

A PROFILE OF THE ANGLICAN DIOCESE OF NEW WESTMINSTER

*“Growing Communities of faith in Jesus
Christ to serve God’s mission in the world.”*



Diocese of New Westminster
ANGLICAN CHURCH OF CANADA



Almighty God, giver of all good gifts, look on your Church with grace and guide the minds of those who shall choose a Bishop for the Diocese of New Westminster, that we may receive a faithful servant who will care for your people and support us in our ministries; through Jesus Christ our Lord.

– BAS Occasional Prayers
“At a Time of Election or Appointment in the Church”



THE INVITATION

As we search for the ninth Bishop of The Diocese of New Westminster, we find ourselves at a crossroads. Guided by the Spirit, we proceed with a deep desire for transformation and well-being.

Members of Synod were asked what leadership qualities are important to them in a new Bishop. More than 600 written responses were received and tabulated. The responses included pastoral, spiritual, compassionate, and relational qualities; clarity of vision, strong communication both in articulation and technological ability, and courage.



A major focus in our Diocese has been around reconnection both with who is here and who is not here. We are excited about growth, connection with youth, young families, our local communities, and “being church” in new and innovative ways.

We invite our new Bishop to walk with us as we journey into an unknown future, led by the Spirit, open to the invitation of God.

INTRODUCING THE DIOCESE

Geographical Location

The Diocese of New Westminster is situated on the unceded traditional territory of the Coast Salish peoples who have lived on this land of beauty and abundance for thousands of years prior to contact with European settlers. Today, the diocesan boundaries cover the territory of more than forty first nations.

The Diocese encompasses much of the area commonly known as the “Lower Mainland of British Columbia” and is bounded to the north by the Coast Mountains, to the southeast by the Cascade Mountains, and traversed from east to west by the Fraser River flowing to the Pacific Ocean. For many years the Lower Mainland has been ranked within the top 5 places in the world in terms of livability



(2012 Quality of Living Worldwide City Ranking – Mercer Survey; the Economist Global Livability Ranking (August 2013)). The physical setting is without peer and draws people from around the world. The spectacular geography – mountains, oceans, lakes, rivers and beaches – provides the venue for a vast array of outdoor adventures, such as biking, hiking, camping, kayaking, sailing, golfing, skiing, and snowboarding.

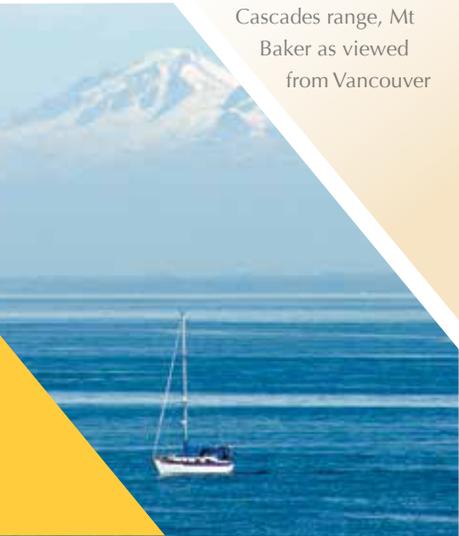
INTRODUCING CASCADIA

Cascadia is a bioregion that includes the Cascade and Coastal mountain ranges: its main cities are Vancouver, Seattle, and Portland. Douglas Todd writes in his book, *Cascadia: the elusive utopia*, that “the region is intimately connected to nature, leery of tradition bound institutions and open to experimenting with novel expressions of freedom.” Cascadia boasts an interconnected urban culture with household incomes that are typically higher than national averages. Real estate values tend to stay strong (in Vancouver, homes are prohibitively expensive) and the population here tends to be highly educated.

Fewer people in this region think of themselves as religious than anywhere else in North America but many would consider themselves spiritual, connecting to the sacredness within the mountains, trees and water that surround this area. Institutional religions have become more involved ecumenically, and – in interfaith dialogues – have found creative ways to engage with this more highly secularized demographic. Many who do subscribe to a particular faith tradition are also passionate about the environment and stewardship of the land. (3 Dormant Volcano in the Cascades range, Mt Baker as viewed from Vancouver)

Cascadia has one of the highest concentrations of aboriginal population on the continent with a large cultural influence. Many of these people practice a mixture of Christian and aboriginal spiritual traditions. People of Asian descent make up one in five of the population of the province of British Columbia. People in this area are twice as likely as others from North America to practice yoga, meditation or other Eastern disciplines.

Dormant Volcano in the Cascades range, Mt Baker as viewed from Vancouver



WHO ARE WE?

One hundred and eighty-six years have passed since a group of fur trappers and traders first read Morning Prayer in a rough fort on the bank of the Fraser River. Years later, the Diocese of New Westminster – named after the first incorporated city in British Columbia – was established in 1879 as an integral part of the British colonization of the west coast of Canada. By the early 20th century the Diocese had moved its centre of operation to the emerging city of Vancouver and established its present cathedral. There have been eight Bishops in the history of the Diocese.



The first priest in the Diocese of New Westminster, John Sheepshanks 1879



The Diocese of New Westminster has a history of strong contributions – from bishop, clergy and laity – to the life of the wider Anglican Communion. “Who we are” is best reflected in our 2012 re-expression of priorities linked with the 5 Marks of Mission of the Anglican Communion.

1. To proclaim the Good News of the Kingdom

Renewing Our Worship:

Relevant Anglican worship for people of all ages, at all life stages and from diverse communities; new approaches to worship while maintaining tradition.

Nurturing the Parish Community:

Inviting and welcoming new people and all members of the parish to ensure vitality and sustainability.

Building a Community of Parishes:

Stronger relationship between parishes, the Synod office, the Anglican Church of Canada and the Anglican Communion.

2. To teach, baptize and nurture new believers

Nurturing Spiritual Journeys:

Personal spiritual development; being open to spiritual seekers; connecting with nature; spirituality in other faiths; our West Coast context.





Supporting Christian Education:

Understanding Christian faith; Christian education that brings people together to learn and to grow in community.

Deepening Anglican Understanding:

Anglican and Canadian Anglican tradition, theology, worship, practices; personal faith journey as Anglicans.

3. To respond to human need by loving service

Participating in Local Communities:

Initiatives and partnerships in the local community that bring life to the social mission of the church.

Cultivating Interfaith Understanding:

Interfaith relationships and dialogue leading to greater harmony, respect and understanding among faith groups.

4. To seek to transform unjust structures of society, to challenge violence of every kind and to pursue peace and reconciliation

Addressing Issues of Poverty:

Poverty, homelessness, and addictions/mental health; partnerships; compassionate service offerings; increasing awareness and understanding of the issues; participation with the Truth and Reconciliation Commission.



5. To strive to safeguard the integrity of creation and sustain and renew the life of the earth

Caring for God's Earth & action on environmental issues.

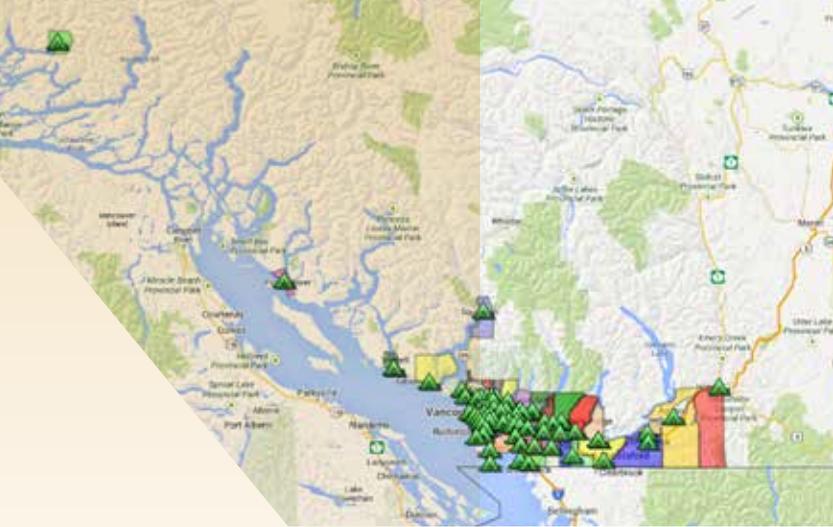
We are a “people seeking to know, love and follow Jesus in serving God’s mission” (Vision Statement—Anglican Church of Canada—Vision 2019). Our priorities originated in our ten-year strategic Plan 2018, presented at Diocesan Synod in 2008. The document can be found at <http://bit.ly/15wiatT>. The plan’s recommendations have energized the Parish Mission Reviews, the structural changes adopted at Synod 2013 (White Paper), and the Ministry Assessment Process <http://bit.ly/1frSjg7>

CHRIST CHURCH CATHEDRAL



Since 1929, Christ Church Vancouver has been designated as the Diocesan cathedral church. In 1998, the Canons regarding the Chapter of the Cathedral were revised to enable the Chapter to be representative of all regions of the diocese. Chaired by the Dean, the Chapter includes all the diocesan Archdeacons and clergy or lay representatives from each Deanery. Currently all confirmations are held in Eastertide at the Cathedral. Christ Church is also the location for ordinations and for the





annual Investiture for the Order of the Diocese of New Westminster. The Cathedral offered many other educational and liturgical events over the past 20 years and has become a focus for the life of the diocesan community. Beginning in November 2013 Christ Church celebrates its 125th anniversary.

CURRENT DIOCESAN STATISTICS

There are 70 parishes in the Diocese. Websites for individual churches can be found here. <http://bit.ly/18se8GX>. Reports from 2012 show 14,895 total members and an average Sunday attendance of 5,554. Of the seventy parishes, one has Sunday attendance of over 300, two are in the 200-300 range, 14 are in the 100-200 range, 29 are in the 50-100 range and 25 report Sunday attendance of under 50.

There are approximately 107 active clergy in parish and institutional ministries including 23 active deacons. A significant number of retired clergy continue to exercise ministry as well. Our priests and deacons use 10 languages on a reasonably frequent basis in conducting liturgies and providing pastoral care.

THE ARCHDEACONRIES

There is one executive archdeacon, five regional archdeacons, each responsible for two deaneries and one archdeacon who is Director of Deacons. A current Task Force is reviewing the existing boundaries of parishes, deaneries and archdeaconries with a view to providing the most effective groupings. The Ven. G. Douglas Fenton serves as Executive Archdeacon of the Diocese and the Ven. John Struthers serves as Archdeacon, Director of Deacons.



Good Friday Procession in East Vancouver

A. The Archdeaconry of Burrard Archdeacon: The Ven. Ellen Clark-King Regional Dean: The Rev. Heidi Brear, Burrard & East Vancouver Deanery

Burrard Archdeaconry covers some of the most diverse areas of central Vancouver, both in terms of ethnicity and affluence. It includes St. Paul's – one of the region's major hospitals – as well as the downtown core, the high-rent districts of Yaletown and the West End, the very visible poverty of the Downtown East Side, and many areas of small single family housing which are no longer the affordable starter homes that they used to be.

The population is extremely mixed racially and culturally with many new Canadians – particularly from China and the Philippines – but also many Caucasian residents as well as a significant number of aboriginal Canadians. All age groups are represented and there is a significant population of GLBTQ individuals. The Archdeaconry includes Aboriginal, Japanese, Chinese, and Filipino congregations and clergy. Many churches are struggling financially, even when displaying a vital and engaged ministry. Some feel that they are in a time of transition.

The only parish with more than one stipendiary priest is Christ Church Cathedral. The two deaneries (East Vancouver and Burrard) operate as a unit which has some difficulties in view of the number of churches involved.

Some of the greatest joys of Burrard Archdeaconry lie in its diversity. Visiting the different churches on a Sunday



gives a kaleidoscopic view of the way that one Anglican liturgy can take many vibrant and different forms and hold within itself individual cultural expressions. Each congregation is committed to mission and to making a difference in the world around it.

B. The Archdeaconry of Vancouver

Archdeacon: The Ven. John Stephens

Regional Dean: The Rev. Richard Leggett,

Granville/Point Grey Deanery

Regional Dean: The Rev. Brian Vickers, Richmond/Delta Deanery



The Archdeaconry of Vancouver stretches from Tsawwassen to the University of British Columbia, from the south end of the Granville Bridge to Richmond. There are two Deaneries that make up the Archdeaconry (Granville/Point Grey and Richmond/Delta), 12 parishes, and the Vancouver School of Theology. There is great diversity in this area in terms of income, demographics, ethnic background and historical significance. There are multi-million dollar homes as well as low-income housing.

The parishes of the Archdeaconry reflect much of this diversity and cover a wide spectrum of Anglicanism: high church, low church, evangelical, liberal, and a few others. The one thing that the churches have in common is that they are very involved in the communities and neighbourhoods around them: street ministry for the homeless, community meals, hospital chaplaincy, children's and senior's ministry, and theatre.

The Archdeaconry of Vancouver is a stable and strong area of our Diocese although it is seeing and experiencing the effects of a decrease in church attendance and Christian adherence. There is a growing connectedness between the parishes of the



Archdeaconry, particularly in youth ministry, outreach, education, and worship.

C. The Archdeaconry of Westminster

Archdeacon: The Ven. John Bailey

Regional Dean: The Rev. Grant Rodgers, Westminster/ Burnaby Deanery

The Archdeaconry of Westminister consists of two deaneries, Burnaby and Westminister, 14 parishes spread over six major municipalities and several rural regions on the north side of the Fraser River beginning on Boundary Road (separating Vancouver from Burnaby) and reaching to Whonnock (just west of Mission). Once part of a sprawling suburbia surrounding Vancouver, many of these municipalities have sought to establish their own urban cores around major public transportation arteries.

Downton Abbey
themed tea
in celebration
of St. Stephen's
Centennial



Burnaby Deanery has been hit hard by demographic shifts and several parishes closed or were amalgamated in recent years. All Saints' and St. Margaret's have part-time ministry and are seeking a new vision. St. Timothy's is struggling financially but is well located on or near major transportation routes. St. Alban's enjoys full-time ministry and is financially stable. St. Stephen's sits on the eastern boundary of the Deanery and is currently receiving Diocesan support to assist in the development of a Korean ministry to the region.





Conversely, Westminster Deanery has seen massive population growth in New Westminster, along Barnett Highway in Port Moody, and north of Lougheed Highway in Coquitlam. A new suburbia has continued to spread beyond the Coquitlam and Pitt Rivers, into Port Coquitlam, Pitt Meadows, Haney, Maple Ridge and Whonnock. The three parishes that serve New Westminster may benefit from new density along Columbia Street and near Sapperton and Columbia Sky Train stations.

D. The Archdeaconry of Capilano

Archdeacon: The Ven. Lynne McNaughton

Regional Dean: The Rev. Stephen Muir,

North Vancouver Deanery

Regional Dean: The Rev. Angus Stuart,

Capilano-Kingcome Deanery:

Capilano stretches over 170 kilometres east to west from North Vancouver to Powell River and 45 kilometres south to north from Horseshoe Bay (West Vancouver) to Squamish. Many of the parishes in the Archdeaconry have recently celebrated their centennial year, and all are facing the challenge of remaining financially sustainable in rapidly changing demographic situations.

The North Vancouver Deanery has the unique advantage of being the smallest and most compact deanery in the Diocese. Comprised of five parishes – St Agnes, St Catherine, St Clement, St John the Evangelist and St Martin – the deanery has recently enjoyed the active participation of the laity and clergy of Mount Olivet and Gloria Dei Lutheran Churches. For the past five years, beginning with the MAP process and continuing today, the deanery has been a leader in the Diocese in modeling close



cooperation among the deanery churches. There is a deanery ministry plan and a deanery regional council tasked with implementing the plan. In this way several small churches gain the benefits of close cooperation as they make strategic use of combined resources for vital mission and ministry. (16 St Clement's Lynn Valley with current Community Garden)

The Capilano-Kingcome Deanery consists of four parishes in the municipality of West Vancouver, one in the rapidly growing town of Squamish, and three on the Sunshine Coast. There is no longer an Anglican presence in Whistler (55k north of Squamish) or in Pemberton (33k beyond Whistler).

St Clement's Lynn Valley with current Community Garden

St. John's Squamish, however, has considered how it might assist in revival. West Vancouver, one of the wealthiest suburbs in the country, is not immune to demographic changes, ethnic and religious diversity, aging congregations, and diminishing numbers. The



parish of St. Bartholomew and St. Aidan, in the town of Gibsons, on the Sunshine Coast, has recently moved to share a full-time priest with the neighbouring Lutheran (ELCiC) Church. St. David and St. Paul, in Powell River, the farthest northern point of the Diocese, has a half-time priest. Distance from the rest of the Diocese (two ferry rides, five hours of travel) presents a challenge for them to feel connected.



E. The Archdeaconry of Fraser

Archdeacon: The Ven. Stephen Rowe

Regional Dean: The Rev. Paul Guiton, Yale Deanery

Regional Dean: The Rev. Craig Tanksley, South Fraser Deanery



The Fraser Archdeaconry consists of many medium sized parishes, some small and a couple of large congregations. The region to the west covers the significant urban centres of

Surrey, North Delta and Langley with smaller communities like Aldergrove and Fort Langley, Abbotsford and Chilliwack (which has St Thomas and St John, Sardis) are the major urban centres in the east of the region, with smaller communities at Hope,

Agassiz and Mission. We have a range of theological perspectives in the archdeaconry including two more conservative congregations. To the east, in the so-called Bible Belt, the Anglican Church ministers amongst many faith traditions and alongside many conservative and fundamentalist congregations (some of which are very large in size).

Most of the 17 Anglican parishes in the region are well established and the majority both vital and sustainable. We seek to respond to the rapid upward change in

population in urban areas. Indeed there is great potential for growth and church planting or creative outreach, particularly in the Surrey-Delta population centres. Many of the parishes in



DEACONS

the region have taken part in the MAP and are actively looking for ways to work more collaboratively to pool experience, ideas and skills.

Diaconal ministry is a living reality and has an important role in this Diocese. The Diocese celebrated the first ordinations to the Diaconate in June of 1995. There are presently 23 licensed Deacons, 6 Postulants and several applicants for ordination to the Diaconate. Oversight for the deacons is shared by the Bishop with the Director of Deacons who is an Archdeacon.



Paddling in the Fraser Valley

The ministries of Deacons in the Diocese are diverse. Examples of these ministries include pastoral care, Christian education, hospital visitation, care of and advocacy for the homeless, street ministry, spiritual counselling and the holding of community meals.



Deacons and Bishops

DIOCESAN RESOURCES AND MINISTRIES

The Diocesan Office is in a downtown Vancouver office building. It houses the Bishop's Office, administration, program and support staff.

The core functions of the Diocese are funded by income drawn from diocesan endowments and an assessment on all parishes. This pays for the office of the Bishop (including the provision of a full-time Executive Archdeacon), a program and congregational development department managed by the Director of Mission and Ministry (position currently unfilled), and an administration department headed by the Business Administrator. Also covered is the production of Topic <http://bit.ly/1baaHos>, the diocesan newspaper. This core budget also provides support to the Mission to Seafarers, Sorrento Centre (a Provincial educational facility),



and theological education through funding for the Vancouver School of Theology.

In May 2007, Synod approved the implementation of the Ministry Assessment Process (MAP), a process by which parishes and regions across the Diocese can make informed, spirit-led decisions about future mission and ministry, and — from there — determine how best to use their land and buildings to support those ministries. At this point, most of the parishes of the Diocese have completed the MAP to varying degrees of success.

The diocesan budget bears witness to the commitment of the Diocese of New Westminster to the wider Anglican Church, providing for assessments to the National Church and the Provincial Synod and the Compass Rose Society of the Anglican Communion <http://www.compassrosesociety.org/> .



At the same time, care + share – a program funded by individuals in parishes <http://bit.ly/190MXFc> – supports local initiatives developed by parishes in partnership with others and provides direct support for such issues as homelessness, addiction recovery, and food security. care + share is a dollar-in/dollar-out program administered through the Diocesan Office.

Individuals in this Diocese contributed \$78,000 to care + share in addition to \$182,000 to the Primate’s World Relief and Development Fund <http://pwrdf.org/> for a total of \$260,000 in 2012.

A number of groups are officially recognized as “Related Groups” including Vancouver School of Theology <http://www.vst.edu/main/>, Sorrento Centre <http://www.sorrento-centre.bc.ca/>, Mission to Seafarers <http://www.flyingangel.ca/>, and Camp Artaban <http://www.campartaban.com/>.

DIOCESAN OF TAIWAN

The Diocese has had a companion relationship with the Diocese of Taiwan since May 2000. This relationship has been lived out through several one-on-one partner relationships between parishes in the two Dioceses. There have also been several exchange trips between the two communities. Over the years each of the two Bishops has made several visits to their partner Diocese.

FINANCES

The Diocese of New Westminster is financially well managed and has a solid financial base. The Diocese has a well-defined budget process that involves the Diocese at many levels. The parishes of the Diocese have significant input in the budget process through Diocesan Standing Committees, Diocesan Council and Diocesan Synod.

Our \$3 million diocesan annual operating budget draws 73% of its revenue from parish contributions of annual assessment. The balance of 27% is primarily drawn from capital funds – income and capital. The Diocese has three main funds that are a significant support for new ministry initiatives: the Anglican Initiatives Fund, the New Development Fund and the Diocesan Growth Fund. The 2013 narrative budget brochure can be downloaded from here <http://bit.ly/15WzHih> and the 2012 signed financial statements can be seen here <http://bit.ly/14MlnYT>

GOVERNANCE

Although the shape of our society and our church has changed substantially in the past 25 years, the diocesan structures of Synod, Diocesan Council, and Standing Committees have remained the same. In June 2012, a task force presented the White Paper on Diocesan Reorganization and Restructuring. This precipitated a series of facilitated regional conversations about how our diocesan structures might enliven our mission.

At the 2013 Diocesan Synod the recommendations of the White Paper were received, discussed, and approved. In the next year work will be done to change the canons of the Diocese to enable





these new structures with these changes taking effect in 2014. The effect of these changes will be:

- The Synod of the Diocese will meet for a two-day session every other year beginning in 2015. In alternating years thereafter a diocesan-wide mission conference will be held.
- Between meetings of Synod, the business of the Diocese is delegated to Diocesan Council. This body, chaired by the Bishop, will also be reconfigured beginning at the 2014 Diocesan Synod, meeting approximately six times a year. Diocesan Council membership will include lay and clergy representatives from each of the archdeacons, a legal officer, the treasurer, the Dean and/or two of the Archdeacons, and the chairpersons of the Diocesan Standing Committees.
- The detailed business of the Diocese is to be carried out by two Standing Committees who will report to Diocesan Council. The Standing Committees are: Management, Property & Financial Oversight and Mission & Ministry.

The Peace at Synod 2013

It has been a practice of the Diocese for the Bishop, Archdeacons, Regional Deans, Dean and Senior Synod Office staff (BARDDS)



to meet on a quarterly basis to offer advice and support to the Bishop and to assist in the administration of the Diocese.

The Dean, the Archdeacons and Senior Staff meet monthly with the Bishop to participate in shared Episcopal oversight.

PROGRAMS

Traditional programs in the life of the Diocese spring from local parish initiatives and are adopted or financially assisted through diocesan funding. All of our programs seek to fulfill our commitment to inclusiveness and diversity, community outreach and caring, and being a witness to God's message of salvation.

care + share (an initiative of the Bishop's Fund for Local Mission) represents five programs to the end of 2013:

- Coming Home Society: Young Wolves Lodge -- Transitional Worker
- Garden to Table: Growing Together
- Our House: West Coast Society
- The Street Outreach Initiative
- Anglicans of West Point Grey Neighbourhood Ministry

Beginning January 2014, the following programs will be supported:

- Kerrisdale/Marpole Community Pastoral Resource Centre (an initiative of St. Faith, Vancouver)
- Sycamore Commons Community Permaculture Project (associated with St. David/St. Paul, Powell River)
- Street Outreach Initiative (associated with St. James, Vancouver)

In addition, a full spectrum of ecumenical organizations and social service alliances are supported by parishes and individual Anglicans. Challenges in coming years will be to move many social concerns from vision to action, empowering the churches to adjust program priorities in an ever changing community. Shared ministries between parishes, interdenominational and interfaith, will be a critical part of programs of the church. <http://bit.ly/1fs3Lsj>

In July 2012, the Diocese launched the Diocesan School for Leadership modeled on the Episcopal Diocese of Olympia's College for Congregational Development (in western Washington state). This is a comprehensive training program for congregational leaders – lay and ordained – to equip them





Diocesan School of Leadership

with the organizational and congregational skills necessary for development. It takes place over two one-week summer sessions and has been praised as an overwhelmingly positive experience. July 2013 saw our first graduating class. <http://bit.ly/VIsXvs>

Each year all clergy are encouraged to attend both clergy conference in the spring and a clergy retreat in the fall. These are important opportunities for the clergy of the Diocese to gather together, connect with one another, and be renewed for their work in the church. The clergy conference in 2013 was a joint event with the clergy from the Episcopal Diocese of Olympia.

In alternating years the Diocese holds Wardens and Treasurers workshops. In 2013, a day-long workshop was held for the Wardens of the parishes and included information on legal responsibilities, privacy information, governance, shared stories and fellowship. In 2014, a workshop will be held for Treasurers of all parishes.

Programs and events can be followed at Anglican Conversation: Diocese of New Westminster on Facebook. <http://on.fb.me/1fs4NV8>



Wardens Training Day

CHALLENGES AND OPPORTUNITIES FOR THE DIOCESE

Challenges and Opportunities for the Diocese
The work before us includes choosing how to redeploy and release our energy so that we can best respond to God's invitation in the world around us and grow in faith through our deep sense of what it means to be Anglicans within the area that is the Diocese of New Westminster.



At the May 2013 Synod delegates were asked to identify the chief areas of focus for the Diocese. Some of the most significant responses included: reconnecting with one another and diocesan leadership; healing, renewing, and growing communities; Strategic Plan 2018 and the Anglican Communion's Five Marks of Mission as adopted by the Diocese; ministry to youth, young families and seniors; and attending to diversity and our multiethnic context.

When we look at the demographics of our area, it is clear that we continue to be an increasingly multicultural area, one in which Christianity, and specifically Anglicanism, is often not the original faith context of our neighbours. The population of British Columbia is growing largely through immigration and not birth rate.

Our challenges – and our opportunities – lie in our response to our surrounding demographics. We know that some of our parishes are small, that some of our buildings are in need of repair and upgrading and that many of our people are ready to respond through ministry to the world around them.

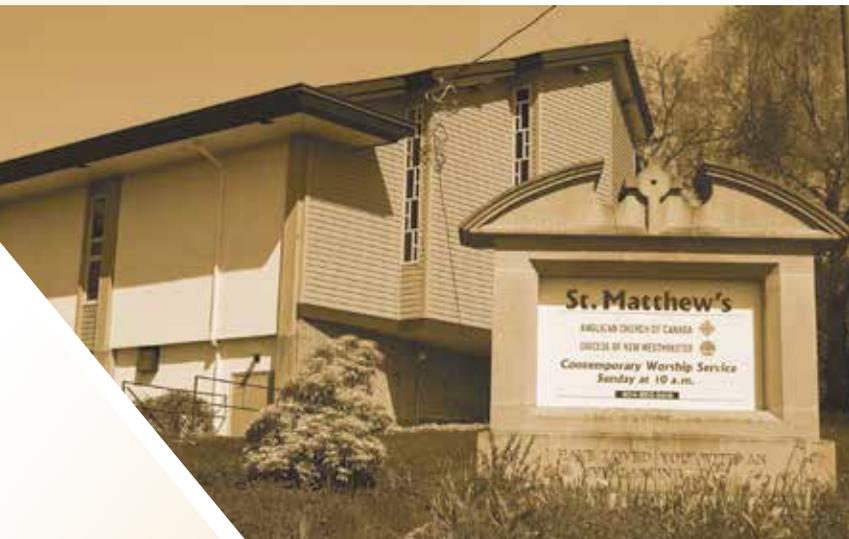
DISSENTING CONGREGATIONS

The Diocese is still feeling the effects that resulted from the Synod's decision in 2002, accepted by the Bishop, to allow the blessing of same-sex unions. The decision led initially to a walk-out at Synod by delegates from eight Parishes within the Diocese.



Over time, the number of dissenting congregations diminished to four in number, representing approximately 15% of worshipping Anglicans in the Diocese.

A number of attempts at mediation and/or reconciliation were made but were ultimately unsuccessful. During this time, Diocesan apportionment from these four parishes – approximately 25% of the Diocesan budget – went unpaid. In 2008, these four congregations split from the Diocese, becoming part of Anglican Network in Canada (ANiC) <http://www.anglicannetwork.ca/>. In an attempt to take control of church properties, representative Trustees of these congregations commenced litigation against the Bishop and the Diocese.



As in other cases across Canada and in the United States, this litigation was unsuccessful. The Diocese prevailed at the trial and appellate levels, but at considerable expense to the Diocese, from a financial, spiritual and emotional perspective. A number of clergy and lay people who chose to remain within the Diocese have many friends and relatives within the dissenting congregations. In some instances, these wounds have not healed.

Subsequent forensic investigation has also raised a number of questions as to handling of financial affairs by the Trustee representatives. This is a matter of continuing concern to the Diocesan officers and the source for potential further consultation with the new leadership within those affected parishes that have sustained the losses. Further reconciliation is needed.

INDIGENOUS PEOPLES

The Diocese has a long and complex history of contact with the indigenous peoples living within the diocesan boundaries. Many have fond memories of the Columbia Coast Mission which was established in 1904 to provide seagoing medical care and assistance to isolated camps and settlements on the coast north of Vancouver as far as Kingcome Inlet. In 1993, Archbishop Michael Peers, Primate of Canada, offered a formal apology to native people for the involvement of the Anglican Church in running approximately three dozen Indian and Inuit residential schools and hostels between 1820 and 1969. The apology commits the Anglican Church to a pilgrimage towards right relationships with the indigenous peoples. <http://bit.ly/15wqWrQ>

The Rev. Canon Martin Brokenleg's eloquent sermon at Christ Church Cathedral on September 8, 2013, presents a clear history of the long-term, multi-generational trauma experienced by survivors of the residential school. <http://bit.ly/19KccXg>

Diocesan liaison to the TRC, the Reverend Laurel Dykstra at the TRC wrap-up September, 2013.

While the Diocese was not involved in the running of any of the residential schools, it is home to a large population of urban native people whose lives have been damaged by the legacy of

Indian Residential Schools. This year, the Diocese took an active role in encouraging Anglicans to engage and participate in the National Gathering of the Truth and Reconciliation Commission (TRC) of Canada. <http://bit.ly/12RE8ED>

The unhappy legacy of Indian Residential Schools will continue to teach and challenge Anglicans.



YOUTH MINISTRY

Ministry with young people at a Diocesan level has been growing in recent years. In 2007, Synod voted to support the creation of a half-time staff position to be a resource for individual parish ministries and to coordinate a diocesan youth ministry. Since 2008, a Diocesan Youth Movement of youth leaders, young people and clergy has worked alongside the coordinator to oversee that work. <http://bit.ly/186gIS8>



Diocesan Coordinator of Youth Ministry, Phil Colvin and Diocesan Youth Delegate to General Synod, Alex Starr

Diocesan youth ministries (including regular retreats, musical arts ministries and a diocesan-wide confirmation preparation day) have seen growing levels of participation and engagement. Parishes both with and without their own youth groups support Diocesan youth ministry. Faced with the prospect of losing the Youth Coordinator position, the 2009 Diocesan Synod voted unanimously to make the restoration of this position their highest priority.

Much of the strength of youth ministry has come from partnerships which have been forged with our neighboring Dioceses, as well as with Camp Artaban, the Sorrento Retreat and Conference Centre, and our provincial youth movement. The Dioceses in the Ecclesiastical Province of British Columbia and the Yukon are served by the ministry of the British Columbia and Yukon Anglican Youth Movement (BCYAYM), the only provincial youth movement still active in the Anglican Church of Canada. This year celebrates 100 years of ministry. BCYAYM organizes a series of events which have been growing in number and attendance over the past five years. The Diocese of New Westminster fully supports the ministry of BCYAYM, and much of its current leadership comes from the Diocese.



For ninety years, joyful ministry with young people in the Diocese has been served by Camp Artaban on Gambier Island in Howe Sound. Since 1923, generations of children have learned the teachings of Jesus Christ in the forest serenity of Artaban's outdoor chapel where spirit blends in harmony with nature. The camp, which is operated by a separate society, suspended operations in 2013, and a task force established by Diocesan Council is currently reviewing the Diocese's role in camping ministry. <http://bit.ly/190Resi>

UNIVERSITY MINISTRY

The Anglican Campus Ministry at UBC is an outreach from St Anselm's and dependent upon the skills and time of the rector. Some UBC students access St Anselm's from time to time for worship. There have been some discussions of developing a joint ministry with the Lutherans. The Campus Ministry at SFU is an interfaith and ecumenical partnership including St Timothy's (Anglican), and the Lutheran and United Church. The rector of St Timothy's is currently engaged in this ministry; however the ongoing commitment currently relies heavily upon the skills and time of this position.

SENIORS MINISTRY

The Anglican population is aging and there is an increasing need for hospital chaplaincy and a wide-ranging palliative care ministry. Currently, St. John's Shaughnessy provides for a hospital chaplain at Vancouver General Hospital in addition to chaplaincy to St. Jude's Anglican Home.



FUNDRAISING

During 2012, consideration was given to launching a 5 year \$19 million Capital Campaign to support: 6 part-time hospital chaplains, university campus ministry, planting new Filipino and Korean communities of faith, training of priests, and ministry to young adults. Based on the recommendations coming out of the Feasibility Study conducted by Sarah Howard of Compton Fundraising Consultants, a decision was made not to proceed. A substantial majority was concerned primarily with the vitality and the sustainability of their parishes and did not support a financial campaign at this time. Some of the comments contained in the Report included:

- A majority saw the case as a diocesan wish list without a solid business plan and for that and a variety of other reasons they did not support it.
- The proposed revenue split between parishes, Diocese and national church was not supported.
- A common view was that the church is no longer the place where churchgoers give first. There is constant competition for donor dollars.
- The church must become more efficient in using donor dollars.
- 18/39 of those interviewed believe there are still wounds from the split with dissenting congregations that happened ten years ago and it is too soon to start a campaign of this magnitude.

A special sitting of Synod was held in November of 2012 to consider these issues. A "Reconnect Task Force" was also established and provided its report to Synod 2013.

WHOM DO WE SEEK?

- We are seeking a Bishop who will lead us as a community of faith to participate in God's mission in many ways:
- We seek a Bishop who is well read in current theological thinking and can set the theological direction of the Diocese.
- We seek a Bishop whose prayer life and spirituality are integrated into everything she or he does.
- We seek a Bishop who is grounded in the teachings and life of Jesus Christ.
- We seek a Bishop who will be a caring and accessible pastor to the clergy and will inspire and empower the laity and who will use all his/her gifts to inspire and unite our Diocesan community.
- We seek a Bishop who celebrates and embraces our diversity and extends a warm welcome to all people. We seek a Bishop who can also relate positively within a multicultural/multi-faith context.
- We seek a Bishop with a clear understanding of Aboriginal context.
- We seek a Bishop who can communicate the experience of Anglican spirituality to those who are seeking and yearning to experience God in this modern world.
- We seek a Bishop with strong leadership capabilities, who respects diverse views and brings communities to consensus, while also demonstrating personal strength and commitment.
- We seek a Bishop of courage and vision.

Ultimately, we seek a Bishop who understands the challenge of Christianity and outreach in the modern world and can articulate the role and mission of the church locally, nationally and internationally.





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