is so awesome for the entire community, and we want to share what is happening here with as many people as possible." ✠



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Thank you!

Jane Dittrich's Sorrento Gallery

Jane Dittrich is the daughter of Jean and The Rev. Doug Dittrich and an active parishioner at Christ Church Cathedral. She is also a lifelong fan of the Sorrento Centre and visits there at least once a year, usually the last week of July, first of week of August. Many thanks to Jane for sending diocesan communications an assortment of photographs from her week at this wonderful place. ✦



TOP LEFT Jane and Maggie Cruickshank show some "girl power" style ink on the beach at Shuswap Lake.

TOP RIGHT Jane and Cara Ingham in the SS Sorrento.

MIDDLE LEFT The Very Rev. Peter Elliott, Dean of the Diocese and Rector of Christ Church Cathedral, performs an hilarious version of *Funiculi, Funicula* (the Mario Lanza version of course) with assistance from the audience contributing the "haha, hoho, heehee" parts on skit night.

MIDDLE CENTRE Bishop Michael at the closing Eucharist.

MIDDLE RIGHT Fresh from the Beach are Cara Ingham (left), Enid Punter (St. David's, Delta and a legendary longtime associate of Sorrento Centre, centre) and Jane (right).



BOTTOM Left to right: The Rev. Dr. Christopher Lind, Executive Director of Sorrento Centre; The Ven. Dr. Ellen Clark-King, Priest Associate, Christ Church Cathedral, Archdeacon of Burrard; Dean Peter Elliott; and Linnea Good, pianist/singer/songwriter lead the closing worship.

PONTIUS PUDDLE by Joel Kauffmann



THIS MONTH IN HISTORY

compiled by Anglican Archivist Melanie Delva

- 50 years • 1962 Vancouver Sun announces "Anglicans to Vanish!"
- 45 years • 1967 For the first time ever, "laywomen" are invited to the annual "Laymen's Conference."

Special Synod is moved to a later date as it is "in conflict" with the annual Grey Cup.
- 15 years • 1997 Mourners wait outside Christ Church Cathedral for over 2 hours to attend a remembrance service for Princess Diana.



St. Thomas Youth Visit Kenya

DEB EDWARDS
St. Thomas, Chilliwack

On behalf of the St. Thomas Youth Group, I would like to share our experiences in Kenya during the month of July 2012. There were 11 in our team; nine from St. Thomas, Chilliwack, our leader Daniel Kibarita from Abbotsford (Kenyan born) and his son. None of us from St. Thomas had ever taken a mission trip before or travelled to Kenya.

During the three and one half weeks, we travelled from Nairobi to the Kinangop region where we stayed in Mukeu (8,500 ft above sea level), down to Nakuru, east to Suswa and back to Nairobi. Even though the entire country of Kenya would fit into half of the province of BC, because of very poor roads, a 60 km journey could take you upwards of 3 hours, barring any flat tires. Our group experienced 13 flat tires; Kenyans don't believe in buying new, just perpetual patching.

In Mukeu we had the great pleasure of staying in the guest house of Tabitha Kibarita, a beautiful woman who cooked and cleaned for us without electricity, only solar

power for lights and a hand pump drawing from a well to provide us with water for toilet and sink use. She has opened her home to family members who have no place else to go and employs women from the region to wash and clean for her. In this very simple, and (to our standards) poor community, her efforts help many families put food on the table and send children to school, which is necessary for Kenyans who desire a life off the farm, away from back-breaking work.

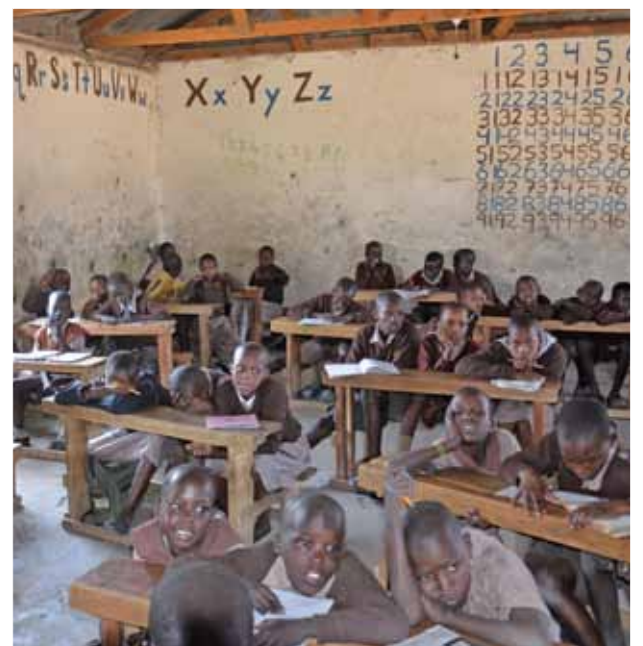
Mukeu is also home to a small medical and dental clinic established by a Canadian mission team around 2005. The clinic offers basic medical attention to those in need, a maternity ward and an HIV/AIDS education centre. This facility has made an amazing contribution to the reduction of AIDS in the region. From 2011 to 2012 the number of people testing positive dropped from 3% to 2%, and the clinic showed an increase in visitors during

CONTINUED ON PAGE 5

TOP The St. Thomas Group with hosts. Photo includes Pastor John and his wife on the right. The group is holding a poster of the Njabini AIC (African Inland Church).

RIGHT TOP A close-up of the children at the Victory Academy courtyard in Suswa.
RIGHT MIDDLE The Njabini Boy's School.
RIGHT BOTTOM 72 Children in one classroom in a Masai village at Masai Mara.
PHOTOS Rob Reimer

BOTTOM LEFT Children at the Anglican Church in Nakuru. PHOTO Rob Reimer



St. Thomas Youth Visit Kenya

CONTINUED FROM PAGE 4



The St. Thomas Youth Group with a young man and his motorcycle.
PHOTO Deb Edwards

that time including young men and couples. Unfortunately, the dental side of the clinic was not functioning and hasn't been for several years because there has not been a dentist available on a regular basis, either from within Kenya or from missionaries.

After Mukeu, our team moved to Nakuru where we were introduced to Pastor Amos who operates the Spruce-land orphanage. Spruce-land houses 100 children, 50 boys and 50 girls. The principal sponsor of this orphanage is an individual donor in Edmonton but it also receives funding through a global organization. This is a beautiful facility with a garden that provides them with almost all their food needs. We had the opportunity to build some shoe racks and goal posts for a playing field as well as provide them with the funds to buy two televisions and DVD players.

The last location was the Victory Academy in Suswa, which is run by a couple, Pastor Samuel and his wife, Joyce. They have dedicated their lives to the service of God and these children. The number of orphans situated at Victory Academy at the time of our visit numbered 167. Pastor Samuel sold land he inherited in order to fund the operations of the school/orphanage that currently sits on rented land. Their hope is to move to a location nearby on land that was donated. Our team had the pleasure of building 13 bunk beds. Before our visit, one double bed held 10 children. This location was in the most need and it's the hope of our small group that we will continue to support them through prayers and fundraising. If the opportunity arises, we would love to make a return visit.

Our trip to Kenya at times surprised us, and at other times touched us deeply. We often sensed God's quiet presence with us, and saw faith in God visibly expressed: in acts of kindness and generosity, in the happiness we found in the midst of what we would call destitution, and in the friendliness of the Kenyans. We endured fatigue and disappointment, changes in plans, and moving moments of compassion as children (especially) touched our hearts. Worship in the churches was expressive, and sermons long. The average church service was 3 hours in duration! Kenyans love music, especially in church, and we were startled to hear a wonderful drummer who had nothing but a bucket. Some of the music was familiar, some of it new to us. We will never forget you, Kenya! ✠

Walking the Path Together

A Celebration of the Ministry of The Reverend Wendy Eyre-Gray

The building that provides sanctuary for the faith community of St. John's, Squamish is a bit *misleading looking*. The exterior resembles a community centre or modern care facility but inside, it is exactly what one would hope for in a worship space nestled in the mountains of Canada's west coast. The architects and designers really "got it right," with floor to ceiling windows, open floor plan, cedar beams and a large cedar cross at the apex of the chancel bracing the building at its highest point; a powerful architectural and structural symbol.

A capacity congregation had gathered at St. John's, Squamish, August 26th, 2012, to attend Eucharist for the 13th Sunday after Pentecost, but this would be a special day, "A Celebration of Ministry Service" marking the retirement from full-time parish ministry of St. John's Priest-in-Charge, The Rev. Wendy Eyre-Gray.

Wendy has been very active in ecumenical and multi-faith ministry during her years at St. John's. To honour her service, representatives of various faith communities were present in the St. John's congregation that morning. There were people from the B'hai and Unitarian communities, Mohammed Afsar was in attendance, representing the Muslim community and Squamish United Church cancelled their main Sunday morning service in order that all could attend Eucharist at St. John's. Squamish United's minister, The Rev. Karen Millard and members of that community's music in worship ministry were among the group of close to 30 joining the Anglican congregation for worship.

At the beginning of her address, Wendy thanked the members of St. John's for their tremendous support of her ministry over the past three and a half years. She also joked that worship leaders and wardens at St. John's had told her that she didn't have to preach on the Sunday before her retirement and she wasn't really sure how to take that. Wendy chose three readings from the Gospel for this service: Mark 1: 1-3, 7-8, Luke 1: 26-40 and the official Gospel reading, John 14: 15-20. These three readings have been the three themes of Wendy's ministry. She referred to them as "touchdowns" in her journey with the Holy Spirit. Although she has struggled with the messages contained in these readings they have helped her to understand that "there's never just one way with God, there is only breadth

and depth and joy and surprise." They speak to how God prepares the way and how God knows where we are and where we need to go before we know ourselves. Wendy emphasized that the greatest gift of church is "walking the path together" and that "we are never alone."

Following her homily, Wendy read the children's story, *Journey of the Old Turtle* to a group of youngsters on the chancel steps.

During the Eucharist there was beautiful music offered to aid prayer and reflection courtesy of: music-in-worship leaders from Squamish United who were attending the Anglican service that morning; St. John's pianist, Lynda Halvorsen; a vocal trio from St. John's; and some excellent singing by parish leader, tenor, Aaron Purdie.

Prior to the dismissal, St. John's Honorary Assistant, The Rev. William Roberts (who is now temporary part-time Priest-in-Charge at St. John's) approached the lectern and after a few introductory words focusing on Wendy's ministry (and specifically her call to work in the area of ecumenical and multi-faith understanding) he requested that The Rev. Karen Millard and Mohammed Afsar join him at the lectern to offer prayers of thanks for Wendy's ministry and prayers for her future as she enters the next phase of life.

A celebratory luncheon followed, with a number of speeches and a presentation to Wendy of an early edition of Mary Oliver's, Pulitzer Prize collection of poetry, *American Primitive*. This collection contains the poem *The Honey Tree*, which was discussed in some detail during a formation series at St. John's where interested parishioners and others studied the writings of the Franciscan Friar, Richard Rohr.

Please keep Wendy, William and the faith community of St. John's, Squamish in your prayers as they move forward into the future that God has called them to pursue. ✠

TOP The Rev. William Roberts has some opening remarks prior to offering prayers for Wendy. Left to right: Mohammed Afsar, The Rev. Karen Millard, The Rev. Wendy Eyre-Gray and The Rev. William Roberts.

BOTTOM LEFT Wendy reads the story *Journey of the Old Turtle*.

BOTTOM RIGHT The Rev. Karen Millard reads an excerpt of text from *She Comes Sailing on the Wind* to Wendy.



Pride Service at Christ Church Cathedral, 2012



For the past few years, the 8 am Celebration of Holy Communion from the Book of Common Prayer at Christ Church Cathedral (CCC) on the first Sunday of August has been slightly modified and extended in order to mark Pride Day in the City of Vancouver.

On August 5th, 2012, close to 80 worshippers gathered in the sanctuary of the diocesan cathedral to participate in this annual celebration of Holy Eucharist on what was to be the hottest day of the year.

Prior to the singing of the opening hymn and the Collect, the Service of Light was celebrated.

Clergy, servers and lay representatives gathered around the Altar and in a brief, yet moving liturgy eight candles were lit, signifying: light in the face of fear, light in the face of violence, light in an age of AIDS, hope, healing, courage, community and resurrection. At the beginning of the interactive Service of Light, the presider says these words, "The lighting of a candle is a simple act yet becomes a powerful sign. For when we don't have the words or don't know how to pray, a small candle burning brightly expresses our prayer that is always with us—and becomes more powerful with each candle lit."

TOP Canon Williams reads during the Service of Light.
BOTTOM After receiving the Integrity Holy Hardware the Peace is passed.

The preacher for the service was The Rev. Canon Douglas Williams. Douglas preached on the transfiguration of Jesus. He explained that, "Jesus' transfiguration is the crucial one, and it bears much pondering. His Transfiguration was essential to enabling Jesus' followers to cope with, and eventually to comprehend, the events of that last week in Jerusalem, the execution, and then the resurrection of Jesus. That Transfiguration liberated them from the dungeon of grief and confusion in which they would otherwise have remained trapped. But there are other transfigurations, just as there are other dungeons. And so we must seek, and be open to, the transfigurations which can free us from the dungeons in which we so often live." He went on to say, "Our only hope is in transfiguration, in which we see the world in a new and different light, in which we see perhaps a little more nearly what it really is, and what we really are. You cannot make transfigurations occur. They must happen to you. But you can look for them and strive to be open to them."

The complete text of Douglas' homily delivered at both this service and the 10:30 am service of Holy Eucharist with Baptisms is available by accessing <http://bit.ly/QN6bWn>.

Prior to the passing of The Peace, Steve Schuh and Dan Woodard, representing the now retired Integrity group in the Diocese of New Westminster, presented the Cathedral's dean and rector, The Very Rev. Dr. Peter Elliott with the Integrity group's Communion Set for use by the Christ Church Cathedral community.

Following worship, many in the congregation remained to enjoy breakfast provided by Cathedral Parishioners. ✦

"The lighting of a candle is a simple act yet becomes a powerful sign. For when we don't have the words or don't know how to pray, a small candle burning brightly expresses our prayer that is always with us—and becomes more powerful with each candle lit."



Neighbourhood Sale and BBQ in Oakridge



The parking lot of St. Matthias and St. Luke was a beehive of activity on Saturday, August 18th from 10 am to 2 pm.

This was the site of the 2012 Neighbourhood BBQ and Sale, an event organized by the parish under the energetic leadership of Interim Assistant Priest-in-Charge, The Rev. Ruth Monette. This was the first major parish event organized in the past year, since the return of the building and property to the Diocese of New Westminster following the unsuccessful lawsuit brought against the diocese and the bishop in 2009 and the subsequent appeals which were ultimately decided in favour of the diocese and the bishop by the Supreme Court of Canada in June of 2011.

Ruth's concept was to stage an old-fashioned neighbourhood yard sale in the parking lot and to do that she needed to let the surrounding Oakridge neighbourhood know that they were invited. She ran an ad in the *Vancouver Courier*

TOP LEFT The Rev. Douglas Fenton (seated on right) attempts to sell a ceramic rooster to Archdeacon Ellen Clark-King (left), The Rev. Ruth Monette (centre) and Dean Peter Elliott (right).

BOTTOM LEFT Evie grills the dogs.

BOTTOM RIGHT Lillian and Robert Sheng in front of their family table.



newspaper advertising the church's desire to develop community participation in the event and at a cost of \$10 per table the price was certainly right.

Ruth was hoping to have 10 tables and 50/50 participation from the parish and community for year one. She was pleasantly surprised with the baker's dozen gracing the church grounds on August 18th and the mix of vendors.

Robert and Lillian Sheng were amongst the St. Matthias and St. Luke parishioners who took an active role in the day. Robert, who teaches an exercise class in the church hall urged members of his class to contribute items to the sale and he conscripted members of his family to seek out yard sale items from their homes and staff two tables for the sale. All proceeds from the sale at the Sheng's tables went to benefit the ministries of St. Matthias and St. Luke.

Not to be outdone by parishioners, The Rev. Douglas Fenton, Director for Ministry and Mission Development for the Diocese of New Westminster brought a number of items for sale, including, books, glassware, kitchenware and various attractive collectables.

A much appreciated component of the event were the free hot dogs prepared by Melissa and Evie. Evie is a youth parishioner at St. Mary's, Kerrisdale and was happy to volunteer at the event. St. Faith's Anglican Church, St. Matthias and St. Luke's, neighbours to the west, provided one of the two grills used to prepare the "dogs."

Among the visiting shoppers were the Dean of the Diocese and Rector of Christ Church Cathedral, The Very Rev. Dr. Peter Elliott and the Archdeacon of Burrard and Priest Associate of Christ Church Cathedral, The Ven. Dr. Ellen Clark-King.

The Rev. Ruth Monette was scheduled to complete her term as Interim Assistant Priest-in-Charge at St. Matthias and St. Luke, September 30th, 2012. Bishop Michael inducted the new Incumbent, The Rev. Vivian Lam on September 18th, 2012. ✦

St. Helen's Youth Pilgrimage 2012

SCOTT GOULD

Rector, St. Helen's, West Point Grey

Early on the morning of June 29th a group of four youth, three children, and two adults from St. Helen's West Point Grey met at the rectory. We locked the door, walked with our luggage to a bus stop at Broadway and Alma, got on the #99, went to the airport, and began, literally, a spiritual journey. The pilgrimage continued in the simple way it began. We travelled always by public transit, ate simple meals, enjoyed simple accommodation, and spent a wonderful week in the beautiful simplicity of the Holy Spirit that flourishes at *Taizé*, a tiny town near the Swiss border in France. We made our pilgrimage as part of our *Journey to Adulthood* (J2A) youth program. If you would like to know more about that, contact us at St. Helen's or check out the J2A website www.leaderresources.org.

I have often noticed that it is difficult to describe the holiness of Taizé to those who have not been there. Perhaps this is because there is little in common life with which to compare it. It has to be experienced. At any given time, people are there from dozens of countries and all the continents. The biblical vision of a coming together of people from "every language, race, and nation" is experienced at Taizé as a present reality. This is restorative and rejuvenating! The global unity of Christians is at times breathtakingly visible in that diversity of people. A fundamental insight of Christian monotheism is that if there is one Lord, there must be one world, one humanity, gathered in one faith and one baptism. It is a vision that often seems lost in the complexity of issues, theologies, denominations, and worldviews that appear to divide the church. But at Taizé, the global unity of Christians is a simple truth lived out in community.

The coming together of so many different people, from such divergent cultures, economic backgrounds, and languages would seem to invite misunderstanding and even conflict, but this is not the case at Taizé. I have of course, witnessed moments of friction and misunderstanding during the two pilgrimages I have made there. But all of these barriers, which are very often the cause of significant fric-



tion in other communities, seem easily overcome at Taizé. The heart of that is the ministry of trust and reconciliation that is the focus of the community. Brother Roger, who founded the community in 1940, described the Taizé Brothers as a group of men who commit themselves, under the *Rule of Taizé*, always to be reconciled with one another. This core group of one hundred share this simple ministry of reconciliation in everything they do in the unique style of Taizé worship, in the ministry of hospitality they extend to over 100,000 global pilgrims they welcome each year, and in the simplicity of community life together.

There is no paid staff at Taizé. Every act of service is a gift. As part of their vows, even the Brothers must support themselves by their own work, which they do in various ways. Each of the thousands of weekly pilgrims young and old (including those from St. Helen's!) is given a job to do during their stay to help make community life happen: cooking, cleaning, serving food, delivering it, organizing, leading, teaching, etc... Those who have made at least one

weekly pilgrimage can ask to volunteer for a longer term and many do. Everyone joins, as we did, with others in their age group for bible study with the brothers every day. Some choose to spend part of the week in silence. The week we were there, about 2,500 people were present and we all came together three times a day to worship God in the beautiful simplicity of the Taizé songs. It really is difficult to describe the power and holiness of 2,500 people from every "language, race, and nation" all singing the same songs together to God! Very inspiring and healing.

About 20 of the brothers live in other places around the world where their mission, called *The Pilgrimage of Trust on Earth*, is especially needed. They, have for many years, lived in places of conflict and oppression, seeking to restore trust and hope among the poorest and most vulnerable people. Brother Roger's recent book *Choose to Love* describes this ministry in some detail.

On that rock of radical reconciliation, which perhaps you could call the Peace of Christ, a beautiful flowering of the Holy Spirit happens at Taizé. It is restful, peaceful, meaningful, and fun to be in such a trusting place. Everyone makes new friends from exotic places, as we did. There is a lot of laughter and a lot of singing. Worship is profoundly reverent. Everyone pitches in. Interesting and wonderful conversations take place. People share joys and sorrows. There is an opening of the heart that can only take place in the presence of deep trust. I think almost everyone who goes to Taizé experiences that at some level. I know we did. ✚

TOP St. Helen's Taizé Pilgrims: Kate and Jim Hodgson, Katie O'Brien, Suzanne Morgan, Whitney O'Brien, Phineas, Chester, The Rev. Scott and Veronica Gould at Sacré Coeur Montmartre in Paris. PHOTO Scott Gould

Middle LEFT Taizé Pilgrims

BOTTOM LEFT St. Helen's pilgrims Katie O'Brien, Whitney O'Brien, Kate Hodgson and Jim Hodgson with two new pilgrim friends at Taizé in July. The new friends are second and third from left.

BOTTOM RIGHT St. Helen's pilgrim Kate Hodgson at work in the kitchen at Taizé.



AROUND THE DIOCESE

• Sailing at Camp Artaban •

SUBMISSION & PHOTO Glen Mitchell

Sailing Week at Camp Artaban took place August 4th to 11th. Glen Mitchell coordinated Sailing Week with assistance from Michael Blackman, Dylan Luccock and Ross Gledsdale. The team employed BC Sailing Instructor, 'Cisco' Wageman to do the on-the-water training with the 13 *sailors* registered in the program. The sailing fleet was made up of one *Pirate* and five *Bytes* and they were well used during the

week. *Pirates* and *Bytes* are smaller sailing craft of the single sail, single sailor variety often referred to generally as a "dinghy."

We have a race photo taken on Visitor's Day, August 9th, 2012 (*see below*). The fleet raced a course set across the bay near the camp so that the finish line was in front of the Port Graves pier. It was a spectacular day with good breezes. ✦



• Clergy News •

From the desk of Executive Archdeacon,
The Venerable Ronald Harrison

The Rev. Ron Wickens, Honorary Assistant at St. Thomas, Vancouver is covering as supply priest at St. Thomas following the departure of The Rev. Patrick Blaney to St. John, North Vancouver and the North Vancouver Deanery on September 1st.

Dean Peter Elliott, in his role as the Bishop's Commissary, last August appointed The Rev. Gordon Dominey as half-time, temporary Priest-in-Charge for All Saints, Mission. This appointment



became effective September 1st. The Parish is in the search process for a new incumbent after the departure of The Rev. Sharon Salomons. Sharon has agreed to represent the Diocese on the Board for St. Michael's Centre, Burnaby.

The Rev. Shirley Stockdill began as temporary Priest-in-Charge for St. Christopher, West Vancouver, effective September 1st. Shirley had just completed the summer as temporary Priest-in-Charge at St. George's, Fort Langley, prior to the arrival of The Rev. Paul Borthistle as Interim Priest-in-Charge.

Postulant Melanie Calabrigo began a half-time position at Mount Olive Lutheran Church, Surrey on September 1st and she was ordained to the transitional diaconate on Monday, September 17th at St. Anne, Steveston.

The Bishop of the BC Synod of the Evangelical Lutheran Church in Canada, The Right Rev. Greg Mohr was the preacher.

More coverage of Melanie's ordination is available on the website, www.vancouver.anglican.ca. ✦

Melanie Calabrigo.
PHOTO Allegra Calabrigo Smith



• Baileys Gather at St. Barnabas •

SUBMISSION Steve Bailey

*"As of this morning
five generations of Baileys
have participated in Holy Communion
in this place."*

The Rev. Steve Bailey • August 19th, 2012 • St. Barnabas, New Westminster

Following the August 19th service at St. Barnabas, New Westminster, The Rev. Steve Bailey remarked that, "as of this morning five generations of Baileys have participated in Holy Communion in this place."

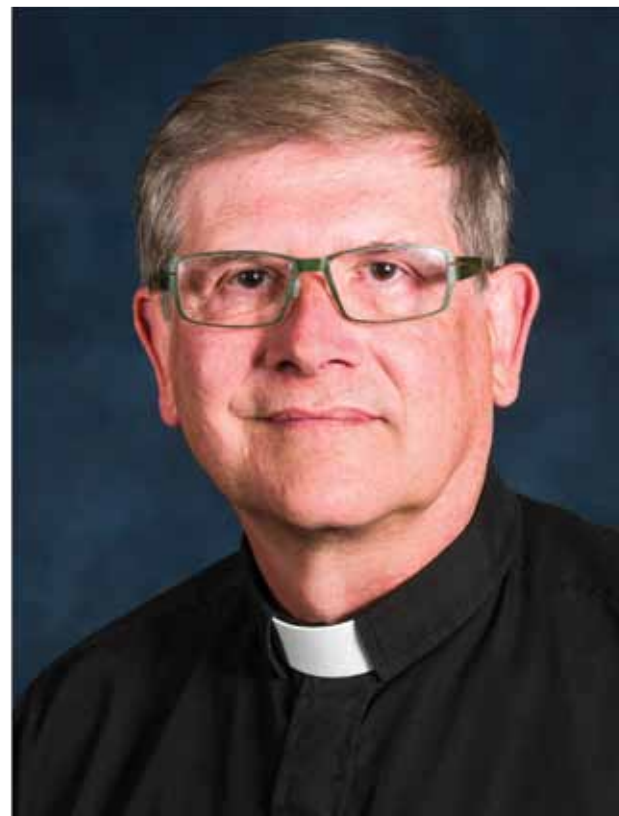
A Bailey family reunion drew participants from as far away as Nova Scotia, Guelph (Ontario), Drumheller (Alberta) and Whitehorse (Yukon). Little did Walter and Emma Bailey know, when they arrived in New Westminster from Newfoundland in 1905, that 106 years later, representatives from their growing family would gather to celebrate their St. Barnabas heritage.

When Walter and Emma married at St. Barnabas in 1906, the parish was only 10 years old. "My grandparents built a home on Kennedy Street, a few blocks from the church," said Steve. "My great grandparents on my mother's side were already living across and slightly east of St. Barnabas on

5th Avenue. They had been there since 1882."

Walter and Emma raised their five children in New Westminster, and Steve and his family moved to the family home on Kennedy Street after his grandfather died in 1954. The family has celebrated many baptisms and weddings since Walter and Emma joined the parish in 1905. Judy McInnes, Steve's cousin, reminded everyone that her mother Isobel loved St. Barnabas and was married there in 1934. "She would have loved this service today as much as I did." Steve's dad, Fred, had fond memories of teaching Sunday School at St. Barnabas in his teenage years.

The Rev. John Firmston and the congregation of St. Barnabas provided a warm welcome. Firmston remarked during the service how valuable it is for each of us to return to the places associated with our



family roots. "It's a privilege to be with the Bailey family today as they remember their rich heritage," remarked Firmston. Anglican priest, The Rev. Larry Keddie, husband of Steve's cousin Susan read the lessons, and there was a moment of remembrance for cousins no longer with us, including Betty-Jean Mairs, one time director of Camp Owaissi (Diocese of Kootenay) who was in progress toward ordination before succumbing to cancer.

Also attending the reunion were Susan's son David Christopher Stanley and his family who attend St. Cuthbert's, Delta. Steve and Pamela are at St. Laurence, where Steve is part of the diaconal presence. ✦

The Rev. Steve Bailey.
PHOTO Wayne Chose

• Last Grant Available to Archives Cut •

SUBMISSION Melanie Delva

On April 30th, 2012, Library and Archives Canada eliminated the 1.71M National Archival Development Program (NADP). The NADP was a program with direct positive impact on Canadians in their own communities—with the funding going to local historical societies, religious, municipal, aboriginal, minority and educational archives. As a result of the cuts, 11 archival advisors, who primarily assist small local archives to make available their unique and priceless collections, lost their jobs overnight. Ninety projects at local archives were cancelled and jobs lost at 74 institutions. Archives Canada—the national online catalogue of archival descriptions, which connects people around the world with Canadian Archival heritage and is often the only way people in remote areas can access records is endangered.

Our Diocesan and Provincial archives have benefited hugely from grants from the NADP. The funding allowed the archives to create archival descriptions of the records, build finding aids to assist researchers in

locating pertinent materials, and organize massive photo and architectural plans collections. It is a devastating blow particularly to faith archives that do not receive funding from grants funded by gaming proceeds. This means that the only grant program available to our archives, that we were able to make use of, is no longer available. The archives will no longer be able to hire students—who gain valuable experience that they can then refer to in order to get work upon graduation—or contract archivists to help with processing of new records, digitization of current holdings and exhibition projects.

What can you do to help?

- Sign the petition at change.org (type "NADP" into Browse Petitions box).
- Request a copy of the Letter to your MP template sent to your parish office—fill in your name and send it to your local MP
- Contact Archivist Melanie Delva (*photo left*), for more information. ✦

AROUND THE DIOCESE

• St. Matthew's San Juan Cruise •

SUBMISSION Carole Keighley

During the Summer of 2011, parishioners of St. Matthew's, Abbotsford began what they hoped would be for them an annual tradition, a Parish Cruise. In 2011, St. Matthew's parishioners, including, Bishop Michael and some other guests took an evening harbour dinner cruise out of Bellingham where a good quantity of fresh cracked crab was consumed. This year, 28 parishioners embarked from Bellingham Harbor at 9:30 am for a fully narrated tour through the San Juan Islands.

Whales were spotted around lunchtime and were breaching on both sides of the boat. The boat started listing each time passengers went dashing from side to side as the whales were swimming underneath the

boat and emerging on the other side, being playful. This delighted the 120 passengers on the 100-foot tour boat.

A delicious barbecue style lunch with hearty side dishes and desert was served on board followed by a two hour stop at Friday Harbor, where some went shopping (it is an arts and crafts centre), some went to the Orca Museum and others went to the pub. Friday Harbor is located on San Juan Island and is the major commercial centre of the San Juan Islands archipelago and it is the county seat of San Juan County, Washington.

The weather was beautiful and the tour concluded with the boat docking back in Bellingham at 5:30 pm. ✦



TOP The 28 St. Matthew's folks preparing to embark.

BOTTOM LEFT Enjoying the cruise! Left to right: Douglas MacAdams (Provincial Synod Chancellor), George Ferguson (former Abbotsford Mayor), his wife, Ria and the St. Matthew's San Juan Cruise reporter in the white Tilley hat, Carole Keighley.

BOTTOM RIGHT An Orca. PHOTOS Greg Fensome & Peter Keighley

• IAWN Presents Women in Leadership •

SUBMISSION Ellen Clark-King

The Vancouver branch of the International Anglican Women's Network (IAWN) Canada has an exciting day planned for Saturday, October 13th from 10 am to 3 pm (arrive at 9:30 am) at St. Margaret's, Cedar Cottage.

The title of the day is **Women in Leadership: Breaking Down Personal Barriers.**

We are going to use the Myers-Briggs Type Indicator (MBTI) as a tool to help us identify what may be holding us back individually from taking on leadership roles. All those involved will be invited to take the MBTI test in advance of the day and the results will form the basis for the work we do together. Even if you have done this test before it is always interesting to take it again and see what it tells you about where you are at this point in your life. The test will either be sent to you by email or by post.

We will have a limit of 25 participants

and are particularly hoping to work with some of the younger women in the diocese (under 45). The day will be led by Margaret Jonsson, a trained MBTI administrator, and by Marnie Peterson and Tasha Carrothers from the Synod Office and the Diocesan Leadership School.

If you would like to take part, or to find out more details, please email Ellen Clark-King at ejck@me.com. Also please think of any women you know who might benefit from this day — lay or ordained — and invite them to consider attending. There will be a cost of about \$30 to cover the testing and the expenses of the day. Coffee and muffins will be supplied and participants are invited to bring a bag lunch with a little extra to share. ✦

LEFT Marnie Peterson.

RIGHT Tasha Carrothers PHOTO Wayne Chose



• St. Faith's Takes Part in City of Vancouver Homelessness in Action Week •

SUBMISSION Christine Wilson

On Saturday, October 13th, from 11 am to 4 pm St. Faith's Anglican Church will be hosting *Take a Bite Out of Winter*, as part of *City of Vancouver Homelessness in Action Week*. People in the community are invited to come by for a "chili and baked potato lunch" and to pick-up winter clothing (no charge) — coats, blankets, sleeping bags, mittens and scarves (used and in good condition) and new socks, underwear and boots. Clothing donations for this event are gratefully accepted and volunteers very welcome. For more information please contact The Rev. Christine Wilson at 604.266.8011.

St. Faith's is also partnering with the Marpole Place Neighbourhood House

(1305 West 70th Avenue — The Old Firehall at Hudson Street) to produce a community resource guide to assist people in the Kerrisdale/Marpole area to connect with existing community programs for food, housing and other dignity-restoring resources.

As part of Homelessness in Action Week on Friday, October 12th from 6 pm to 9 pm, the Marpole Place Neighbourhood House is holding *Marpole Homeless Connect*. They will be providing dinner, haircuts and a hygiene kit to people who are homeless or at risk of homelessness.

Want to volunteer?

Please call them at 604.266.3501. ✦

• Stewardship: Telling Our Story •

The major annual event sponsored by The Stewardship and Gift Development Committee of the diocese is coming!

DATE Saturday, October 20th, 2012
TIME 9:30 am to 2:30pm
PLACE St. Helen's, Surrey
(10787 – 128th Street, Surrey)
COST is \$20 per person.
Includes lunch, refreshments and printed materials.

Register online at <http://conta.cc/L3aucf> or speak to your parish stewardship chair, parish administrator or rector about registration.

The guest speaker will be Norma Cameron (*photo left*), a professional storyteller, accomplished keynote speaker, teacher, facilitator and consultant who will help parish leaders to understand and apply the "power of story" to generate passion and motivate action for parish-based mission and ministry. ✦



• Order of the Diocese of New Westminster •

The fourth annual Investiture of New Members to The Order of the Diocese of New Westminster will take place during a celebration of the Eucharist at Christ Church Cathedral on Sunday, October 28th, 2012, at 4 pm. The preacher will be The Most Rev. Colin Johnson, Archbishop of the Diocese of Toronto. ✦



Topic Deadlines Change for 2013!

Regular *Topic* submission deadlines will be changing from the first Tuesday of the month for the following month's issue to the last Friday of the month for the month after the next month's issue as of the January 2013 paper.

The deadline for submissions will be Friday, November 30th, 2012 for the January 2013 issue.

Topic and *The Anglican Journal* began a contract with a new printer and mailing house (Webnews Printing Inc., North York, ON) as of September 2012, and the printing and mailing schedules have been tightened up in order that Webnews can achieve the best possible results for both print quality and prompt delivery through Canada Post. ✦

Peace, Justice, Integrity of Creation

The Permaculture Garden at St. David and St. Paul, Powell River

Permaculture teacher Ron Berezan, MATS (with input from The Rev. Dr. Adela Torchia) speaks with Randy Murray

It seems kind of pretentious but the only word I can think of to describe the current climate regarding gardens and Anglican Church grounds is zeitgeist. And gardens are just a part of this “spirit of the age” of Anglican churches around the Diocese of New Westminster and elsewhere. There is a growing interest in social justice and ecological issues and many churches are now implementing and seeing come to fruition the ideas developed during the Moving Back into the Neighbourhood (MBiN) focus of 2010. One project that brings all of these elements together in truly remarkable ways is the Permaculture Garden project located on the grounds of St. David and St. Paul, Powell River.

Randy Murray: Describe the process that brought to fruition the Permaculture Community Garden at St. David and St. Paul Anglican Church?

Ron Berezan: My family and I moved to Powell River in the summer of 2010. I had been a permaculture teacher and practitioner for about 7 years before arriving here and I was eager to offer this transformative vision to my new community. My wife and I were attracted to our neighbourhood Anglican Church—a small but very welcoming faith community, even though our roots were in another denomination. The physical setting of the church immediately caught my attention: a beautiful setting on a hill facing the ocean, but grounds that were underutilized and uninspiring but with tremendous potential. Along with a local permaculture colleague, Erin Innes, I approached the Parish Council and expressed our interest in running a Permaculture Design Course at the church which would be open to the wider community and would result in the creation of a design for the church property and a vision of community connection and abundance. From that first meeting, the process was about one year to the beginning of the course. Many small steps and important conversations were had along the way, building trust and shared understanding, taking our time to be sure that we had a good fit.

This year’s course began in January of 2012 and finished in mid-August. Ten students from the region engaged the parish community in a visioning and dreaming process for the creation of a beautiful, productive, welcoming and bio-diverse outdoor space that could serve the parish, and the wider community as well. The students went through an intensive design process, learning permaculture methods along the way, and sharing their ideas back with representatives of the parish. In July, two work bees including 30 people each day (parishioners, students and community

members) were undertaken to install the first phase of the design—a sacred garden space that includes a memorial garden, water feature, spiral pathways, a peace pole, gathering space and many edible and medicinal plant species.

This process will continue to evolve and future groups of students will take on the design and implementation of other areas of the church property. Additional connections to the wider community will continue to be nurtured, such as the local food bank and other food service agencies, student groups, local gardeners, sustainability groups and the local geographical community.

Randy: What were the initial goals and outcomes of this as a missional church project? Have they changed?

Ron: Adela is going to respond to this question, as I am not sufficiently acquainted with the missional vision of the parish and diocese to accurately reflect on this.

The Rev. Dr. Adela Torchia: When Ron Berezan first approached me about this project; I immediately thought how well this could fit into the diocesan focus on MBiN. The parish council was careful to exercise an appropriate measure of due diligence as to what this might involve, but it did not take long for the green light to appear, as Council gave Ron the go-ahead to proceed. As the process began to unfold, with Ron introducing this idea to the town, and seeking ten students for the program’s first year, it seemed that the MBiN fit was even better than I had originally understood. Not only would the finished garden be attractive to the neighborhood and town (City of Powell River)—for beauty, food, meditation, memorial, play, relaxation, etc...—but also, the contact between the students and the church community was positive and productive. The fact that the local credit union made a substantial donation to Ron’s program was a highlight,

indicating that the garden was seen as a community project, even though it was on church grounds. During the past year, there were several events in which parishioners and students cooperated in the planning and design of the course. These events were direct encounters that quickly took on an almost familial tone, with parishioners carrying around students’ babies during presentations, and much joy, love and laughter in the air. What a fabulous way to use a churchyard with a haphazard lawn that nobody wanted to mow! One year later (it’s a three-year project), many parishioners and many townspeople are excited and delighted to see what is taking place in just one corner of the yard so far. I think that the project is teaching our parish about MBiN in ways no course or textbook could. We are delighted to be moving back into the neighborhood in such a direct and beautiful way.

Randy: How was the decision reached that the church grounds would be the location of the garden?

Ron: I loved the idea of locating this project at a local church for a few reasons: there are so many churches that have land that is underutilized and is a maintenance burden for the congregation—why not transform these spaces into something beautiful, productive and ecologically valuable? Second, the permaculture movement is based on the three ethical principles of **care for the earth, care for people, and sharing the surplus**—such a terrific resonance with the core values of peace, justice and integrity of creation that the mainline churches (and the world council of churches) profess. St. David and St. Paul Anglican parish welcomed this vision and had the land available. And for me personally, this was a very valuable opportunity to bring different worlds together: the townsite community of Powell River in which I live, the local food security and sustainability organizations that I am active in, the permaculture movement which has become my vocation, and a faith community that I can feel at home in.

Randy: How many people has this engaged in the congregation and the community?

Ron: Like many Anglican parishes, St. David and St. Paul’s is an aging community and folks have many demands on their time and their energy. Despite this reality, at least 35 parishioners were involved in each of the visioning sessions, about 15 parishioners participated in the work bees, and numerous others have offered moral and logistical support for the project as it has unfolded. An additional 20 community members came for the work bees and others have visited the site and offered material support or other kinds of resources. In my view, there has been a lovely energy

CONTINUED ON PAGE 11

St. David and St. Paul Church, Powell River with permaculture garden on the left.





LEFT Current underutilized church grounds. RIGHT Permaculture Garden plan for the property.

Peace, Justice, Integrity of Creation

CONTINUED FROM PAGE 10

generated between parishioners and students and the wider community. New relationships have been seeded along with the gardens and will hopefully offer much abundance in the years ahead. It is delightful to witness the encounters of the students, mostly in their 20s and 30s and parishioners, mostly in their 60s, 70s and 80s.

Randy: How has this project been viewed by the Powell River Community outside of the group that are directly involved?

Ron: The project has received a lot of support from the wider community. There are two co-sponsoring organizations, the Skookum Food Provisioners Cooperative and the Transition Town Powell River initiative that have helped to build public profile and interest in the project. First Credit Union offered some initial seed money for the project to subsidize the cost of the permaculture course and for the costs of materials. Members of the public have joined us for the work bees, have contributed plants and other materials and have come by to see the site. Those who already know about permaculture are excited to see the project develop and those who are new to permaculture are equally excited and intrigued. I think there is still a lot of curiosity about the project—what the site will look like and how the wider public might get involved.

Randy: You have a Master of Theological Studies from St. Stephen's College in Edmonton. How has your education, training and personal conviction affected your view of garden space as sacred space?

Ron: While I grew up with a strong sense of reverence and love for the natural world, for many years I felt a tension between my experience and the more “otherworldly” or transcendent sense of the divine that my participation in church life taught me. My studies (about 15 years ago now) enabled me to explore the burgeoning world of ecological theology, which began to address this tension. Today there is no contradiction for me whatsoever in loving the earth, in finding sacred mystery in nature, in feeling deeply connected to this place that is our home and a Christian spirituality. Gardens are the magical mystical places where nature and human culture intersect. We develop a deep intimacy with creation and become co-creators when we align our creativity and vision with soil, plants, birds and butterflies. We have the opportunity, at least in the permaculture vision of gardening, of helping to restore life and vitality to a place, including the human community that also inhabits the garden. And as we undertake this

transformation, we too are transformed. Thomas Berry remarked that, “To garden is to participate in the deepest mysteries of the universe.” It is no wonder that gardens figure so prominently in the sacred stories of so many different religious traditions.

Randy: What was the biggest challenge in getting this project off the ground and implemented?

Ron: Fortunately, there have been very few major roadblocks or barriers to make this happen. Originally, we intended to begin the course in November of 2011 but we did not have enough registrants. It took time to build interest and to gain people's trust that we were offering something that would be valuable for the community, but that the students could then also take their new knowledge and skills and apply them to their own yards, the school grounds where their children go to school, or a vacant piece of land in their neighbourhood. Our hope is that the momentum generated through this first phase of the program will help us in recruiting students for the next two cycles of the program and beyond.

Randy: What was the biggest surprise as the project moved forward to implementation?

Ron: For me the most pleasant surprise has been how willing and open the parishioners have been to this initiative. Change is not always an easy thing for folks to adapt to and here we were, proposing to completely redesign the church property to produce food, nurture bio-diversity, and create a welcoming and educational space for the community to enjoy—a pretty major shift in how the outdoor space was to look and be used. As soon as we had our first visioning session with the students and the parishioners together in careful dialogue there was a great sense of excitement and possibility in the air. And trust—that has been key.

Randy: Do you see what has happened in Powell River as a potential template that other churches may wish to follow?

Ron: I believe the conditions that have led to this project are very similar in other parts of the diocese and for that matter the country: churches with lots of underutilized land and aging congregants who struggle to maintain that land, and a local community with a very high degree of interest in local food and sustainability—especially amongst the young adult population. Urban agriculture has been sweeping across Canada with a tremendous momentum in the past few years and churches are finding ways to connect to this in different ways. The beauty of the permaculture vision is that it offers a pathway to more than just food production—it is equally about nurturing community, creating beautiful and bio-diverse spaces, modeling wise

resource use, and fostering connections between people and the ecology that surrounds them.

Are the churches ready for this? Can we begin to see the land that surrounds our buildings as an extension of the sanctuary, as the place where we connect more directly with the people and ecology around us? What would happen if we created beautiful, productive and vibrant spaces around our church buildings that became sanctuaries for birds, butterflies, worms and beetles and for hungry people in a time when the planet's bio-diversity is under tremendous assault and far too many people in our communities lack access to fresh, healthy food?

Randy: Where do you see this project in 5 years? In 20 years?

Ron: My first hope is that we continue over the next three years or so to refine our design and to implement the many other elements that the design calls for: a zone for wildlife using mostly native species, a labyrinth feature that will also function as a community gathering space, an edible forest garden, annual vegetable beds, herb gardens, gardens with medicinal plants, a covered seating area by the adjacent bus stop, additional benches made of cob (sand, straw and clay) to name a few. Equally important though will be the “invisible structures” as they are referred to in permaculture philosophy. These are the human connections formed around the garden space to ensure that the gardens are well cared for and that we are sharing the surplus harvest as much possible (be that food, learning, celebration, community connection, etc...).

What we have planted in the summer of 2012 is very small now and when I think about five years from now, I imagine our espaliered fruit trees producing in great abundance, birds, frogs and many other critters taking up residence in the pond. I imagine community gatherings that celebrate planting and harvest time. I imagine outdoor worship services and meditation walks. I imagine neighbours dropping by to share some plants or to harvest some excess grapes hanging over the benches. In twenty years, what was once a fairly barren space will be teeming with life and with biological diversity of all kinds. Soil will be increasing in fertility. Water will be held on site in ponds and in the high degree of organic matter. People will come to learn, to participate and to celebrate.

Any garden is a great act of faith—what will flourish? What will struggle? What surprises may be around the corner? We are waging hope that this garden will yield much abundance—for the parish, for the community and for the beautiful region of Powell River that we are so privileged to be living in. We do our best to plant the right seeds in right place—much else is delightfully out of our control. ☿

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For more information about legacy giving, call

Glen Mitchell

Stewardship & Gift Planning Director

(604) 684-6306, Ext. 218

gmitchell@vancouver.anglican.ca

Lord, my influence in this life is on many people in many ways. Help me to leave a lasting, positive legacy in all areas of my life.

Common Ground

Raising a Christian Family with an Atheist Partner

LIZ STOCKWELL
Warden, Christ Church Cathedral

A book collection says a lot about its owners. The past two summers, while my husband Mike and I were on holiday with our children, we lent our townhouse to our neighbours' visiting parents. We didn't meet them in person until recently but they left a lovely note of thanks and introduction.

I found it interesting that, in introducing themselves, they told us about their religious backgrounds. When I walked into our bedroom to unpack, I noticed with fresh eyes the nightstands Mike and I have on our respective sides of the bed. On my little shelf were books by Karen Armstrong,

Marcus Borg and Cynthia Bourgeault; on Mike's side Richard Dawkins, Carl Sagan and Christopher Hitchens were included in his collection. *The Oxford Annotated Bible* and books by John Spong inhabited the shared bookcase in the middle of the room, as if bridging the opposing book collections. It would be obvious to anyone who'd spent time in our private bedroom sanctuary that we probably have some interesting discussions about religious faith.

Our Backgrounds

Mike and I both grew up in families that attended church regularly (Mike describes himself as a lapsed Catholic, and I'm from Presbyterian, United Church and Methodist roots). We're both scientists and met while PhD students in the biology department at the University of Washington. Whereas Mike departed from his faith in his early twenties, my religious beliefs remained fairly constant though somewhat hidden, especially during my graduate school years. In our world of science and academia, religion rarely came up in public conversation.

We were married almost twenty years ago on San Juan Island, Washington, by a part-time Unitarian minister, part-time sea urchin diver, who wore his maroon PhD academic gown to look the part of minister (It would please our parents, he suggested, if he looked like the real deal). The short ceremony we put together ourselves included a reading from *The Adventures of Tom Sawyer* (Tom's and Becky's views on marriage) and a Bible reading, 1 Corinthians 13. Not too much God talk so that Mike would feel comfortable but enough ceremony to reflect the sanctity of our vows. When I think back on our wedding, I realize that even in the very early days of our relationship, Mike and I put much effort into finding ways to accommodate each other. We talked through the uncomfortable areas and found common ground.

As a graduate student, I'd consigned religious practice to something I did when I visited my parents. My beliefs could live comfortably in my head where I needn't fear offending anyone or face the negative stereotypes many have of Christians. On the rare occasions I visited churches, I'd attend alone, desperately missing my parents and sister, while I sat in the congregation and choked up during each familiar hymn. I longed to feel connected but felt that church was at odds with my life as a scientist (though I know this is not necessarily the case). I also didn't want to impose church time on my marriage when my husband didn't share my views.

Music brought me back to church when, at Dalhousie University in Halifax, I happened to overhear a woman in the halls of the biology department telling her friend about a church choir concert. I soon joined her in the St. Matthew's United Church choir and, for the first time in my adult life, began attending church regularly. Soon I could sing a hymn and not shed a tear. My involvement with St. Matthew's also renewed discussions about religion between my husband and me, and by talking to Mike about my faith rediscovery, I didn't feel quite so alone. At the recommendation of a young pastor, we began reading John Spong's books, which were important starting points for heart-to-heart talks and helped us realize that we were on the same

page on many issues.

Baptism Quandary

With the birth of our son Henry, our differences in belief came to the forefront. It was time to grow up and take responsibility not only for my own faith, but to make the commitment to raise our child as a Christian. However, the question of whether to have Henry baptised was difficult, not because Mike was opposed, but because he didn't feel comfortable participating. Although I could have presented our son on my own, it felt wrong not to have my partner with me.

Shortly before our second child Rachel was born, we moved to Vancouver, where I began attending Christ Church Cathedral (CCC). I felt a supportive sense of surrogate family among the community we'd found at CCC, and Mike felt comfortable with the children growing in the Cathedral environment. As my children participated regularly in children's programming, Henry began to feel that he'd missed out on something important because he hadn't been baptised. After much discussion, when Henry and Rachel were seven and almost four years old, Mike and I sought to have them baptised.

In the events leading up to the Baptism service, we were impressed by the open-mindedness and inclusive nature of CCC clergy and leaders. Mike went into our first meeting feeling that he was only there to support me, but afterwards he felt that even as someone with different convictions he could be at ease and included. The guidance we received in interpreting the text of the service and the accepting attitudes we encountered during our preparation made us both feel comfortable with the vows we were to make. During the ceremony I felt great joy for my children but also a special happiness that my partner was an enthusiastic participant at my side. That Mike could stand comfortably with me was a tribute to the leadership we experienced, and also showed that we could commit to nurturing our children as Christians even though my husband does not believe in God.

Family Life

Our children know that Mike and I differ in our beliefs. With books such as Hitchens' *God Is Not Great* prominent on Mike's bookshelf, it's hard to escape our kids' queries. We're clear that we both have many questions. And I tell them that mystery is part of belief in God. While Henry, Rachel and I attend Sunday morning church services, Mike keeps the Sabbath in his own way with time to himself. When the children inevitably ask why he doesn't go to church with us, Mike reminds them that church is a special time they share just with me (meanwhile thinking to himself, "Church is my special time for golf.").

What's interesting is that in the realm of spiritual and existential questions, my children don't see that there are some issues to talk about only with me. My son often goes to Mike first. One night recently Henry was having difficulty getting to sleep and was consumed with anxiety about death (his death, our death, his grandparents' deaths). Had he reached me first, I might have tried to reassure him that we're taking good care of ourselves, that he needn't fret about losing us, and that he should say a prayer to ease his worry. However, when I walked into the room, Mike was already comforting Henry with something much more profound. I don't remember his words exactly, but it was essentially this: Death is just one truth. But there's another truth—that we love one another and our

CONTINUED ON PAGE 5



TOP Liz and Mike (in his Lyle Lovett phase) in 1993, on their wedding day.

BOTTOM After the Baptism at Christ Church Cathedral in September 2008. Left to right: Mike, Henry, The Ven. Dr. Ellen Clark King, Rachel and Liz. Henry was in an anti-photo phase.

Common Ground

CONTINUED FROM PAGE 4

job is to love each other as much as we can and make each other happy. He encouraged Henry to focus on love and life. How could I add anything more?

One night, after dinner with friends and acquaintances, including a very vocal evangelical Christian, Mike and I stood in our kitchen and decompressed after the awkward evening. I told him that I'd felt very uncomfortable because I didn't share my friend's version of Christianity. As I became flustered trying to put my feelings into words, and trying to show Mike that reason was an integral part of my views, I blurted out, "It's just that I believe there's something behind it all." Rachel, who'd missed our conversation, chose that moment to wander into the kitchen and said, "Yeah, there could be something behind it, behind the refrigerator... like, maybe a cockroach." We enjoyed a big laugh, and I realized with relief that it wasn't necessary to defend myself or convince Mike of my rationality. He'd simply wanted to touch base.

Surprisingly, Mike and I have arrived at similar places with respect to recognizing the sacred in our home lives. Our little family rituals focus on thanksgiving, light, life and love rather than particular religious practices or prayers. There are many occasions before a meal where one of us will suggest that we take a moment to give thanks. One year we filled our chest freezer with meat from a free-range steer we'd ordered from a rancher in William's Lake. As we prepared to dive into our first taste of steak, it was Mike's suggestion that we say a little grace to honour the animal whose body we'd consume over the next year. It gave us all pause to consider the source of our food and the cycle of life.

Whereas I once feared that joining a church would be an intrusion on Mike and family, it's clear that the time Rachel, Henry and I spend in religious practice enriches all our lives. Although he rarely attends services, Mike encourages the children's participation and helps them prepare Bible readings and prayers for Children's Gift Sundays. Far from showing resentment, Mike has gently prodded me to stick my neck out and take on more challenging roles at the Cathedral. One year our family was invited to lead prayers at the Christmas morning Eucharist. My inclination was to turn down the offer and enjoy a lazy Christmas morning at home in our pyjamas. When asked what he thought of the invitation, Mike responded that of course we should lead the prayers, that my mom would love it. He was interested in participating with us but feared offending anyone. Once again the Cathedral's clergy made clear that Mike could be included, and we composed a prayer with which all four of us felt at ease and could say a part.

It's helped tremendously to meet other families who share similar differences in beliefs. Because it's common, especially in British Columbia, for parents to differ in religious practices and views, it's therefore important for churches to find ways to integrate family members who may not regularly attend services. At the Cathedral we've had parents gather for small discussion groups where we've talked about the challenges and joys in marriages with partners of mixed religious faiths. We've sought ways to ensure that non-believing partners feel welcome and comfortable. Last fall, through clergy and parishioner leadership, we organized a study group for families that met regularly for fellowship in different hosts' homes. As a conduit to conversation we discussed Karen Armstrong's *Twelve Steps to a Compassionate Life*. It was important that no one feel uncomfortable attending, and we thought our chosen book would be one our mixed-belief group of



Henry, Liz, Rachel and Mike at San Juan Island, Washington in 2010.

parents could discuss freely. Our children loved these opportunities to play together and watch movies while the parents discussed deep questions (and not so deep ones... more wine?).

Several years ago I was suddenly stricken with a mysterious and debilitating neurological illness. Although my symptoms lasted only a few months, it was a frightening time, especially for Mike, who was not sure if the disease would progress or if I was permanently disabled. When I was unable to communicate clearly with people around me, it was my husband who contacted the Cathedral to inform them of what was happening with me and sought their prayers for my healing, knowing that would be important to me. Our church reached out to all of us. I was reassured by their love and touched by parish members' offers to take my children to church when I couldn't go with them. It became very clear to me that the church is integral to all our lives, including my non-believing husband.

A Deep Divide?

Early on in our relationship I assumed that a simple onetime conversation where we agreed to disagree would suffice. Neither of us wanted to alter the other's worldview, and with this apparently large gap between us it seemed best to avoid conflict rather than build bridges. However, we've found that we check in with one another again and again, not to challenge the differences but to reaffirm our commonalities (and perhaps we have to reassure one another that reason and rationality are still at the core of our belief and non-belief).

In one way, perhaps I'm not the right person to write this article. Perhaps others could learn more from a family situation where differences in religious beliefs lead to conflict. As one CCC parishioner pointed out, "Mike's a really nice guy and very supportive. You don't have any issues with your differences!" In fact, we've learned that although he's an atheist and I'm Christian, we have far more in common than we think we do. Rather than focus on what seems like a fundamentally irreconcilable difference—that I believe in the Divine and he's a materialist humanist—we emphasize what we share. Our differences in belief are part of what we bring to our marriage. Just as we need to talk through any part of our relationship, we try to keep channels of communication open with regard to

religion as well, something that has challenged me to be in better touch with my own beliefs and feelings.

Without doubt Mike and I will face difficult challenges ahead, but I am thankful that the respect and love we share sustains us through our differences. I'm fortunate to have a partner who is supportive and

understanding of my need to be part of a faith community and our family's need to provide our children with a spiritual foundation, even when some views are at odds with his own. To our best ability, we try to honour our respective beliefs and recognize our common ground. ✦



SATURDAY NOVEMBER 24

A DAY WITH

**National Anglican
Indigenous Bishop
Mark Macdonald**

**LIVING OUR COMMITMENT:
WHAT DOES RECONCILIATION
LOOK LIKE?**

TIME 9AM–3PM

PLACE St. David of Wales
2475 Franklin Street
Vancouver

This diocesan education day is a fantastic opportunity to learn more about Aboriginal Anglicans nationally and in the diocese.

What is a National Indigenous Bishop?
How do we get ready for the Truth and Reconciliation Commission in Vancouver?
What are Indigenous Anglicans doing in our diocese?
How do we build relationships built on trust?

The event is open to all interested Anglicans and each worshipping community is asked to send a team of participants—this could include but is not limited to: clergy, youth, parish council, outreach personal, Sunday School teachers...

Please publicize this unique opportunity by sharing the information at parish council, bulletins, Sunday morning announcements, notice boards and word of mouth.

Please begin to assemble your parish team now!

Details for registration available by contacting:

The Rev. Laurel Dykstra by email loraldyk@hotmail.com or by phone 604.985.0666.

The logo of the Anglican Council of Indigenous Peoples used in this promo was drawn by The Rev. Mervin Wolfleg (Siksika Nation), and inspired by the words and images of The Rev. Arthur Anderson (Plains Cree). It shows two circles, representing Aboriginal and European traditions, coming together. *it is used with permission.*

So your parish wants to be part of addressing community concerns? Not sure how?

MARGARET MARQUARDT

Priest and Co-Chair, Eco-Justice Unit, Diocese of New Westminster

Would you like to join with community organizations such as Reach Clinic or Unions such as the one representing bus drivers or religious folk from various faiths?

Tired of coalitions getting together about community issues such as affordable housing or poverty issues and seeing nothing happen? Consider this. Consider training in community organizing with *Metro Vancouver Alliance* (MVA).

The Metro Vancouver Alliance is affiliated with the 70-year-old *Industrial Areas Foundation* (IAF), which began out of the meat packing plants in Chicago. Conditions were so bad in those plants that workers got together and joined with others to make necessary changes.

We are building the MVA here in the lower mainland. MVA is an organization of organizations for the common good. We are building a foundation so that we can address community issues from a solid base of relationships between organizations that are members. We do not start with issues but with relationships. In a year from now, we will have a founding assembly with member organizations to begin to set priorities and strategize about directions. For now we are deepening relationship across sectors of our society that don't often come together.

Membership is open to any desiring to work towards the common good from: community, union, religious, education and small business.

I often think of the gospel from Matthew about *building our house on rock and not on sand*. We need the strength of the organizations working together so that we

can make the long-term changes needed in addressing issues of the common good in the lower mainland. This is what it is to be partners with God in building the reign of God on earth. We use our power together for good.

No government money is accepted. This is a non-partisan political organization. Membership is not open to any partisan political body.

To see how some of the other Alliances are functioning in the world, go to the IAF website, www.industrialareasfoundation.org

Also check out the Alliance in Great Britain, www.citizensuk.org. Citizens UK has been engaged in incredible work and Anglican churches are very much part of that work.

Being part of Metro Vancouver Alliance is a way for a parish to have leadership training within the parish by doing a mapping

of the surrounding community as well as a listening campaign among parish members. It is a way of joining with other organizations to use the power we have together to make a difference for the common good in this part of the world that God has given us.

There are upcoming Leadership Institutes with Metro Vancouver Alliance:

Tuesday evenings October 2nd, 2012
October 9th, 2012
October 16th, 2012
October 23rd, 2012

Friday evening November 2nd, 2012

Saturday November 3rd, 2012

For details go to the Metro Vancouver Alliance or the Anglicans for Eco-Justice page on the diocesan website.

The Eco-Justice Unit is a member of MVA and I welcome anyone to be in touch

with me to talk more about MVA. Contact me at mmarquardt@telus.net.



Margaret Marquardt.

Messy Church comes to Horseshoe Bay

JANICE LOWELL

Priest-in-Charge, St. Monica, Horseshoe Bay and Priest Associate, St. Francis-in-the-Wood, Caulfeild.

On a wet and dismal day, light and joy infused St. Monica as 36 people participated in its first Messy Church—15 of whom were children. It was truly a cooperative event between St. Monica, Horseshoe Bay and St. Francis-in-the-Wood, Caulfeild.

Participants of all ages engaged in eight craft activities, from decorating cupcakes to making paper airplanes and windmills. We then learned three Messy Songs to prepare us for worship. And we also practiced some

sound and hand actions that would enhance the story of Pentecost.

Led by a child hoisting a bright red umbrella, everyone processed into the sanctuary singing *We are Marching in the Light of God*. Small noisemakers were provided to help us keep the beat. The story of Pentecost was then told, with sounds of rushing wind, flames of fire above everyone's head, praising God in all languages, and our prayers were enclosed, flown and read from the paper airplanes. A favourite with the children was *The Butterfly Song* (see the photo below). We then said our Messy Grace, with hand actions of course, and proceeded to the church hall singing *Allelu, Alleluia*

to the Lord. We then shared a meal of salad, lasagna and decorated cupcakes.

After months of planning and wondering, "Will anyone come?" God gifted us with more than we could have asked for or imagined. It was so exciting to have all those children with us, along with their parents and grandparents. The second Messy Church took place at St. Monica, Saturday, September 29th. Check the diocesan website for details.

TOP The children singing *The Butterfly Song*.

If I were a crocodile, I'd thank you Lord for my big smile...

BOTTOM Blow-painting to illustrate the power of the wind during Pentecost. PHOTOS Debbie Brand

THE ANGLICAN FOUNDATION OF CANADA

Inspire a Musician!

THE A.E.J. FULFORD TRUST was established in 1973 to encourage, promote, develop and enrich sacred music in the Anglican Church of Canada.

We welcome applications for grants from this Trust for:

- diocesan schools of church music
- schools for the training of choir leaders and organists
- assistance in the publication and promotion of sacred music composed by Canadian church musicians

Applications are received once/year and are due by April 1st

The Fulford Trust has members who are highly experienced and skilled musicians who are able to offer advice and assistance. Call or email the Foundation Office with your inquiries.

See website for application form: www.anglicanfoundation.org

Contact: Jonathan Marshall

jmarshall@anglicanfoundation.org • (416) 924-9199 x322



OPINION

Atheist Billboard Creators Should Remember, "Religion is the Original Theatre"

MARTIN ELFERT

Curate, St. John's Cathedral, Episcopal Diocese of Spokane

The Rev. Martin Elfert is a former parishioner at Christ Church Cathedral, Vancouver and a former postulant for ordination in the Diocese of New Westminster. The Rev. Elfert's article originally appeared on Spokane Faith and Values (http://spokanefaith.com, August 25th, 2012).

Spokane has joined in the billboard wars. As Thomas J. Brown reported a few weeks back on SpokaneFAVS, our city is the latest in which an atheist group has purchased advertising to argue, among other things, that "Truth is real; God is imaginary." I'm familiar with advertisements of this sort from the previous cities in which I have lived. At Christmastime in San Francisco, atheists bought billboards on which they displayed a painting of the holy family and the caption, "You know it's a myth." And, in my hometown of Vancouver, BC, a similar group bought placards on buses which read, "Extraordinary claims require extraordinary

evidence: Allah, Bigfoot, UFOs, Homeopathy, Zeus, Psychics, Christ."

It's probably no surprise that, as a Christian, I am not big a fan of these campaigns. What might surprise you, however, is the substance of my objection to them. It doesn't so much bother me that these advertisements reject God (for the record: yes, you can be a good person without going to church). Nor am I all that troubled by the binary choice they posit between reason and religion (this is simply a false dilemma, much like insisting on a choice between calculus and Mozart). What does bug me is that the advertisers' decision to set truth and imagination in opposition to one another.

Prior to becoming a priest, I worked as a stage manager. That is to say, I spent thousands of hours sitting in a dark room helping grownups pretend to be people whom they were not. It was a career devoted to the imagination. Over my years backstage, one thing never stopped amazing me: night after night, people left the theater having understood something profound about hope, loss, meaning, beauty, and more. What happened in that dark room was both entirely made-up and entirely real.

Religion is the original theater. For the 200 millennia or so that human beings have walked the earth, we have gathered to tell one another tales of divine mystery. Every Sunday in church we do the same: we get together to put on a dramatization of the

incarnation. We sing songs, we share stories, and we wonder about possibility.

To be clear, pretty much everyone around me in church recognizes that our Sunday drama does not speak to things found in that modern category known as the fact. There is no reproducible experiment which will yield the answer, "God," much as there is none which will prove that one person loves another (given that John tells us that "God is love," that probably makes good sense). Simultaneously, we affirm that there are objective truths, which the enlightenment model for encountering reality is entirely incapable of measuring. God belongs in this category.

As with all plays, the goal of the Sunday assembly is not to marshal evidence or to provide hypotheses. Rather, it is to respond to that strange and awesome clarity which we touch at the birth of a child, the death of a friend, or still another moment of deep wonder. It is to craft metaphor, symbol, story, song, and paradox: the great tools of the imagination. For, as the mystics know, it is only through the window of the imagination that God may be glimpsed.

There are atheists who celebrate the importance of the imagination, who do not diminish it by contrasting it with truth (consider the marvelous children's writer, Philip Pullman). It is my hope that the authors of Spokane's new billboards might follow their example and choose to

do likewise. Celebrating the imagination offers many gifts, not the least of which is a deeper understanding of one's neighbor. This understanding allows us some insight, for instance, into why an actor might choose to devote her life to make-believe. It also casts a little light on why someone like me might think that Spokane's new billboards get things only half right: Yes, God is imaginary. But God is also true. ✠

The Rev. Martin Elfert.



God's Wonderful Creation • A Dumping Ground?

ART TURNBULL

Honorary Assistant, St. Matthew, Abbotsford

The municipal dump in Summerland, my hometown, was a grand place for explorations by the ten-year-old me. That was several decades ago. The smells were odd and the surroundings attractive. Treasures were there for the finding. The dry gully was an ideal place for refuse and it was filled with local garbage and junk. The variety was endless.

Even in those days I wondered how people could throw away so much good stuff. From furniture to clothing to dishes, the hardware and dry goods were stirred into the mix with kitchen waste and commercial rubbish. Truckloads of fruit used to be dumped there as well, fruit too good for Canada Grade A. Everything covered in lime so as not to escape.

The waste then, as it does now, kept on growing. That one place can be multiplied by thousands of dumps across Canada. Modern waste disposal systems still process the mountains of stuff we humans no longer seem to need. The local dumps may now be but a memory but the business of disposal remains as vibrant as ever. It is interesting that many modern neighbourhoods are built upon the mounds of yesterday's junk. Perhaps, unbeknownst to us, toxic chemicals are included free of charge when we buy real estate.

Planet Earth has become a wastebasket for the use of an ever-increasing population. The long term, or perhaps already short term consequences of our human greed and ignorance are not considered by the one who throws another coffee cup on the street. The stuff used by people is delivered by fossil-fuelled methods that add another layer of garbage to our struggling atmosphere. The warming of the planet is a direct response to how we humans live.

The ancient scriptures tell us that God created everything in six days. God said, "It is good!" Then God took a day off. Perhaps

God should not have taken a day off from supervising the human creation. Human beings like us have an ability to not play by the rules if no one is looking. It is my opinion that we people have advanced so well that we are capable of returning all that there is back to chaos. We can easily slip back to the primal state of being. If we continue to throw out, poison and pollute, destroy and pave over this good Earth we will return to the beginning. We may not be far from creating a formless void, which is covered in darkness. Perhaps the wind from God will not be able to bring us back from such a state.

There are immense questions to be discussed and decided upon, not by a few who think they have the answer, but by all people everywhere. Who is going to clean up the oceans of plastic islands that throttle sea life? Who really knows how to transport liquid and semi-fluid fossil fuels across the land or over the seas, in an always safe way? Who among us has the knowledge to purge the atmosphere of chemicals that threaten to snuff out oxygen? How will we farm for food when the last of the agricultural land is used by industry? How are we going to find a place for hiding the guilt we all share?

We are human beings. We claim to be made in the image of God. We are people who can make choices, decide for good, right the wrongs. We can, we must, change our ways: to share the goods of the planet, to be humble enough to allow for the care of others, to actually take time to love this good Earth. That is something we must grasp, not for today but for the generations of tomorrow.

Will future ten-year-olds find places of wonder to explore? Yes, there will be people and places of wonder. One of the wonderful places to explore will still be God's creation. Jesus will be the guide who will lead into this treasure. All we need do is trust in this higher power.

Tell out, my soul, the glories of his word!
Firm is his promise, and his mercy sure.
Tell out, my soul, the greatness of the Lord
to children's children and forever more!

Common Praise, #362 verse 4 ✠

Prayer and Apple Software

PETER WALTERS

Writer, Anonymous Advertising, Victoria, BC

When Apple launched a free application to open and play movies called *QuickTime*, users were instantly disappointed. The application was extremely limited. It would only open one file type and the user had no control over the file to change it in anyway.

Because they were Apple users, they grumbled. A lot. And, because they were Apple users, they resigned themselves to the limitations.

Then Apple announced *QuickTime Pro*. For just \$39.95, *QuickTime Pro* would open almost any type of movie file, gave the user power to control size, colour, and speed, to extract audio and compress movie files. The features were virtually limitless.

Apple users rejoiced. They rushed to

the Apple site to download this wondrous new application. But it wasn't there. For \$39.95, all they received was a key, a serial number. Once entered into their free copy of *QuickTime*, it unlocked all the wonders of *QuickTime Pro*. The limitless app was not found in some far away place but right inside the limited application all along.

And so it goes with the story of our spiritual development and awakening. We find ourselves in a world of limitation and we grumble about it. We're overworked and underpaid. We don't like our job, our partner, our life. We get sick. We get old. We die. It's all so unfair. Still, we're resigned to it.

Of course, it doesn't have to be that way. We see a world of limitation because we believe in a world of limitation. And we cannot download a world of limitless love, beauty and possibility simply by grumbling. We need the spiritual key of prayer. And like *QuickTime Pro*, prayer does not create good, it simply reveals the perfect, eternal and unchanging good that has always been there within every one of us. ✠

...like QuickTime Pro, prayer does not create good, it simply reveals the perfect, eternal and unchanging good that has always been there within every one of us.



Peter and his partner Aleya.

Full Communion, Full Connection

The 2012 Canadian Lutheran Anglican Youth Gathering

PHIL COLVIN
Diocesan Youth Ministry Coordinator

ALEX STARR
St. Mary's, Kerrisdale

ALEX ERIKSSON
St. Laurence, Coquitlam



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)

RIGHT TOP Home Team Hufflepuff including the authors: Phil (second from left in the front), Alex Starr and Alex Eriksson (both back row on the right).

LEFT TOP One of the large group meals during the gathering!
LEFT BOTTOM The complete contingent of Anglican and Lutheran youth from British Columbia.

PHOTOS Phil Colvin and Cathy Simpson



For many decades, the Evangelical Lutheran Church in Canada (ELCIC) has organized biennial youth gatherings. Each one takes place in a different city, and they draw in hundreds of youth, leaders and clergy for four days of workshops, worship, inspirational speaking and community building. Since 2001, the ELCIC and the Anglican Church of Canada have been in full communion. And, (youth ministry *tends* to move quicker than the rest of the Church), since 2010 the Canadian Lutheran Youth Gatherings have become *Canadian Lutheran Anglican Youth (CLAY)*. And although most of the attendees are Lutheran, this August saw a major increase in the number of Anglicans attending

from across the country.

2012's CLAY took place in Saskatoon, marking the first time that the Diocese of New Westminster has been part of the event. More excitingly, we used the opportunity to build on ecumenical partnerships, which have been growing across our Churches the past five years. Alongside Anglicans and Lutherans from Victoria and Kamloops, we organized a BC CLAY bus pilgrimage, which travelled from Vancouver Island to Saskatoon. On the way we stopped for a night's sleepover at St. Paul's Cathedral in Kamloops, where, as well as being joined by youth from Anglican and Lutheran Churches in the city, we also picked up another group, Anglican Youth Ambassadors from Montreal who had been visiting their partners in the BC interior. Travelling on to St. Peter's in Calgary, we spent the night hosted by the Diocesan Youth Coordinator for Calgary, along with other friends and leaders.

At the gathering, we were a part of worship with 800 other young people and leaders, which included *TED style talks* from Bishop Mark MacDonald (Canada's first National Indigenous Anglican Bishop) and Adele Halliday (Coordinator of Transformational Ministries for the United Church of Canada), among others. We also participated in a game across the streets of Saska-

toon inspired by Facebook; where we were tasked with making 'friends' with Bishops, speakers, musicians and volunteers who were disguised as normal residents. This activity brought awareness to the city that something very special was happening in their midst. Later in the week, CBC News, who had heard about the young people heading out onto the streets of Saskatoon to make friends, wanted to find out more and interviewed some of our teams!

The theme of this year's gathering was *Hyperlink*—and the language of social networking was the thread, which joined together the messages of the weekend. What does it mean to be connected to each other, the world and to God? Are we truly making an impact on the world around us, or are our interactions limited to what we 'like' on Facebook or the latest campaign video we've watched, commented upon and then instantly forgotten?

These were intriguing questions for a gathering, which is still making the transition from being fully Lutheran to one which truly reflects the full communion status of its two partners. In some instances, especially liturgically, the relationship can look like a messy one. In others, however, the connections run deep. CLAY participants are divided into 'home teams.' Traditionally, those have consisted of the youth and leaders from a particular Lutheran congregation. However, as the traditional youth group has faded from many churches and the gathering has sought to reach out to Anglicans via diocesan contacts, the guidelines for the composition of home teams have become more flexible. The Diocese of New Westminster group were a proud part of *Home Team Hufflepuff*—so named because, like the eponymous school house in the *Harry Potter* series, we did not refuse anyone entry. Our home team was made up of 13 youth and leaders from both Anglican and Lutheran churches in Victoria, Vancouver, Kamloops and even Edmonton! Phil Colvin and Alex Starr, from the Diocese of New Westminster, led *Home Team Hufflepuff* along with Melissa Green and Cathy Simpson from the Anglican Parishes of the Central Interior. Most of *Home Team Hufflepuff* already knew each other, thanks to the work of the British Columbia and Yukon Anglican Youth Movement as well as the Diocesan Youth Movement in our diocese, which have been inviting Anglican and Lutheran youth to worship together for many years.

Our hope for CLAY 2014 is that these connections will continue to be deepened, and expanded to include more young people from across the province. This will be helped by virtue of the fact that CLAY 2014 will take place in Kamloops—which has a much stronger Anglican infrastructure than a Lutheran one. The next gathering will rely upon relationships like those we have seen emerging from our BC/Montreal bus trip and *Home Team Hufflepuff*, to be a success. And it will rely on the rest of our Churches truly living out our commitment to full communion, in the same way as our young people already do. ✦

