



## Feb. 21<sup>st</sup>, 2016 Minutes - St. Michael's Annual Vestry Meeting

CHAIR: Moses Kajoba

PRESENT: 45 people registered on the sign up sheet.

The Rev. Wilmer Toyoken gave the opening prayer at 12:05.

### 1. REVIEW of Agenda & Minutes:

1.1 21 February 2016 Agenda – MSC (Moved, Seconded & Carried); Terry Cutforth & Darcy Carruthers.

1.2 22 February 2015 Annual Vestry Minutes - MSC by Marg Cutforth, & by Terry Cutforth.

### 2. FINANCE COMMITTEE (pp. 5-8)

#### 2.1 Finance Committee Report, 2015 Financial Statements & 2016 Budget

Given the extensive time spent at the Congregational Educational Sessions with the Women's & Men's groups on the 17<sup>th</sup> & 24<sup>th</sup> of January, it was possible to cover the Finance Committee Report, 2 Financial Statements and the 2016 budget in just 30 minutes. Adopted as a block, moved by the Finance Committee, seconded by Darcy Carruthers, carried unanimously.

#### 2.2 Rainbow Church – “mister Blake”

See the picture following. ‘mister Blake’ from the Sunday evening Rainbow Church congregation joined the Vestry for a presentation of a ‘photo op’ cheque. When St. Mike's needed a new furnace late in 2015, and were ill able to afford a new one, Blake came to the rescue and offered to pay half of it. The equivalent of the \$2,300 ‘photo-op’ cheque was received several weeks ago. Blake's presentation was so well accepted that the congregation spontaneously erupted into singing a hearty version of “For He's a Jolly Good Fellow.”



As difficult as it was to top that, Blake proceeded to do just that, and wrote out a cheque to the church for an additional \$1,500, to cover the giving's deficit in 2015. The general feeling was how fortunate St. Michael's is to have partners like this, and how the Lord does indeed provide! Thank you, Blake; thank you, thank you, from all of us. *Soli Deo Gloria*

### 3. REPORTS – Verbal & Written

11 reports were presented, some with associated Motions, some written, some verbal, as follows (in order of presentation):

The Rev. Wilmer Toyoken (SPC Committee/Minister's Report), Greg Tatchell (Finance Committee), Moses Kajoba (Warden's Report), Brigitte Castro (Meal Ministry), Terry Cutforth (Buildings & Rentals), Sandra Baldo (Stewardship; Bart Alatan in lieu of; nice walk, Sandra!), Padi (Sunday School, verbal), Judith Carling (ACW; Agnes Alatan in lieu of, verbal), Rafael Chan (MBSM; Padi in lieu of, verbal), Brigitte Laweng (Choir, verbal), Greg Tatchell (2021 Strat Plan, verbal), Moses (Day Care, verbal).

#### 3.1 Minister's Report - Wilmer

In addition to highlights from the SPC/Minister's report (*see page 9*), three motions were made:

##### **MOTION 3.1.1 - TWO ADDITIONAL CHURCH SERVICES** [MSC (SPC, Fanny)]

In response to a January 2016 Congregational Survey on Worship Services at St. Michael's, the Sanctuary Planning Committee moves as follows: that, in addition to the 2 existing Sunday Services, and the Thursday Evening Prayer Service, two services be added beginning the first week in April:

1. A third Eucharistic service on Sunday, at 4:00
2. A second Evening Prayer Service, on Tuesdays, at 5:00

##### **MOTION 3.1.2 - EAM INITIATIVES** - [MSC (SPC, Agnes)]

It is hereby moved that St. Michael's continue to have three formal representatives on the ACAM (EAM North) Committee, one ordained and two lay. These would be members of the Sanctuary Planning Committee; the Rev. Wilmer Toyoken, Bart Alatan (prime on the 2021 STRAT PLAN ACAM/EAM Smart Goal), and Greg Tatchell. Their responsibilities would include:

1. Continue to realize **SMART GOAL #17: Expand Lay Participation in the EAM Program.**
2. Act to further that Lay Participation by involving additional members of the congregation whenever possible.



3. As a means of further achieving 2, champion having the Episcopal Filipino American EAM Convocation in Vancouver in 2017
  4. As appropriate, participate as Executive members of ACAM/EAM
  5. In addition to our St. Michael's budget for ACAM, pursue additional funding opportunities through Diocesan programs.
- As an addendum to Motion 3.1.2, two ACAM/EAM reports were tabled for inclusion with these minutes; a 3-page (pp 15-17) ACAM/EAM NORTH 2015 YEAR END REPORT; and a 16-page (pp 18-32) FORMATION WORKSHOP PROCEEDINGS from the 27 June 2016 Strategic Planning Workshop held at St. Michael's.

### **MOTION 3.1.3 - CONGREGATIONAL DIOCESAN SCHOOL - [MSC (SPC, Terry)]**

The Sanctuary Planning Committee moves that St. Michael's continues to encourage, budget for, and send 2 members of the St. Mike's Leadership team to the Weekend Congregational Diocesan leadership course in future years, continuing in 2017, and carrying on beyond.

- 3.2 Warden's Report - Moses** - Moses reported that all the leaders at St. Mikes are very happy with how everyone is involved in many of the activities at Church compared to 20 years ago when most people seemed to see their role as to "*show up for Sunday service and to put money on the collection plate*". This is a very good sign for the health of our Church. The primary order of business under this agenda item was ratification of the third year revisions to the Priest's Job Description (*see pp 12-14; signature sheet and Attachments not included*). Moved by Brigitte Laweng, seconded by Agnes Alatan, ratified unanimously. It was pointed out that two key documents were attached to the Job Description for emphasis and reference; the **TEAM OF TEAMS** organization chart (*as shown on page 4*), and the **21 SMART GOALS** (*from the 2021 STRAT PLAN*). A listing of Warden's 'Additional Responsibilities' are included on page 10.
- 3.3 Meal Ministry** - Brigitte Castro read from the Meal Ministry report on page 10, with its emphasis on reconstituting the Food Bank, and the 2016 plan to do this.
- 3.4 Building & Rental Report** - Terry Cutforth touched on highlights from 2015, including reference to the earlier presentation by Blake (see 2.2) re: replacing the furnace in December, as well as major changes to the kitchen, and work in the Mission, and the infamous 'Pope Machine'! Terry reinforced Blake's observation around having a 'Winterizing' Party to winterize all of the doors at St. Mike's. The Chair reinforced how St. Mike's is so well served by our 2010 ODNW winner, which remarks being met by a loud round of applause.

As Terry did in 2014 & 2015, he concluded the Building Report by repeating from those two Vestry's the important words

***"Everything is in good shape."***

- 3.5 Stewardship** - Sandra was unable to attend, but had arranged for a very able substitute (walk and all!).

*2015 had been another blessed year for Stewardship. It is something we want to thank everyone for as we work around each other in 2016. Over the last ten years, we've been working hard and well towards our giving's that we became one of the self-sufficient churches in this Diocese because of that!! As we thank you all for your endless support, thank yourselves too for being able to share our blessings. From the Stewardship Committee, God bless us all!!*

*(54 envelope givers, 15 non-envelope givers, and 36 PAD givers makes for 105 identifiable givers – Salamat kasin and good luck!).*

- 3.6 Sunday School** - Wilmer spoke to the progress with the Sunday School with all the volunteer teachers. Funding for Sunday School was discussed. It was pointed out that only \$149 dollars was spent in 2015, but that \$1200 has been budgeted for in 2016 (at the request of the ACW), and which we encourage the leaders to spend. Vestry was apprised of the 2017 Grant opportunities for our youth & kids, that Padi would be applying for it, as well as the dramatic impact this grant has already had at Holy Cross in 2016 (12 hours per week).
- 3.7 ACW – Anglican Church Women:** This was the ACW's fifth year of reporting to Vestry (beginning at the 2012 Vestry). Membership continued to increase in 2015, with 2 new members, for a total of over 60 now (there are 7 inactive members; those who paid once on their membership since the start of this group). The 2015 fundraising activities were: 1) 3 pancake breakfasts at the hall before the Sunday services for purposes of not only raising funds, but also to serve breakfast for the St. Michael's Family, but for guests and visitors as well. In return the group raised \$830; 2) a Garage sale which raised \$663; and 3) the biggest fundraiser of them all, a concert sponsored by the men's and women's groups (the ACW share was \$1,000), leaving the ACW with a 2015 year-end balance of over \$5,300.
- 3.8 MBSM – Anglican Church Men** - This was the MBSM's second year of reporting to Vestry (beginning at the 2015 Vestry). Padi presented on behalf of the men's group, reporting that MBSM has 30+ members, and that 2015 activities for the group were as follows:
- Attend and Support the Financial Workshop led by the Church Finance Committee.
  - Coordination with the church and the ACW on the following:
    - i. Preparation and implementation of the church wheel chair access fund raiser event.
    - ii. Preparation and implementation of St. Michael's Summer Family Picnic and the Deanery Church Picnic.



- Continuing encouragement and support to every member by having a birthday prayer service and fellowshiping during their birthdays.
- Creation of a Mortuary Aid Program (MAP) among the groups, to financially assist member during their loss and to deepen the spirit of camaraderie among the brotherhood and their families.

**3.9 Choir** - The choir has grown with the addition of our young member Justice, Hiroki's wife Shiho, and Michael Toyoken, plus the occasional participation of Jose & Cecilia Panpanico. It was a blessing to have these new members, as they love music and are able to share their talent with us. I still commend the leadership of Hiroki and his guidance as we practice the hymns before and after the service. I look forward to the day when more men will join in to balance the ladies voices.

**3.10 2021 STRAT PLAN** - St. Mike's has made a commitment to do updates to the 2021 STRAT PLAN in 2017, 2019 & 2021. Activities to have the 2017 updates ready for the 2017 Vestry will occur this summer. It is not anticipated that there will be any substantive updates, other than the scoring models.

**3.11 Day Care** - Moses explained how the Day Care has become an independent unit since being registered as a Society in 2015, without the need for detailed reporting anymore, but which of course falls under St. Michael's, in the sense that the Board is comprised of members of St. Michael's (Moses, Padi, Terry, Marg & Greg). 2015 was an exceptionally good year for the Day Care, with the highest occupancy rate (97%) ever. As a result, unlike some of the previous years, 2015 was a satisfyingly good year for the Day Care Board.

Moses was acknowledged for the great amount of quality time that he gives in his role as Chair of the Day Care Board. The congregation responded with a hearty round of applause.

#### **4. ODNW Nomination for 2015**

As the St. Michael's ODNW recipient in 2015, James Baldo continued the St. Michael's tradition of having the current recipient propose the nominee for the following year, following concurrence by the Trustee's and Church Committee. Accordingly, moved by James, seconded by Fanny & Marg, passed unanimously, that the Nomination for the 2016 Order of the Diocese of New Westminster (ODNW) for St. Michael's be the Meal Ministry Chair, Brigitte Castro.

#### **5. ELECTION OF OFFICERS & 'TEAM OF TEAMS'**

**5.1 ELECTION OF OFFICERS:** The Nominating Committee continued the approach begun in 2012, adhering to the five Constitutional paragraphs pertaining to multiculturalism, and the three traditions. In developing the ballot and the candidates, James Baldo, as Chair of the Committee, ensured these eight criteria were abided by (as there is no Synod this year, it wasn't necessary to elect Synod delegates, but we did so to maintain continuity & eliminate any confusion).

The candidates were voted in as a slate, by acclamation (*see page 11*).

**5.2 TEAM OF TEAMS:** The 2016 TEAM OF TEAMS organization/authority chart/donut was used throughout the afternoon to guide the congregation clearly through the agenda. It was updated to align with the election and the correct number of ACW members (60+). Moved by James, 2<sup>nd</sup>d by Darcy, ratified unanimously (*see page 4*). This will be updated annually at Vestry.

#### **6. OTHER BUSINESS -**

**6.1 MEMBERSHIP** - Cyril Castro asked for clarification around membership. The Chairman drew the distinction between three things; being a member of the church (self-declaration after one visit), being a member eligible to vote at Vestry (after 3 months as a member), or a member eligible for Office (more complicated!). The Chairman also emphasized that we are not rule bound, for the most part, and would not want to discourage anyone. **We welcome everyone at St. Michael's.**

**6.2 ARCHIVES** - given the significance of the last five years in St. Michael's history, there was a discussion around updating our files at the Archives, which had not been done since 2009. Terry asked the question whether the building blue prints had gone out to the Archives yet. Moved by Fanny, seconded by Shirley, passed, that the blueprints and all pertinent documents since 2009 be copied, packaged, and taken out to the Archives.

Vestry concluded a bit ahead of time at 2:08, with the St. Michael's circle of grace.

*NOTE: Prior to final circulation and posting, the minutes, or their portion of the minutes, were reviewed/approved the week of Feb. 22nd by the following members of Church Council, who were present and made reports at Vestry; the Rev. Wilmer Toyoken, Moses Kajoba (Chairman), Greg Tatchell, Terry Cutforth, Bart Alatan (for Sandra), Brigitte Castro, Agnes Alatan (for Judith), Padi (for Rafael), Brigitte Laweng and James Baldo.*

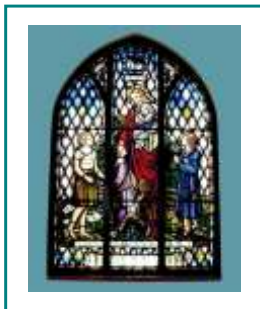
# St. Michael's Organizational Structure

## "A Team of Teams"

# 2016

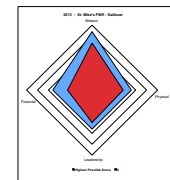
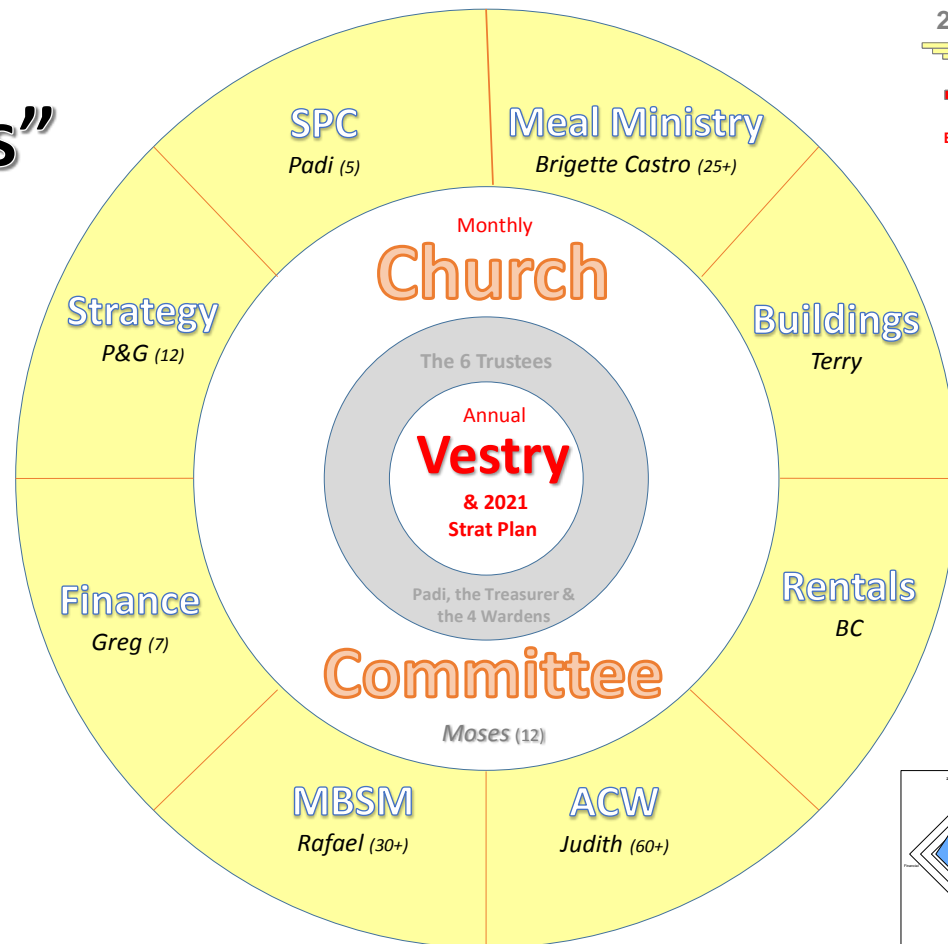
**"Establish Authority"**

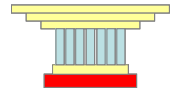
Authority as laid down in the Canons  
of the Diocese of New Westminster  
and  
the Constitution of St Michael's  
Multicultural Anglican Church



v1 – ratified by Church Council 23 June 2015: To be updated annually at Vestry

v2 – ratified by Vestry 21 February 2016 (after the elections):





## 2.1 2015 FINANCIAL YEAR REPORTS

The Finance Committee (FC) hereby presents to Vestry the 2015 Financial Statements for St. Michael's Parish. The following points summarize 2015.

**WAGES:** Financially, the last two years have been challenging. In 2014, we had to adapt to the loss of a \$15,000 Diocesan subsidy towards Padi's wages. In 2015, we incorporated the first of the multiple steps to bring Padi to 100% (as ratified in the *2021 STRAT PLAN*).

- Over the two years 2014 & 2015, all wages increased by \$20k. Congregational giving's, along with rents, have kept apace. But we know it has been a burden, and are proposing 4 additional sources of income in 2016, to take the burden off the congregation somewhat. These have been incorporated into the 2021 Budget (*in Income lines 1.2 through 1.5*).

**WHITTAKER Strategic Reserve:** In addition to gradually evolving Padi to 100%, a second key financial aspect of the *2021 STRAT PLAN* were objectives for our *STRATEGIC RESERVE*. This Strategic Reserve is named the *WHITTAKER STRATEGIC RESERVE (WSR)*, and it is Mr. Whittaker's annual bequest which has allowed us to set the objectives to begin with (*while still alive, Mr. Whittaker tasked Moses with honoring his legacy*). Three years of the *STRATEGIC RESERVE* plan has been implemented. With Mr. Whittaker's annual bequest, we are confident that the **WSR** will reach our \$200,000 objective on schedule (*on 20-Jan-2018*). At that point, it will begin to compare more favorably with the Strategic Reserves of other parishes (as documented by the Diocese at the bi-annual Diocesan Synod).

- It is worth noting that even in 2018, the amount will be below the Diocesan average. But, it is worth noting as well, that whereas some churches are diminishing their reserve (as we did up to 2006), we are blessed in being able to slowly grow ours back up again.

**10 YEARS:** The FINANCE COMMITTEE (FC) continues to be essential in monitoring our financial state of affairs. The last two years in particular, as stated above, have been very challenging, for the Finance Committee, Church Council, and the congregation. It is a testament to the FINANCE COMMITTEE that, despite these challenges, we have been able to manage towards a small surplus in both 2014 & 2015 (and believe it can be achieved again in 2016).

- If we do achieve this in 2016, it will be the 10th year in a row in the black (after losing \$26,000+ in 2005, and \$20,000+ in 2006).

**3 COMMANDMENTS:** The FC is guided by 3 Diocesan Commandments/Guidelines. It took St. Mike's 8 years (2007-14) to get our finances into sound enough shape that all 3 were implemented.

1. **No Deficits** - we have had no deficit since our \$20,000+ deficit in 2006.
2. **Givings Greater than Rents** – we first achieved this in 2010.
3. **Givings Cover the Assessments + Priest's Salary** – achieved in 2014.

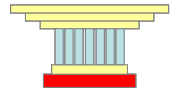
These three commandments guide the annual budgeting process, as follows.

**PLAN 2021 BUDGET:** Year 2 of the '*2015-2021 Strat Plan Budget*' still holds true, and we have retained all of the guiding principles established at the 2015 Vestry. 2016 will be the first major review for the 2021 *STRAT PLAN*, and part of that review will be the '*2015-2021 Strat Plan Budget*'. With two full years of actuals, we would anticipate the need for some adjustments. We anticipate, however, that these won't involve adjustments exceeding +/- 5%

**2015:** After the frenetic pace of 2014, involving establishing the 2021 STRAT PLAN, and celebrating St. Mike's 125<sup>th</sup> Anniversary, the *FINANCE & STRATEGIC PLANNING COMMITTEE* achieved its objective of a much more moderate level of activity in 2015. This gave us the time to focus on proactively managing finances in what we knew in advance would be a challenging year, and for the Trustee's to do a reset. It is expected that 2016 will be busier, although, we hope, less challenging, financially and otherwise, given some of the innovations and progress we made in 2015.

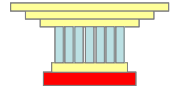
Respectfully Submitted on behalf of the *FINANCE & STRATEGIC PLANNING COMMITTEE*  
Greg Tatchell, Chair





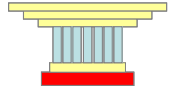
As recommended by the Finance Committee, and ratified by Church Committee 26 Jan 2016			2015
I. Givings & Miscellaneous Income			Yr 1 Actuals
1.1	Open donations		5,150
1.2	Mens & Women's Groups		
1.3	In Kind		
1.4	Whittaker Fund - Interest		
1.5	Whittaker Cheque - Surplus		
1.6	Parish Givings		66,583
I.	Total Givings		71,733
II. Expenses			
61	i	Diocesan Assessment/Apportionment	14,520
1 & 2		TOTAL ALL SALARIES (4)	72,455
3.4		Total Utilities	6,969
4		Property tax	5,799
5.1		Insurance	13,209
7.1		Rep & Maint - Monthly	3,706
7.2		Rep & Maint - Contractors	
7.3		Organ & Sound Systems	
8.1		Office and misc	2,351
8.2		Office supplies - Stewardship	
8.3		Office supplies - Sanctuary	
9		Telephone	1,371
10		Janitor supplies	2,500
11.1		Church supplies - General	3,609
11.2		Church Ed - Kids & Youth	149
11.3		Church Ed - Adult	
12		Unrecoverable GST	334
13		Bank Charges & Interest	305
14		Meal Ministry	2,793
15		2021-Strat Png/Leadership Dev.	-
16		EAM	(*761)
17		Contingency	769
18		In Kind	2,002
II.		Total Expenses	132,844
III.1		Church & Hall Rental Income (50%)	61,943
.2		Interest Income (100%)	47
IV.		Surplus / (Deficit) = (I + III) - II	879

Ratified by the Finance Committee 25 Jan 2016; Received by Church Committee 26 Jan 2016



As recommended by the Finance Committee, and ratified by Church Committee 26 Jan 2016			2015	2016
			Yr 1 Actuals	Yr 2 Budget
<b>I. Givings &amp; Miscellaneous Income</b>				
1.1	Open donations		5,150	4,000
1.2	Mens & Women's Groups			3,000
1.3	In Kind			1,500
1.4	Whittaker Fund - Interest			-
1.5	Whittaker Cheque - Surplus			4,129
1.6	Parish Givings		66,583	68,583
<b>I.</b>	<b>Total Givings</b>		<b>71,733</b>	<b>81,213</b>
<b>II. Expenses</b>				
<b>RENTS</b>	<b>i</b>	Diocesan Assessment/Apportionment	<b>14,520</b>	<b>15,313</b>
	<b>1 &amp; 2</b>	<b>TOTAL ALL SALARIES (4)</b>	<b>72,455</b>	<b>77,383</b>
	<b>3.4</b>	<b>Total Utilities</b>	<b>6,969</b>	<b>5,868</b>
	<b>4</b>	Property tax	5,799	6,085
	<b>5.1</b>	Insurance	13,209	13,704
	<b>7.1</b>	Rep & Maint - Monthly	3,706	3,000
	<b>7.2</b>	Rep & Maint - Contractors		500
	<b>7.3</b>	Organ & Sound Systems		500
	<b>8.1</b>	Office and misc	2,351	1,800
	<b>8.2</b>	Office supplies - Stewardship		200
	<b>8.3</b>	Office supplies - Sanctuary		400
	<b>9</b>	Telephone	1,371	1,440
	<b>10</b>	Janitor supplies	2,500	2,000
	<b>11.1</b>	Church supplies - General	3,609	3,000
	<b>11.2</b>	Church Ed - Kids & Youth	149	1,200
	<b>11.3</b>	Church Ed - Adult		300
	<b>12</b>	Unrecoverable GST	334	620
	<b>13</b>	Bank Charges & Interest	305	330
	<b>14</b>	Meal Ministry	2,793	3,000
	<b>15</b>	2021-Strat Plng/Leadership Dev.	-	1,500
	<b>16</b>	EAM	(*761)	1,500
	<b>17</b>	Contingency	769	3,000
	<b>18</b>	In Kind	2,002	1,500
	<b>II.</b>	<b>Total Expenses</b>	<b>132,844</b>	<b>142,144</b>
<b>III.1</b>	<b>Church &amp; Hall Rental Income (50%)</b>		<b>61,943</b>	<b>62,000</b>
<b>.2</b>	<b>Interest Income (100%)</b>		<b>47</b>	<b>-</b>
<b>IV.</b>	<b>Surplus / (Deficit) = (I + III) - II</b>		<b>879</b>	<b>1,069</b>

As initially reviewed/recommended by the Finance Committee (25 Jan 2016),  
and as ratified by Church Committee (26 Jan 2016)

**31 Dec 15****ASSETS****Current Assets****Chequing/Savings**

1000 - Royal Bank 36,717.96

1020 - Capital Project Account - Royal 37,638.78

**Total Chequing/Savings** 74,356.74**Total 1350 - GICs** 177,558.38

1375 - Sales Tax Recovery -to be filed 4,428.75

1499 - Undeposited Funds 1,710.00

**Total Other Current Assets** 183,697.13**TOTAL ASSETS****258,053.87****LIABILITIES & EQUITY**

2140 - Primates relief &amp; development 159.00

2150 - Due to Diocese - operating -4,130.65

2200 - GST Payable -221.44

2210 - Unearned revenue 21,549.13

2220 - Contingent liability SM Daycare 25,000.00

2225 - Accrued contingency expense 25,000.00

2520 - ACW reserve 5,318.16

2540 - Wheelchair Access Project 2,400.00

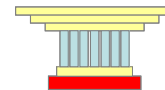
**Total Liabilities** 75,074.20**Equity**

3900 - Retained Earnings 164,691.81

**Net Income** 18,287.86**Total Equity** 182,979.67**TOTAL LIABILITIES & EQUITY****258,053.87**

Ratified by the Finance Committee 25 Jan 2016; Received by Church Committee 26 Jan 2016





### 3.1 RECTOR'S/SPC REPORT

The members of the Sanctuary Planning Committee continue to oversee spiritual aspects of the life at St. Michaels, along with the state of the Sanctuary. The 21 SMART goals from the 2021 Strategic Plan were the road map used by the group in working together for the year 2015. The following six SMART goals highlight our work/progress:

#### 1. SMART Goal # 4 – Youth/Kids/Adult Spiritual program

- Evening prayer – Recently revived and implemented in August 2015. A survey was distributed to the MBSM and ACW at their January meetings. The result was encouraging: Evening Prayer and Holy Eucharist were deemed essential to their spiritual life. The SPC thereby recommended two additional services as a response to the survey results (*see p.1, SPC Motion 3.1.1*).
- Stations of the Cross – For the sixth year in a row (starting in 2010, when the congregation purchased the Stations), the Stations of the Cross prayer service continues to be our program for the season of Lent.
- Sunday School (Kids & Youth) – Sunday school is still a challenge. With the help of two regular Sunday School teachers, kids & youth attendance is slowly increasing in numbers. However, additional volunteer teachers are needed to respond to the needs of the children. The SPC will apply to the Diocese, in 2016, for funding for youth/kids programs in 2017. For 2016, the Church has committed extra funds in the budget.

#### 2. SMART Goal # 5 – Adult Education

- **Living the Question** – An adult education program from the Diocese. Recommended to try this year starting with the ACW and MBSM organization.
- **Parish Consultation** – Recommended that consultation with the congregation is needed to come up with a better educational/formational program.

#### 3. SMART Goal # 6 – Meal Ministry

- Members of the SPC sat down many times with the meal ministry team in planning the future of our Food Bank and Hot Meal programs. The SPC strongly supports the recommendations of the meal ministry team (*see the Meal Ministry Report*).

#### 4. SMART Goal # 17 – EAM (ACAM) - **see the picture featured on the inside cover of this Vestry Package**

- St. Michaels continues to be actively involved in the meetings of the Anglican Asian-Canadian Ministry (ACAM). ACAM is a small group of Asian centric Lay and Clergy gathered together for fellowship, and to plan and develop effective Asian –Canadian Ministry in the Diocese and Canada. 4 times, since 2011, St. Michael's has participated in Episcopal Asian Ministry (EAM) activities in the U.S. Our EAM involvement in 2015 was in Seoul, Korea; Greg, our lone participant, brought back two recommendations:
  1. Recommendation #1 - to host the EAM Filipino American Convocation in 2017. The Rev. Brent Quines, Chair of EAM Filipino American convocation responded positively to this request.
    - **See the 2 ratified ACAM reports tabled as part of the minutes: the 3-page 2015 YE report (p.15-17), and the 16-page 27 June 2015 Strategic Workshop proceedings (p. 18-32).**
  2. Recommendation #2 - 're-emphasizing lay participation' to support and attend future EAM/ACAM events. In lieu of this, the SPC recommends that St. Michael's continues to have three representatives overseeing our EAM/ACAM participation (*see p.1, SPC Motion 3.1.2*).

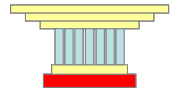
#### 5. SMART Goal # 20 – Leadership/Congregational Development

- St. Michael's continues to strengthen the growth of our Lay Leadership. In 2016, James and Greg are attending the weekend Parish Development School hosted by our Diocese. The SPC therefore recommends continuance of Lay Leadership growth through this program (*see p.2, SPC Motion 3.1.3*).

#### 6. SMART Goal # 21- Anti Racism Training

- To further our understanding, five individuals from St. Michael's (Wilmer, Bart, Marina, Judith and Brigitte C) attended and completed an Anti- Racism Training day held by the diocese on April 18, 2015. If you want to know more about Anti- Racism, we encourage attendance at future sessions. Also, the Anti-Racism Training group is looking for interested individuals to be trained as trainers.

Submitted by SPC members: Padi, Greg, Bart, Agnes, Brigitte L.



### **3.2 WARDEN'S/TRUSTEE'S ANNUAL 'EXTRA' ASSIGNMENTS**

- I. DIOCESAN REPORTS** - Co-ordinating Prime - Wilmer
  1. Diocese - counts - Wilmer
  2. Diocese - others - James & Bart
  3. Diocese - Financials - Brigitte
- II. REGULATORY REPORTS** - Co-ordinating Prime - Moses
  4. WorkSmart - Financials - Greg
  5. CRA - Financials - Brigitte
  6. CRA - Others - Moses
  7. CRA - Rebate - Brigitte
- III. VESTRY BALLOT** - Co-ordinating Prime - James
  8. Ballot - James (next page)
- IV. CHURCH JOB DESCRIPTIONS** - Co-ordinating Prime: - Greg
  9. Job Description - Admin - Wilmer
  10. Job Description - Janitorial - Bart
  11. Job Description - Choir - Brigitte
  12. Job Description - Padi - Greg

### **3.3 MEAL MINISTRY**

The Meal Ministry Team held 2 informal workshops to discern first steps in the renewal of the Ttri-Parish Food Bank Program (St. Philip's, St. Mike's, and Holy Cross). This was in response to changes to the 10-year program initiated by Greater Vancouver Regional Food Bank management..

The workshops were held on the 7th and 21st of January, and were attended by the following Meal Ministry volunteers:

- Caroline, Marjie, Lily, Marina, Michiko, Martine & Webster, Darcy, Brigitte, Padi & Greg.

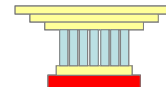
It was decided to proceed in three month increments:

- the first three month increment would be February through April

For those first three months:

1. The Hot Meal team will experiment with new menu's that incorporate as much of the food received from the Food Bank as possible.
2. A sub-group will organize a Food Bank the same night as the Hot Meal, with the Food being handed out as our clients leave the Hall (as Rainbow does for the other two Hot Meal days).
  - this group will also develop a questionnaire for the February meal, soliciting feedback from our clients, to be filled out after the meal.
3. Future considerations to be left until the second three month period (May through July), including Food Bank downstairs, Sandwiches, and a delivery Truck.

Signed: Brigitte, Greg and Padi


**I. Members-at-Large** (Para.'s 25 & 26)

	Terry Cutforth (Building & Rental Chair)
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	Sandra Baldo (Stewardship Chair)
--	----------------------------------

	Grace Wandag (ACW Vice-Chair)
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	Erlyn Bacagan (ACW)
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**II. Synod Delegates & Alternates** (Para. 24)

	Judith Carling (Women's Auxiliary Chair)
--	--

	Marg Cutforth (Day Care Board)
--	--------------------------------

	Rafael Chan (Men's Group Chair)
--	---------------------------------

	Brigitte Castro (Meal Ministry & Rental Co-ordinator)
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**III. Lay Directors/Trustees** (Article 5)

	Brigitte Laweng (Treasurer)
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	Greg Tatchell (Assoc. Peoples Warden, Fin & SP Comm. Chair)
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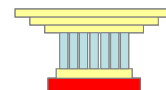
	Bart Alatan (Assoc. Rectors Warden, EAM Co-ordinator)
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	James Baldo (People's Warden, Nominating Cmtee Chair)
--	---

	Moses Kajoba (Rector's Warden, Church Cmtee & Vestry Chair)
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**IV. Ordained Director/Trustee**

The Rev. Wilmer Toyoken
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## St. Michael's Multicultural Anglican Church

Diocese of New Westminster,  
Anglican Church of Canada

### Position Description – **v3** (2014, 2015 & 2016)

**Position Title:** **CLERGY – INCUMBENT** **The Rev. Wilmer Toyoken**

Date approved by Vestry: 21 Feb 2016

Date next to be revised by Vestry: Feb 2017

### Overview

The Incumbent leads the parish of St. Michael's Anglican Multicultural Church in Mount Pleasant, as priest, pastor, and teacher. He leads by sharing in the councils of the congregation and of the whole Church, in communication with the Bishop. By word and action, informed at all times by the Holy Scriptures, the authorized rites of the Anglican Church, the Constitution of St. Michael's, and the Constitution and Canons of the Diocese of New Westminster and the General Synod of Canada, the Incumbent proclaims the Gospel, loves and serves Christ's people, nourishes them, and strengthens them to glorify God. The Incumbent's work includes not only activities directed to his congregation and its well-being, but also activities which are directed to and which benefit the Diocese and the community.

### Objective

To provide leadership for the congregation so that it fulfills the 2021 STRAT PLAN Mission of the Parish:

1. WE AT ST. MICHAEL'S ARE AN ANGLICAN COMMUNION MULTI-CULTURAL COMMUNITY OF FAITH CALLED INTO THE FELLOWSHIP OF JESUS CHRIST.

The fulfillment of this Mission Statement will exert positive leadership in the Mount Pleasant Community, the Diocese, the City and beyond, and internationally.

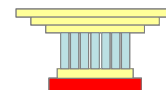
Achievement of these objectives will continue to occur within the context of the leadership culture at St Michael's. The leadership culture at St Michael's was first formalized on 26 October 2010, and continues to guide the leadership of the church. It is repeated here below for emphasis:

#### OUR LEADERSHIP CULTURE:

1. **THE TEAM**
  - i. We will strive to achieve for us what the Athanasian Creed says is achieved in the Trinity;  
"Unity in Trinity and Trinity in Unity."
  - ii. Our general aim will be to strive to achieve for St. Michael's what the BCP (p.720) describes as "the preservation of Peace and Unity in the Church."
2. Three Management Commandments - to help achieve the second of our two objectives above, we will strive to champion three Management Commandments (from the Management Methods of Jesus):
  - i. Stand Up For Your People
  - ii. Settle Disputes Quickly
  - iii. Establish Authority (see **TEAM OF TEAMS** org chart)

### ACCOUNTABILITY

The Incumbent is the principal pastor of the Parish, a Trustee, and responsible primarily to the five other Trustees, through the 6 member Executive/Finance Committee, and also through that lens, to the annual Vestry and the Church Committee. **The TEAM OF TEAMS (Attachment I) provides organizational context at St. Michael's.** The Incumbent also reports indirectly to the Bishop, in accordance with Diocesan Canons.



## **AUTHORITY**

The Minister licensed to St. Michael's will be in charge of all aspects of Spiritual Life. Subject to the Rubrics of the Book of Common Prayer and the direction of the Bishop, the authority of the Minister in charge at St. Michael's Parish includes the conduct and ordering of all Services, music, rites and ceremonies at the Church. This authority also includes the selection of Supply Clergy, and any church activities of other ordained clergy.

## **NATURE AND SCOPE**

### **I. Pastoral Care**

- A. The Incumbent is the chief liturgist of the Parish, conducting worship and preaching regularly. The Incumbent conducts baptisms, marriages, and funerals, and responds to parish pastoral needs as required.
- B. The Incumbent will chair the Sanctuary Planning Committee, meeting at least six times a year, and bring the results of those meetings to Church Committee.

### **II. Parish Administration**

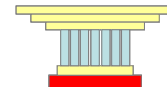
- A. The Incumbent contributes leadership to the Parish Council and its Committees on parish policy matters, and more intimately with the other five Trustees (the four Church Wardens and the Treasurer). The Incumbent functions in relation to other organizations of the parish as:
  - a recruiter of volunteer leaders,
  - consultant on process and content, and
  - educator and enabler (when required) of each organization in its efforts to define and carry out tasks.

His leadership in spiritual matters is primary, and is emphasized as such as the first responsibility under 'specific responsibilities' on page 3.

- B. The Incumbent will work directly with the Trustees, the Parish Secretary, Music Director, Organist, and Sanctuary Planning Committee.
- C. Community Relationships - The Incumbent represents the Parish to the community, serving on boards of trustees, ecumenical and interfaith associations, and participating in the councils of the Church in accordance with his ordination vows.

### **III. Essential Knowledge and Skills**

- A. In addition to the usual theological training and educational background required of all clergy, the Incumbent requires the background and presence to function in inherited community responsibilities and institutional associations and requires above average management skills.
- B. An essential challenge of the position is the fostering of Parish health in every sense, including:
  - Identifying and calling forth gifts of ministry among parishioners,
  - Involving parishioners in the life and activity of the church beyond attendance at worship, and
  - Using the Parish's location and heritage creatively in the city's life.
- C. To meet this challenge, the Incumbent uses the resources of a varied and talented laity, and of the Diocese of New Westminster. Within the parish, the leadership culture of St Michael's (as articulated on page 1) will be fostered.
- D. The parish's professional ministry team supports and extends the Incumbent's ministry and support staff can be used to free the ministry team to focus their energies on the fulfillment of program goals.



## SPECIFIC RESPONSIBILITIES & TASKS

### PRIEST

1. Lead worship, preach the Gospel, and administer the Sacraments so the congregation is given opportunity for spiritual renewal and to experience a fulfilling response to Christ. **Attend to the two additional services being added to the Worship life of St. Michael's, beginning in April 2016.**
2. To provide this leadership in a full multi-cultural context. **Work more closely with the People's and Associate People's Wardens in their program to give Multiculturalism more focus/visibility in 2016.**
3. Participate in community, deanery, and wider church activities so that the mission of the congregation beyond itself is furthered. **Provide leadership to the ACAM/EAM Diocesan Unit, and help promote/support the 2017 Filipino-American Convocation.**
4. Participate actively and visibly in St. Michael's primary Outreach initiative, the Meal Ministry program. To support and communicate with those Anglican Churches (**St. Philip's, Holy Cross, etc.**) that share in this Ministry with St Michael's. *transportation*
5. Encourage and participate actively and visibly in all other St. Michael's outreach initiatives.

### PASTOR

6. Provide for pastoral care of the parishioners so that individual and family joys, anxieties, and distress are addressed with Christian concern.
7. Provide leadership to staff, lay leaders, and the congregation, to help St. Michael's achieve the 21 Smart Goals over the seven years of the 2021 Strat Plan, as ratified by Special Vestry, so that its viability and sustainability is assured and its mission strengthened (**see ATTACHMENT II**).
8. Participate as part of the Executive/Finance Committee to ensure fiscally and ecologically prudent management/leadership in all the above activities. **Assist the Warden's with the new 2016 (and beyond) program of meeting with the Men's & Women's groups twice per year.**
9. Provide leadership to the parish's professional ministry team, support staff, and lay leaders in developing and implementing programs, so that the congregation fulfills its mission and reaches its goals. **Continue to encourage participation in Diocesan Leadership Development and Anti-Racism programs, and help properly socialize the TEAM OF TEAMS organization/authorization chart.**
10. Maintain a pattern of life that sets a wholesome Christian example.
11. Oversee the state of the property, and interact with renters as appropriate.
12. Continuing as an active member on the Board of the Day Care.

### TEACHER

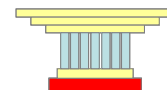
13. Challenge the congregation to recognize the needs of others so that parishioners respond with their time, abilities, and money within and beyond the parish.
14. Provide for a Christian education program through which persons of all ages will learn the content of the Christian faith and its application to daily living. **Institute at least one program in 2016.**
15. Especially, to provide leadership to the Sunday School Program, to ensure an active Sunday School is in place, including having a formal curriculum in place. **Actively pursue a grant application for 2017.**

**As part of the Annual Report to Vestry in 2017, provide approximate % breakdowns of time spent on these tasks in 2016.**

As indicated under the dates at the beginning of this Job Description, and as stipulated in Article 12, paragraph 44.3 of the Constitution of St Michael's, yearly reviews/updates **should** occur as follows:

- (g) *An Executive/Finance Sub-committee will have responsibility for the following:*
- i. *a performance review, based on the job description & objectives of the Priest-in-Charge for the current year, and,*
  - ii. *an update to the job description & objectives of the Priest-in-Charge for the upcoming year,*





## UNANIMOUSLY APPROVED - ACAM/EAM-NORTH - 2015 YEAR END REPORT

The year 2015 was a year of multiple accomplishments for ANGLICAN CANASIAN MINISTRY (ACAM) in Canada. We list six, in a somewhat relative order of significance. This year was a long time in coming, and was prophetically considered as far back as 2011 in an Oct TOPIC article reporting on the 2011 Convocation in Los Angeles.

*"The model (of EAM) would seem to have potential in furthering the ministries of Asiaticans in the Diocese of New Westminster" ... and ... "They (all) came home motivated to work towards developing a similar fellowship focus in our country." <sup>1</sup>*

'Furthering the ministries of Asiaticans' took some huge strides in 2015, as this report summarizes below.

### 1. STRATEGIC PLANNING WORKSHOP

The biggest achievement for the group in 2015 was a FORMATION WORKSHOP, attended by sixteen people from 5 different churches. There was equal representation of both lay and ordained. Opening remarks were provided by Bishop Melissa Skelton, and the day was facilitated by the Rev. Ruth Monette.

The group produced a 16-page summary of proceedings. These can be found at

<http://stmikes-church.ca/ministries/06.15.workshop.pdf>

The forward looking essentials resulting from the day are found in Section V of that report, and are deemed so important that they are reproduced at the end of this 2015 year-end report.

### 2. EAM CONVOCATIONS IN SEOUL & TOKYO (30 SEPT TO 7 OCT 2015)

Representatives from Holy Cross, St. Michael's Vancouver, and the Diocesan Office attended the EAM (*Episcopal Asiamerica Ministry*) Convocations in Seoul & Tokyo in early fall 2015 (30 Sept – 7 Oct). This was the fifth time representatives of the Diocese of New Westminster had attended International EAM Convocations (LA in 2011, SF in 2013, LA & NY in 2014, and Seoul & Tokyo in 2015).

This trip was particularly effective in building on ACAM Goal #3 from the June 2015 FORMATION WORKSHOP; BUILDING INTERNATIONAL RELATIONSHIPS. Trip reports submitted to ACAM from Holy Cross and St. Mike's articulated this clearly.

The 'fruit' from the conference, however, might best be summarized by concrete actions taken to further build these international relationships, as explained in the next section.

### 3. PROPOSED EAM CONVOCATIONS (WITH HOLY CROSS IN 2016, & WITH ST. MIKE'S IN 2017)

EAM 2015 at Seoul & Tokyo was only the second time in the 42 years that EAM has existed where they have traveled out of the country (the first was to Taiwan in 2008). During discussions at Seoul & Tokyo, the idea seemed quickly to grow within the Japanese & Filipino Convocations to continue this trend. The retiring Presiding Bishop's North American highlight during her keynote address in Seoul Cathedral was likely the Mustard seed, as included in St. Mike's trip report:

In the opening words of Presiding Bishop Katharine Jefferts Schori (equivalent to the Canadian Primate)

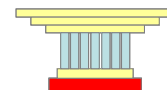
*"The work you are doing is **changing the face of the Episcopal Church!** ..."*

*"... (EAM is) an expansive blessing for this church ....*

*... (and is) an unfolding & growing reality in **North America**" <sup>2</sup>*

Prophetically, the Presiding Bishop's words further inspired relationship building, leading to Holy Cross & St. Mike's returning to North America with nascent plans (for 2016 with Holy Cross and 2017 with St. Mike's) to present to their churches and the ACAM Team. In the 3 months since their return, those plans have been further formalized and actioned.

- The 2016 Japanese EAM Convocation will be the 3<sup>rd</sup> week in June, in Vancouver, tentatively 17-19 June.



#### 4. REALIZING/SOCIALIZING ACAM-EAM LIFT-OFF IN CANADA

Three activities marked a transformation in four years of ACAM-EAM activities in Canada; these three were characterized, for the first time, by Diocesan involvement in this Ministry:

- **FORMATION WORKSHOP:** Diocesan involvement in the FORMATION WORKSHOP on 27 June 2015 represented a big step for ACAM-EAM; the support of Bishop Melissa and the Rev. Ruth Monette made it highly productive. It was the first time since 2011 in LA that the team expanded involvement beyond the five core churches (Holy Cross, St. Mary's South Hill, St. Mike's Surrey, St. Mathias & St. Luke, and St. Mike's Vancouver).
- **SEOUL CONVOCATION:** The 2<sup>nd</sup> seminal event in 2015 was attendance by the Ven. Douglas Fenton at the 2015 EAM Convocation in Seoul.
- **UNIT STATUS:** The 3<sup>rd</sup> involvement of the Diocese was the 8 Sept 2015 submission to the Rev. Ruth Monette to establish UNIT status for the ACAM, as per goal #1 of the Formation Workshop in June.

In addition to the solid Diocesan support/involvement in 2015, there was a Holy Cross article in the September TOPIC that spoke to some of the history of Asian Ministry in BC in the last century. And there was an equivalent article in the Anglican Journal on 27 July 2015:

( <http://www.anglicanjournal.com/articles/the-end-of-a-war-the-start-of-new-ministries> )

It is hoped that a future TOPIC article can cover the Seoul/Tokyo convocations, the progress of ACAM-EAM in 2015, and the status of the UNIT application.

#### 5. NAMING – ACAM vs EAM

For 42 years, the group that has championed Asian Ministries in the Episcopal Church has been the EPISCOPAL ASIAMERICA MINISTRY (EAM). For the first three years of this Ministry in Canada, we loosely called ourselves EAM-North.

The group officially adopted the name ANGLICAN CANASIAN MINISTRY (ACAM) at its 4 March 2015 meeting.

#### 6. INSTITUTIONALIZING ACAM-EAM

Three significant actions in 2015 marked the beginning of the institutionalization of ACAM-EAM in Canada.

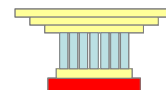
- Holy Cross - At Vestry, naming of an official representative, and establishing a budget center.
- St. Mike's (Vanc) - At Vestry, naming of three official representatives, and establishing a budget center.
- Diocese – an 8 Sept 2015 receipt of a UNIT application from ACAM-EAM.

These marked the first actions since the National Church provided the institutional 'Genesis' in March of 2013:

*"On 14 March 2013 the ACC's CoGS (Council of General Synod) passed a 6-point motion which included:*

5. *Recommends that the Council of General Synod study the Episcopal Church's Asiamerica Ministries (EAM) to explore ways of our participation in it.*<sup>3</sup>

*Acting on this motion, a day later, the Rev. Dr. Winfred Vergara, the Episcopal Church's Missioner for Asiamerica Ministries (EAM) extended an invitation to the Canadian Anglican Church. It was passed on to the JC-VCC immediately afterwards by Michael Thompson, General Secretary of the Anglican Church of Canada."*<sup>4</sup>



## **6 GOALS ARISING - FORMATION WORKSHOP**

### **ANGLICAN CANASIAN MINISTRY (ACAM)**

27 June 2015

1. Cease being invisible; find a way to become a UNIT in the Diocese, with an associated budget that covers both lay and ordained (Ruth advised us that a process existed for this [see Appendix III], and that she could help us aim to have a Mission & Ministry Development application ready for submission by September 8).
2. Build on the CoGS resolution of March 14, 2013, and go National, as EAM did in 1973 (after #1).
3. Along the lines of the Korean EAM event in October, and St. Michael's sister church program, build international relationships.
4. Pursue incorporating Asian cultures into existing Diocesan programs, including Leadership Training and Racism Training.
5. Be clear in defining for whom we exist (Asian congregations, Asians in white congregations, Diocesan Advocacy, National Advocacy, Anglican Communion bridge building, or all of the above?).
6. Finalize a Mission/Vision to go along with the September 8<sup>th</sup> application, drawing on the EAM vision, along the lines of EAM's four areas of priorities (Congregational Life, Advocacy, Support Group, and Training<sup>5</sup>), and their articulation that the "*core vision of the EAM is to give a harmonious voice to the diverse Asian voices and help enable the Episcopal Church to truly become an intercultural Church.*"<sup>6</sup>

## **FORMATION WORKSHOP - ANGLICAN CANADIAN ASIAN MINISTRY (ACAM)**

Over a four year period, beginning in June of 2011, Anglican Asian churches in the Diocese of New Westminster have been journeying towards a collective, institutional presence for their unique ministries. Over the four years, the group's journey has evolved from "*being an invisible group*" to becoming "*a wisdom group*." As articulated for the group by Bishop Melissa, the mission would be "*creating a new thing*," which would be "*life giving for you, and a need of the Diocese*." She encouraged the group to aspire "*to be a lab*" (for multiculturalism), and realize that it was "*not just about you, but how you teach others*." Bishop Melissa made these remarks with an opening address at the first workshop held by the group. It was held on June 27, 2015, at St. Michael's Multicultural Anglican Church in Vancouver, with the Rev. Ruth Monette facilitating.



*Bishop Melissa addressing the ACAM Workshop – with thanks to Shirley & Lily for the Flowers & Settings*

Five churches were in attendance; Holy Cross Japanese Canadian Church, St. Mary South Hill, St. Michael Surrey, St. Matthias/St. Luke, and St. Michael's Vancouver. Sixteen people attended, with an equal split between lay and ordained. By the end, the strong consensus was that the workshop met/exceeded all expectations. The participants were (clockwise, from the Bishop, in the picture above): Bishop Melissa, the Rev. Louie Engnan, the Rev. Wilmer Toyoken, the Rev. Expedito Farinas, the Rev. Arvin Amayag, Bart Alatan, Terry & Marg Cutforth, the Rev. John Shozawa, Greg Tatchell, Grefa Pinera, Julie Atkinson, Felly Farinas, Michiko Tatchell, and the Rev. Daebin Im (photographer).

The proceedings are organized under the following five headings:

1. Bishop Melissa's Reflections
2. A reflection on 40 years of Episcopal initiatives in this area
3. 4 Critical events leading to today
4. Learnings from the Histories of the Churches and the Diocese
5. The Next Chapter: Goals and Next Steps

## I. BISHOP MELISSA'S REFLECTIONS

Bishop Melissa provided 5 'nuggets' for the group to consider in this act of 'creating a new thing;' THANKFULNESS, MUTUAL SUPPORT, LEARNING HOW, TEACHING OTHERS, and ADVOCACY. Her essential remarks are included in the introduction above. After concluding by telling the group that she will help us achieve a new beginning, she asked for feedback from the group on what they had heard. The feedback included "Gratefulness for advocacy from the Diocese," "Don't be invisible," "Become a Wisdom Group," "Understanding other cultures is important," "Being yourself," "Mutual support is essential," and "It is important to teach our cultures to Canadians."

## II. A ROLE MODEL: REFLECTIONS ON 40 YEARS WITH THE EPISCOPAL EAM *(the Rev. John Shozawa)*

The Rev. John Shozawa provided the group with his reflections on 40 successful years of this type of Ministry in the Episcopal Church down south. He began by introducing a theme that would be reflected by many during the day: Isolation and Loneliness. Father John's BEGINNINGS in the Diocese of New Westminster was as Priest of Holy Cross Church in 1965. His DIFFICULT TIMES were when he experienced isolation and loneliness from the white ordained clergy. This isolation and loneliness continued through to 1973 until he became involved with the newly formed Episcopal Asiamerica Ministry (EAM) in the United States. He continued his fellowship in this affirming and inclusive organization for the next 40 years. It met a need that had no equivalency in Canada.

- From the perspective of racism, his GLORY DAYS began with his EAM Fellowship opportunities. This led directly to Father John being offered a job with a Japanese-American congregation in Los Angeles in 1978. He found that while they had significant racism problems of their own, at least they talked about it, and he particularly appreciated the Institute of Racism that he was able to participate in.
- TODAY, Father John's last direct involvement with EAM was in 2011. On that occasion, him and his wife Lynne invited Michiko and Greg Tatchell to join them at a Convocation in Los Angeles. He made the point that Michiko and Greg experienced the same sense of multi-cultural fellowship and inclusion that he had first experienced in the '70's, and which all these years later, still did not exist in Canada.

The Facilitator asked the group to reflect on Father John's presentation. The strongest response was to his observations about his isolation and loneliness amongst his clergy brothers (no women priest's then). One priest shared their story about being excluded (sent home) from the first clergy conference they attended. Further comments focussed on how the meetings of the last 18 months in Vancouver have helped today's

clergy feel comfortable (expanded upon in section III below). A further question was whether there was any budget for Asian ministries in the Diocese. The hope was expressed for a Canadian National Program for Asian ministries, along the lines of the National EAM unit in the Episcopal Church. This was accentuated with the question, “are there national programs for Asian ministries in Canada?”

### III. REV. DR. WINFRED VERGARA – EAM EMPOWERMENT LEADING TO TODAY'S WORKSHOP

The Rev. John Shozawa's discussion about Canadian participation in the 2011 EAM event in Los Angeles represents the first of 4 critical events that led to today's workshop. These 4 events were referred to during separate 'reflections,' and have been summarized here to provide perspective on 4 years of evolution/chronology. For the first 3, the Rev. Dr. Winfred Vergara, EAM Missioner for the Episcopal Church, was a strong pastoral presence.

1. **June 2011** - Invitation to 4 Canadians to participate in the Japanese-American EAM Convocation in Los Angeles. A TOPIC article on this experience appeared in the October 2011 issue (p.10). Two 'Genesis' quotes from that TOPIC article are prophetic:

*“The model (of EAM) would seem to have potential in furthering the ministries of Asi Canadians in the Diocese of New Westminster” ... and ... “They (all) came home motivated to work towards developing a similar fellowship focus in our country.” vii*

Dr. Fred Vergara, National Missioner, was particularly encouraging and welcoming. His motivation became apparent in Resolution 5 at CoGS 21 months later.

2. **Mar 2013** - The following quote (from a ratified report) summarizes the comments made about CoGS:

*“On 14 March 2013 the ACC's CoGS (Council of General Synod) passed a 6-point motion which included:*

5. *Recommends that the Council of General Synod study the Episcopal Church's Asiamerica Ministries (EAM) to explore ways of our participation in it.” viii*

*Acting on this motion, a day later, the Rev. Dr. Winfred Vergara, the Episcopal Church's Missioner for Asiamerica Ministries (EAM) extended an invitation to the Canadian Anglican Church. It was passed on to the JC-VCC immediately afterwards by Michael Thompson, General Secretary of the Anglican Church of Canada.” ix*

Dr. Vergara's swift proactive actions led to Canadian participation at EAM's 40<sup>th</sup> Anniversary event 3 months later, in San Francisco, and an article in the National ENS (Episcopal News Service).<sup>x</sup>

3. **June 2013** - The Episcopal Church celebrated the 40<sup>th</sup> Anniversary of EAM in San Francisco<sup>xi</sup> (for a sense of their start-up history, and the arc of 40 years, see Appendix II). 8 delegates (up from 4 in 2011) from the Diocese of NW attended in 2013 (including 2 youth). 6 of the 8 were to provide the motivation to call the first meeting of what for a time was referred to as 'EAM North.'





EAM 40 - June 2013 - Seven Canucks with the Rev. Dr. Fred Vergara (leftmost) and the Presiding Bishop (3<sup>rd</sup> from left)

A TOPIC article on this experience appeared in the November issue<sup>xii</sup>, along with the picture at the bottom of the previous page. It shows the Canucks who attended EAM 40, along with Dr. Vergara and the Presiding Bishop of the Episcopal Church of the US. It exemplifies Fred's ongoing superlative pastoral care of his 'orphans' from Canada. This third interaction with him finally led to fruition in Canada 4 months later.

4. **Oct 2013** - The first meeting of 'EAM NORTH.' It occurred in the Rectory at St. Michael's Vancouver, and was attended by the retired Rev. John Shozawa and his wife Lynne, Holy Cross, St. Michael's Surrey, St. Matthias/St. Luke, and St. Michael's Vancouver. Working towards the October 2011 TOPIC prophecy of "*developing a similar (EAM) fellowship focus in our country*" had begun.<sup>xiii</sup>

The group met 7 times over the next 18 months; throughout, the discipline of minutes was provided by Michiko Tatchell. A 1<sup>st</sup> achievement was to meet the pastoral need discussed by Father John in section II above.

A 2<sup>nd</sup> achievement was to find a Canadian equivalent for the Episcopalian EAM name; *ANGLICAN CANASIAN MINISTRY (ACAM)* was agreed upon as the name of our equivalent Anglican organization.<sup>xiv</sup> The 18 months of discernment led to a 3<sup>rd</sup> achievement, meeting with Bishop Melissa on 16 March 2015, when Ruth was introduced to the group as the Diocesan representative. The workshop today, and the Bishop's presence, followed three months later.

#### IV. LEARNINGS FROM OUR HISTORIES, + A DIOCESAN PERSPECTIVE

The Rev. Monette, as Facilitator, had four of the churches break-out for an hour and develop a history of their church. She did the same from a Diocesan perspective, with a focus on Asian Ministries. She organized these reflections with four categories in which to frame their thoughts: BEGINNINGS, GLORY DAYS, DIFFICULT TIMES, and TODAY. The one representative from St. Matthias/St. Luke joined St. Michael's Surrey for this exercise. A high level summary of each of the subsequent presentations follows, in the order in which they were presented.

##### **A. HOLY CROSS JAPANESE-CANADIAN ANGLICAN CHURCH** *(the Rev. Daebin Im and Michiko Tatchell).*

GENESIS for Holy Cross began with Anglican Missionaries from Canada who went to Japan in the late 1800's. Holy Cross was established in 1905, although the Mission began in 1903 at St. James. THE GLORY DAYS for Holy Cross was in the 1930's, when the two Vancouver churches had 1500 parishioners, and over 250 in Sunday School. In their long history, the second set of glory days was in 2010 and 2013, when the Diocese and the National Church, respectively, apologized for the secret sale, and the diversion of the funds, of the two Japanese Canadian churches in 1945 and 1949.

- For the Japanese Canadian Anglicans, indeed for all Japanese Canadians, the truly DIFFICULT TIMES began in 1942 with the exile of 22,000 of them away from the coast. This was after a 30 year period of difficulty when endemic racism was a constant problem. The second great difficulty for Holy Cross was during the same-sex debates of the early 2000's, when their priest led them out of the Diocese.
- The thankfulness TODAY has come from two events. One, when the church was re-established in 2005 by the great efforts of the two Wardens (Gwen & Basil) and the Rev. John Shozawa (returned from Japan and retirement). And, two, when the Rev. Daebin Im was hired in 2012, with the growth in their multi-cultural focus and the inclusion of Koreans in the congregation (Father Im speaks both Japanese and Korean).

##### **B. ST. MICHAEL'S SURREY** *(the Rev. Louie Engnan and the Rev. Arvin Amayag)*

St. Michael's Surrey has a relatively recent history, especially compared to Holy Cross, St. Mary's and St. Michael's Vancouver (all of whom are over 100 years old). St. Michael's Surrey's BEGINNINGS were in the 1960's when a group of families got together to establish a family ministry, beginning in an Elementary school (where many members were teachers). THE GLORY DAYS for St. Michael's Surrey was the '70's and '80's, with a new building, active Sunday School, and an expansion because of a lack of space. These days continued into the '90's, with an ever larger congregation, and the building of a much bigger "Millennium Hall."

- **DIFFICULT TIMES** came when the founding congregation started to age, the children grew up, and some leaders slowed down in their ministry. People were moving due to work, the community started to change significantly, and church policy issues became divisive, especially the debate over same sex blessings. Retirement of the rector of 17 years caused much anxiety to members, and was exacerbated by perceptions that the interim priest was sent by the Diocese to close down the church.
- **TODAY**, the Ministry Plan is focussed on membership growth, renewal/reactivation of the Sunday School program, formation of a new youth group, and attracting new and young families from the neighbourhood, with different ethnic backgrounds. The new rector “gives hope” and brings “new life.” Most helpful has been the Bishop’s articulation of new parish development (this helped a lot in direction setting).

**C. ST. MARY’S SOUTH HILL** *(the Rev. Expedito & Felly Farinas, Julie Atkinson, Grefa Pinera).*

A BEGINNING: St. Mary of the 12 Words (the Parish of Bishop Hills Memorial Church of St. Mary the Virgin!) began in 1910, in honor of the first Bishop of the DoNW. The parish was incorporated in 1989, still comprised mostly of members of European roots.

- **THE GLORY DAYS** of St. Mary’s were as a family oriented church (pre-war and post-war), with a full house on Sundays, and active Youth (Scouts), Ladies Auxiliary and Men’s groups. Over 100 children were in Sunday School every weekend. **TROUBLED TIMES** began when the Rev. Dennis Morgan retired in 2006; he had been the Rector for 35 years, since 1971. The number of parishioners declined, with no permanent priest, no men’s or women’s organizations, and no Sunday School. Financial problems and a lack of manpower led to discussions about closure.
- **TODAY**, prayers are being answered, as membership is increasing, Sunday School (4 volunteer teachers) and Choir are active, along with a Youth Group (with a dedicated co-ordinator). This has all happened in less than two years since the assignment of a permanent priest in October 2013, the Rev. Expedito Farinas. The new vibrancy includes active participation in organized community events, a good relationship with other faith-denominations within the community, and plans for restoration of the ACW and men’s groups.

**D. ST. CHAD’S** *(the Rev. Paulina Lee).*

While not in attendance, the Rev. Paulina Lee offered to provide a short insight from the perspective of St. Chad’s, partly to clarify St. Chad’s inclusion in the list of churches presented to the workshop by the Rev. Ruth Monette (in section F below).

- “In 1947, St. Chad's started as a small Anglican neighbourhood church to meet our neighbour's needs, starting with baby-boomers needs. After 4 decades, one major change in neighbourhood's needs in the Arbutus area arose from demographic changes, with a lot of new immigrants from Hong Kong at the imminent political change-over in 1997. To meet that need, St. Chad started to offer ESL classes, Citizenship classes and other related pastoral-care ministries. By mid-1990s, we worshipped with liturgy in English but the leaflets were printed bilingually.
- We continued to meet our neighbour's changing needs: new immigrants started to come from Taiwan and then Mainland China. Since mid-2000, we have 3 weekly Sunday Services in Mandarin (9.30am), English (11am) and Cantonese (2pm). Our one unique feature is that we always seek to be one congregation using the same liturgy through three services in three languages: in God there is no East or West, and parishioners attending different Sunday services worship in oneness, melting cultural/language differences in the love of God and each other.”

**E. ST. MICHAEL'S VANCOUVER** *(the Rev. Wilmer Toyoken, Terry & Marg Cutforth, Bart Alatan & Greg Tatchell)*

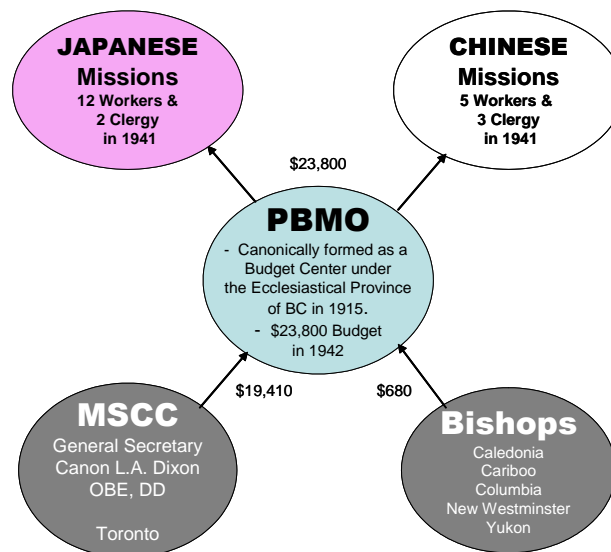
BEGINNINGS: While St. Michael's was first established in 1889, the St. Michael's presenters began in 1907, with the infamous Race Riots in the Downtown Eastside in Japan town and China town. One of the key moderating speakers the first day of the riots was the priest of St. Michael's, the Rev. George Wilson. His words, from the local papers, were used to show the workshop participants the endemic racism that existed at that time, along the full West Coast of North America, and which continued unabated for another 30 years.

- THE GLORY YEARS for St. Michael's were during his 44 years at St. Michael's (1903-1947), when Canon Wilson and his son, Alderman Halford Wilson, were leaders in the Executive Council of the Diocese, and at General Synod back east. The glory years continued through the '50's and '60's, when Sunday Schools were full and building projects plentiful. THE DIFFICULT YEARS came in earnest with the retirement after 22 years of another long term priest, the Rev. Walter Bayley, at the turn of the new millennium. Five years later, St. Michael's was projected to exhaust funds by 2006. TODAY: The challenge of these years became opportunity, as St. Michael's developed a vision of 'From 2 to 52 to 152,' with an accompanying Charter for Racial Justice, both finalized/ratified at the February 2007 Vestry. Warden James Baldo's presentation of this vision to Bishop Michael Ingham in March 2007 can be thought of as the turning point for St. Michael's.
- Bart Alatan, President of BIBAK in '07 (and a member of St. Michael Surrey at that time!), overviewed a strategic alliance (initiated in '07, renewed in '14) with the BC chapter of the

international Filipino BIBAK organization. This greatly facilitated ultimately exceeding the vision of growth presented to the Bishop by James in 2007, as St. Michael's approached becoming a 'triple/triple' church seven years later. A Nov 2014 TOPIC article (written by former BIBAK President Caesar Castro) captured the sense of the Spirit at work in bringing these two organizations together.<sup>xv</sup> The Rev. Wilmer Toyoken concluded by summarizing activities since he was hired in 2011, with particular focus on the establishment of two Sister Churches in the Philippines, in 2014 (assisted at the time by our facilitator today).

## F. THE DIOCESAN PERSPECTIVE *(the Rev. Ruth Monette).*

By way of BEGINNINGS, both Ruth and Father John highlighted the Provincial Board of Missions to the Orientals. This was a body canonically established by the ecclesiastical Province of British Columbia. The PBMO oversaw governance of Japanese and Chinese missions from 1915 to 1967, with 90% of funding provided by the National Church (the MSCC in the diagram below). The Rev. John Shozawa spent the first three years of his career under the PBMO (where he was paid less than white clergy). The following graphic provides a snap-shot of the Asian Ministry organization in 1941/42.



*The Provincial Ecclesiastical **PBMO** Organization for Asian Ministry - 1915-1967<sup>xvi</sup>*

- THE GLORY DAYS in the Diocese when Asian ministry thrived was from the early 1900's to 1941. The Japanese Canadian churches in particular thrived (1,500 parishioners, 250+ in Sunday School). The times over the decades when solidarity happened included; when the ACW women joined the Japanese in exile in 1942; the selfless merger of St. Peter's and Holy Cross in 1988 (Gwen again); the formal apology to the Japanese Canadians in 2010; and St. Matthias/St. Luke. Asian Ministry evolved; Japanese Canadian communities thrived in the 20's and 30's, the Chinese Canadian

communities in the 80's and 90's, as the Filipino Canadian communities took their turn in this millennium and are now thriving with an influx of immigrants.

- Racism was the primary focus of DIFFICULT TIMES for Asian Ministries in the Diocese. Participation in the Asiatic Exclusion League of BC ('exclude, but don't persecute') was highlighted in Vancouver's Asia Riots in 1907. Even in this millennium, conversations occur like "our neighborhood is all Chinese now so that's why we are not growing" and "people with such strong accents shouldn't have speaking roles – no one will understand them." The exile of the Japanese during WW II was a particularly dark time, as was the era of same-sex deliberations in the Diocese when all the Asiatic churches left the Diocese.
- In beginning her discussion on where the Diocese perceives thing to be TODAY, Ruth listed 11 churches as having an Asian Pacific element; Holy Cross, St. Chad, St. Matthias/St. Luke, Good Shepherd, Emmanuel, St. Margaret of Scotland, St. Anne of Steveston, St. Michael Vancouver, St. Michael Surrey, St. Mary the Virgin, and St. Anselm's.
- TODAY, while still racist, it is now more subtle, usually more covert. The anti-racism training is a beginning. The Diocese is trying to recognize and include Asian languages and people at Diocesan events, but we are still perceived as a white church. This is changing, however, especially at the parish level. We now have seven parishes led by Asian Canadians; three Filipino-Canadian led parishes, one Japanese-Canadian led parish, and three Chinese-Canadian led parishes.

**NOTE:** Members of ACAM gave high marks to the Diocese for being so open today in naming racism. It is an interesting insight that during the church history presentations, not one of them used the 'R' word, other than in the context of an Anti-Racism Charter. Only the retired Rev. John Shozawa, and Ruth and Greg, felt empowered enough to address the subject directly and use the 'R' word. In side conversations over lunch, however, dark stories were told of racism in our Diocese, stories that we eventually need to share publicly. As Bishop Melissa encouraged us, it is "*not just about you, but how you teach others.*" To that end, in an Appendix, we include several attendees personal encounters with racism within our church(es), stories they did not yet feel safe enough to share, even in a (safe?) Asian Ministry group get together like today.

## **V. THE NEXT CHAPTER: GOALS AND NEXT STEPS**

With the histories finished, Ruth re-organized the break-out groups. They were assigned the task to think about what the 'Next Chapter' might look like, not from a church perspective, but from an Asian Ministry perspective.



The following six points were brought back to the group by the four teams.

1. Cease being invisible; find a way to become a UNIT in the Diocese, with an associated budget that covers both lay and ordained (Ruth advised us that a process existed for this [see Appendix III], and that she could help us aim to have a Mission & Ministry Development application ready for submission by September 8).
2. Build on the CoGS resolution of March 14, 2013, and go National, as EAM did in 1973 (after #1).
3. Along the lines of the Korean EAM event in October, and St. Michael's sister church program, build international relationships.
4. Pursue incorporating Asian cultures into existing Diocesan programs, including Leadership Training and Racism Training.
5. Be clear in defining for whom we exist (Asian congregations, Asians in white congregations, Diocesan Advocacy, National Advocacy, Anglican Communion bridge building, or all of the above?).
6. Finalize a Mission/Vision to go along with the September 8<sup>th</sup> application, drawing on the EAM vision, along the lines of EAM's four areas of priorities (Congregational Life, Advocacy, Support Group, and Training<sup>xvii</sup>), and their articulation that the "*core vision of the EAM is to give a harmonious voice to the diverse Asian voices and help enable the Episcopal Church to truly become an intercultural Church.*"

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## VI. WRAP UP

The hopes for the day were established first thing in the morning. There were seven:

- i. Know the history of Asian ministries in the Diocese (learn from our past)
- ii. Know the history of racism in Vancouver
- iii. Learn how Asian ministry and parish development go together
- iv. What are the existing programs re: Asian Ministry?
- v. Learn about the history of EAM and how it might serve as a model
- vi. Find a way to become a recognized group in the Diocese
- vii. Establish a Mission/Vision

Five of these items were achieved, to varying degrees. Only items iii and vii remained unaddressed.

The Rev. Louie Engnan led a brief time of reflection on how we did relative to these objectives. On a scale of 6, the consensus was that we achieved a 5.4, with the observation that this good beginning bodes well for the good end to the process defined by Bishop Melissa as "*creating a new thing*" ... "*a wisdom group;*" an institutional Asian Ministry presence in the Diocese of New Westminster and beyond.

**APPENDIX I – Bishop Melissa’s Workshop Material****APPENDIX II – A thumbnail sketch of EAM’s 42 year history (1973-2015)****APPENDIX III – The Diocesan form/process for ACAM to become a Diocesan Unit.****APPENDIX IV – Stories of Racism Experienced/Witnessed by Members of the Workshop**

- A. CLERGY CONFERENCE: An Ordained Priest told to Go Home (1992) [Expedito Farinas]
- B. CONGREGATIONAL: New Congregants Ignored for Years (2000 forward) [Margie, Caroline, Grefa]
- C. SEMINARY: Observing a Seminarian Being “Made Invisible” (2002) [Greg Tatchell]
- D. DIOCESAN: Three Attendees at a Diocesan meeting “Being Pushed Out” (2007) [Brigitte, Sandra, Lyn]
- E. SYNOD: A Synod Attendee aggressively being told “It’s Finished” (2013) [Michiko Tatchell]

- <sup>i</sup> Diocese of New Westminster **TOPIC** Newspaper Article, ‘*Episcopal Asiamerica Convocation in Los Angeles*,’ Oct 2011, p.10
- <sup>ii</sup> TOPIC ARTICLE, ‘*A Journey of Justice & Reconciliation*,’ May 2013, p.17
- <sup>iii</sup> ACC OFFICIAL REFLECTIONS (Holy Cross, St. Michaels Vancouver & JC-VCC) on the 2013 EAM-40 CONFERENCE, June 2013, p.1
- <sup>iv</sup> Episcopal News Service, March 2013
- <sup>v</sup> ASIAMERICA MINISTRIES IN THE EPISCOPAL CHURCH: Remembering the Past, Celebrating the Present, Visualizing the Future History of EAM – 1973 to 2015. The Rev. Dr. Fred Vergara, p.1, & 10-12 (extracts, in Appendix II).
- <sup>vi</sup> TOPIC Article, ‘*Episcopal Asiamerica Ministry 40<sup>th</sup> Anniversary Consultation Report*,’ Nov 2013, p.18
- <sup>vii</sup> TOPIC Article, ‘*Episcopal Asiamerica Convocation in Los Angeles*,’ Oct 2011, p.10
- <sup>viii</sup> ACAM Minutes, Meeting #7, 4 March 2015, page 1.
- <sup>ix</sup> TOPIC Article, ‘*St. Michael’s Vancouver & the BIBAK BC Organization Renew Partnership Agreement*,’ Nov 2014, p.18
- <sup>x</sup> RELINQUISHED: *The Seate of Deitie Supream Us Dispossest*, Gregory Tatchell, Nov 2009, p. 11
- <sup>xi</sup> The Episcopal Church: ASIAMERICA MINISTRY in the 21<sup>st</sup> CENTURY. Dr. Winfred Vergara, p. 4
- <sup>xii</sup> *ibid*, p.5

## **Basis of Bishop Melissa's Remarks to the ACAM**

## ASIAMERICA MINISTRIES IN THE EPISCOPAL CHURCH

### *Remembering the Past, Celebrating the Present, Visualizing the Future*

In 1973, Asian Episcopalian clergy and lay leaders, with the leadership of the Rev. Dr. Winston Ching as first Asiamerica Missioner, gathered in San Francisco, California and organized their work into “Episcopal Asiamerica Ministry.” Over time, EAM has evolved into a three-fold ministry: ministry to Asian immigrants in the United States; ministry to Asian-Americans or Americans born and raised in the United States from Asian ancestry; and ministry of bridge-building to churches in Asia, especially those belonging to the worldwide Anglican Communion and churches in concordat with the Episcopal Church.

In 2013, the Asiamerica Ministries Network in the Episcopal Church, with the leadership of the Rev. Canon Dr. Winfred Vergara, its second Asiamerica Missioner, celebrated its 40<sup>th</sup> anniversary and “remembered its past, celebrated its present and visualized its future.”

On September 29-October 5, 2015 the EAM Consultation will be held in Seoul, Korea. Set to coincide with the celebration of the 125<sup>th</sup> Anniversary of the founding of the Anglican Church in Korea, the theme is “Celebrating our Partnerships; Uniting our Missions.” The Consultation hopes to put in practice the lessons learned in America and set into motion a closer, broader and deeper partnership with Asia.

This article narrates the immigration history of Asians in the United States; the beginnings of Asiamerica Ministry in the Episcopal Church; the lessons learned and the challenges Asiamerican Episcopalians face in the context of growth and diversity in American Church and Society.

### **Establishment of Episcopal Asiamerica Ministry**

The American Immigration Reform of 1965 relatively eradicated the overt and structural racism and hostility of the Chinese Exclusion Act, the anti-miscegenation laws against the Filipinos, and the Japanese internment camps. It also increased the quotas of immigrants from Asia. As the United States rose as a super power, it became a magnet for many immigrants from Asia seeking a better future and escaping the grinding poverty in their home countries. As Asian immigrants began to settle in the U.S., they sought spiritual communities. It was a perfect environment for Christian evangelism and church growth.

The few Episcopal Asiamerican churches, which were mainly Chinese and Japanese, were not only recuperating from the nightmares of their past but were also struggling to find their places in the largely white American mainstream. Meanwhile, the unparalleled positive impact of the American civil rights movement led to the emergence of advocacies among the black, Native American, and Hispanic caucuses within the mainstream Episcopal Church. The Asian Episcopalians were few and far between.

So it was providential that in 1973, Canon James Pun was called to serve as priest of True Sunshine Church in San Francisco. He had just come from Hong Kong and understood the sense of isolation of Asian clergy. He saw the need for a national Chinese ministry in the Episcopal Church to reach out to the increasing number of Chinese immigrants moving into the various parts of the country from Hong Kong, Taiwan, and China. Pun began to communicate his sense of loneliness, reaching out to other Asian clergy.

In their first meeting, in March 1973, the Rev. Canon John H.M. Yamasaki, rector of St. Mary’s Japanese Church in Los Angeles and representative of Province VIII to the Executive Council of the General Convention of the Episcopal Church, affirmed the sentiment of James Pun and proposed an ad hoc committee to study the matter. It was agreed that Asian clergy should not only serve as chaplains to Asian Episcopalians, but that they should develop a strategy to enable mission and evangelism among the Asian peoples who were immigrating in record numbers to the United States. It was also imperative that a national plan to develop “Asian and Pacific Island Ministries” be recommended to The Episcopal Church

The members of the ad hoc committee were the Rev. Canon John Yamasaki, who took the recommendation to the Executive Council and then to the General Convention of the Episcopal Church; the Venerable Lincoln Eng, who was then rector of St. Bartholomew's Church in Beaverton, Oregon, and served as executive secretary of the ad hoc committee; the Rev. Winston Ching, who was vicar of St. John the Evangelist in San Francisco and chair of the ad hoc committee, and who presented the proposal to the executive committee in Louisville, Kentucky, just prior to the General Convention. Other members included Mrs. Betty Lee, a lay leader from the Diocese of California; the Rev. Victor Wei, who was then the executive administrator of the Diocese of California; and Canon James Pun.

The ad hoc committee drafted and finalized the resolution and submitted it to the 64th General Convention of the Episcopal Church, which met in Louisville, Kentucky, September 29 - October 11, 1973. The resolution called for the establishment of "Episcopal Asiamerica Ministry in order to deepen and strengthen the existing ministries of the Episcopal Church involved with Asian and Pacific Island peoples as well as to establish new ones." The word "Asiamerica" was invented to include both American-born as well as foreign-born (immigrant) persons of Asian ancestry.

The response of the General Convention was overwhelming. The resolution was unanimously adopted with a corresponding initial budget of \$50,000 to fund the development of Asian ministries and to hire a staff officer. At the first meeting of the Episcopal Asiamerica Ministry in San Francisco, following the General Convention, Canon James Pun declared, "I only asked for a bicycle; but they gave us a bus and hired a driver!"

### **Congregational Development and Advocacy**

The Episcopal Asiamerica historical experience demonstrates the truism that congregational development and political advocacy are inextricably intertwined. Where there is hostility and lack of advocates for their inclusion, immigrant faith communities will not survive as in the case of the first Chinese Episcopal Church (Ah Foo) during the Chinese Exclusion Acts of 1882 and the many Japanese Churches during the Japanese Internment era. But where there is hospitality and advocacy for their inclusion, as in the establishment of Episcopal Asiamerica Ministry, the immigrant churches will survive and flourish.

The correlation of congregational development and political advocacy is acutely true with Asian immigrant churches in the United States. Asian immigrants are generally passive-aggressive and do not show their displeasure openly. Their wheels seldom squeak, they hide their tears and are experts in self-deprecation. In churches, they do not often self-volunteer but are quick to comply with ministry when asked to serve. They vote with their feet, that is, when they sense hospitality and welcome, they stay but when they sense hostility and racism, they quietly leave. With the history of Chinese Exclusion, Japanese Internment and Filipino anti-miscegenation, these reactions to the attitudes of the mainstream church is understandable.

This is another way of saying that in many cases, the Asian immigrants would gladly have joined the mainstream white and black Episcopal churches. But having Ethnic Asiamerican churches provided them with a safety net to work out their faith in their own languages and cultures as well as to shield them from being rebuffed in the mainstream and dominant American churches.

Since its establishment by the General Convention in 1973, the Asiamerica Ministries office has been actively involved in planting, strengthening and expanding ministries of The Episcopal Church among the Asian and Pacific Islanders. In the west coast, the Dioceses of Hawaii, California, El Camino Real, San Joaquin, San Diego, Los Angeles, Olympia, Nevada, Arizona and Colorado have been active. In the east coast, the dioceses of New York, Long Island, New Jersey, Newark, Pennsylvania, Virginia, Massachusetts and Maryland have been active. In the midland, the dioceses of Chicago, Fond Du Lac, Georgia, Fort Worth, Texas and Minnesota have been active.

In its earlier years, the Episcopal Church "Venture in Mission had provided "seed grants" for the planting of congregations. In the ensuing years, grants have been given for the translations of the Book of Common Prayer in some Asian languages such as Chinese, Korean, Japanese, Vietnamese, Cambodian and Hmong.

