

## **FAREWELL! GOOD AND FAITHFUL SERVANT!**

**Our ANiC Moderator Bishop Don Harvey retires from his position at the end of June 2014. Bishop Don paid a Farewell Visit to his people here on Vancouver Island during March and was interviewed by Mike and Lynne Damant, editor of the Church of Our Lord's magazine, *The Anchor*.**

We asked Bishop Don Harvey to first 'set the stage' with a brief summary of the major events leading up to the formation of the Anglican Network in Canada (ANiC) for the benefit of our members who are new to The Anglican Network :

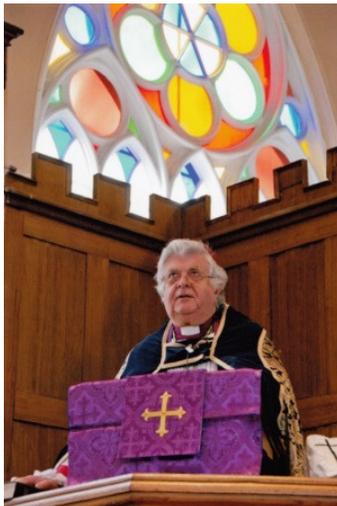
### **Bishop Harvey:**

In June 1994 in Montreal, Canada, at a national conference of Anglicans from across Canada, a movement called "Essentials Canada" was formed. It invited *all* Anglicans to join in affirming the essentials of the Christian faith, Supremacy of Holy Scripture, in the historic standards of the ecumenical creeds, the Thirty-Nine Articles, the Solemn Declaration of 1893, and the 1962 Book of Common Prayer.

A decade later I retired from my position in the Anglican Church of Canada (ACoC) as Bishop of Eastern Newfoundland and Labrador and I accepted the invitation of the Essentials Movement to become the Episcopal Advisor.

At the Anglican Church of Canada General Synod held in Winnipeg in 2007 however, a resolution was passed that "the blessing of same sex unions is not in conflict with the Core Creedal Doctrine of this Church." I realised that "the tipping point had come". I could no

longer remain in the Anglican Church of Canada. On receiving a call from Archbishop Greg Venables of the Anglican Province of the Southern Cone in South America that he would receive me as a Bishop of the Southern Cone, I forwarded my resignation to Archbishop Hiltz emphasizing, "it is my *Licence* and not my *Orders*" that I am giving up. In November 2007, Bishop Malcolm Harding, former Bishop of Brandon, joined me in relinquishing his licence to the Anglican Church of Canada and receiving a licence from Archbishop Greg Venables. So it was at this point that the Anglican Network in Canada was 'birthed' and biblically-faithful Canadian Anglicans had a solid home. In April 2008, Archbishop Greg Venables visited Canada and commissioned Bishop Malcolm Harding and me for mission and ministry in Canada under his jurisdiction. And I then licensed 29 clergy and 4 deacons for ANiC.



In November 2008, we organized our first Synod. In a charge to the members, I explained, "We have to have more bishops, but we have no constitution telling us how to do it!" We gave everyone in Synod a blank piece of paper and an envelope, and told them, "If this were a ballot for bishop, what three names would you put down?" In January, Bishop Harding and I met, talked about it, prayed about it, and came up with three names. Then we opened the envelopes. The same three names had been chosen! So at our next Synod in St. Catherine's, Ontario, in November 2009, Charlie Masters, Trevor Walters and Stephen Leong were consecrated to be our three bishops.

So, bit by bit, we went on from there. Strength by strength. We wrestled over a number of things. We came from a number of different backgrounds and traditions, high church, low church, and in between! Then the Essentials Movement itself split, mainly because there were those who wanted to reform the

Anglican Church of Canada from within. This was an interesting concept, as I don't think any one of us would have left if we had thought there was the slightest possibility of reform happening. We saw things getting worse there instead of better. Here is an illustration I like to point out – at the start of that first Synod, we were 2 bishops, 2 priests, 2 deacons and 2 parishes. At least we were being very biblical, being “sent out by 2's!” Five years later, we were 4 active bishops, 2 retired bishops (1 retired and 1 working as a church planter), well over 150 clergy members, 72 parishes, church plants and forming congregations, and an average Sunday attendance over 3900.



that will have to solve it. And if the current seminaries can't do it, we have to get new seminaries. It certainly happened there, and there is a lot of evidence of that. Some people say it happened when we lost the Book of Common Prayer, or it happened when we changed the Catechism, or whatever ... But basically speaking, we have 2 or 3 generations of clergy being ordained, who have been given an opposite gospel, and who have lost all sense of discipline, even a common belief of what it is to be ordained. In one era we were turning out glorified social workers.

Different eras have done different things. This is not to disparage Regent College, which is not really a seminary, but regarding the actual seminaries, there is not one in Canada now that I would send a student to.

I must mention here that ANiC was also part of a group of ten other jurisdictions, all of whom had left the Anglican Church of Canada and the Episcopal Church in the United States because of their more liberal teachings. This group were known as the Common Cause Partnership. At the end of 2008, these 11 Common Cause members formed ACNA, the Anglican Church in North America. And in the middle of 2009, they held a Provincial Assembly to officially establish the new province, and elected Robert (Bob) Duncan, Bishop of the Anglican Diocese of Pittsburgh, as archbishop. So we in ANiC were able to come together to say thank you to the archbishops who had protected us over that long and painful period, and become a founding diocese of this now 100,000 member Church known as ACNA, the Anglican Church in North America.

And now, five years later, we move on from there, and the next chapter will soon be opening. I step down and Bishop Charlie Masters will take over the role of Moderator Bishop on June 29<sup>th</sup> – the Feast of St. Peter and St. Paul. What an appropriate date in the Christian year!

**MD:** *Bishop Don, you have said that the Anglican Church of Canada of today bears very little resemblance to the Anglican Church that you were ordained into 50 years ago. Do you think that the problems started in the seminaries with the new clergy getting strange ideas?*

**Bishop Don:**

You hit the nail on the head, Sir. I have said, and you will see it in my charges to Synods, that it is the seminaries that caused this problem, and it will be the seminaries

**LD:** *One of the questions I had in mind to ask you, Bishop Don, is this. If a young fellow or young woman leaving school wanted to give their life to the priesthood, where would they train now if they wanted to be part of ANiC?*

**Bishop Don:**

Well, I guess, there are two places in the US which are still doing a pretty good job. Nashotah House in Nashotah, Wisconsin, and Trinity School for Ministry in Ambridge, Pennsylvania. Both of these are recognized by ACNA. A number have gone to colleges of other denominations, bible schools and that sort of thing, but afterwards it's always been necessary that we have to give some training into the Anglican ethos and ways of doing things. It is a major problem. We have so many other major problems, but that one still hasn't been tackled.

At one time here in Canada we could say Wycliffe College was ideal for them. It is not the case anymore. The college doesn't like us. Our students are treated as second class students. I know these are explosive words, but I am willing to stand by them, because I have seen the evidence of them. I have been told that our students would be treated like anybody else. Their usual practice was that sometime during the course of the 2 or 3 years that a student was there, they would have their bishop come and spend a day with them, show them around, meet the staff, and what not. Usually that was planned for a day when there was Chapel with a sermon and the bishop would be invited to preach.

“That being the case,” I said, “does that mean that Bishop Charlie or I, one of us, would be given a chance to preach here, to walk in procession at your convocation?” And their reply was ...? “No, I’m sorry. You couldn’t.” This from the college supposed to be favourable to us. If that is our friend, spare me from our enemies. Believe me, that is very sad. It’s sad because Wycliffe College was built on the very premises that ANIC exists on.

**LD:** *I have to say, in all the years we have lived in Canada, Wycliffe College was held up to us as the premier training location.*

**Bishop Don:**

And for those who don’t know, it is still being held up. What is wrong with Wycliffe? If they had remained loyal to their function there would be nothing wrong with them, and it would be very convenient for us. But they won’t recognize us. This past year, they hosted what was supposed to be an international event. The 50<sup>th</sup> Anniversary of the Anglican Congress that took place in Toronto back in 1963. People from all over the world were invited. We weren’t even informed of it; weren’t even invited to come just as participants, much less as speakers. Archbishop Duncan was not invited, he never even received word of it. Truth must be spoken. That is where Wycliffe is with us at the present time.



**LD:** *Bishop Don, what was the reaction of your colleagues when you took this step?*

**Bishop Don:**

St. John’s, Newfoundland, has a seminary as well, Queen’s College - I’m a graduate of it. I did a term as chairman of the board. I was the Chancellor - we took turns doing that. And I have never been invited back to Queen’s College, even before I took this step; after I retired as Bishop of Newfoundland, I wasn’t invited back there, because I was too controversial, I guess. I would have thought that a College would want to look at all sides of the question. They are “not there to protect students from anything” – this is what they say when they have speakers from other beliefs such as Buddhists and Hindus and everything else. They say, “We want to expose them to all of these.” Yes – but they don’t want to expose them to ANIC!

When any of us paid a price for what we did, I think I would have to say, at one level mine was not nearly as traumatic as it has been for our younger clergy. They had to sacrifice payroll, pension plans, health plans, all of these things, they are all really important factors, especially if they had young children. I was already retired; I was getting a pension every month, both from government and from the church. There were some in the church who tried to stop the pension, but they couldn’t do that without breaking the law. Therefore, my price, at one level was far less. On the other hand, my price was very heavy. After being in the church, in ordained ministry for almost 50 years, I had friends from coast to coast, particularly in my old diocese - I had been the bishop for 12 years. I was dropped, unbelievably, to the degree that some people won’t speak to me even now. Even now. My Christmas card list amongst clergy in Newfoundland was well over 100 – and now I receive 5!

There are friends, colleagues, my age, with whom I used to have dinner. For over 30 years. That stopped. I think the biggest price that most of us paid was this – at least when you are being attacked you are being recognized. But the Anglican Church of Canada in my mind took a different stance. They just ignored us all together. So no matter what we do, it is not recorded in *The Journal*. Our names have not come up in *The Journal* for 4 years. At the beginning, they did cover things. Then I found out that apparently, the policy was changed so that we would never be mentioned. I haven’t seen it in writing.

Here’s an example of what happened to Bishop Malcolm Harding. Usually when you complete your term as Diocesan Bishop, your picture is hung on the cathedral wall with all your predecessors and the dates underneath. After he came with us, his photograph was taken down from the wall at the Cathedral in Brandon. His name was taken away. It simply said, “The person who held the position of 8<sup>th</sup> Bishop of Brandon is no longer a member of the church” or something like that. How could anyone try to rewrite history that way? The fact was that between the year this and the year that, he was the 8<sup>th</sup> Bishop of Brandon. And his picture should still be there.

In Newfoundland, I’m still hanging in the Cathedral! The picture is still there. What was extremely frustrating for me, in all of this, was that I never had a vehicle, an

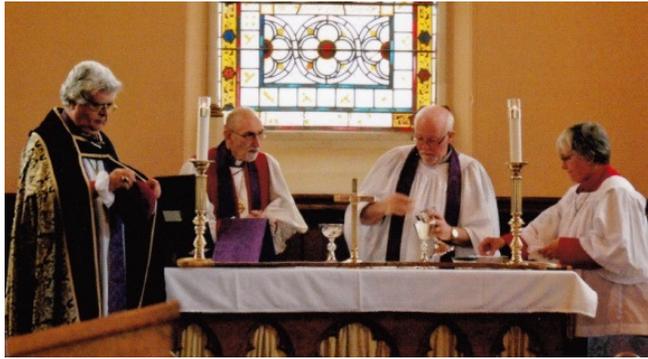
outlet to be able to let my people, the people who had been in my jurisdiction for so many years, know what I was doing and why I was doing it. There was a special relationship between us. I remember it was announced in every church in Newfoundland that I was no longer a bishop in the Anglican Church of Canada, and therefore I was not to be invited to do anything. Someone told me, in one of the parishes that I had been in, "It was very pathetic afterwards on the steps going out, old ladies weeping, 'Never did we think Father Harvey would have done this to us.'" I had no way to tell them the difference. I had enough contacts in Newfoundland, that had I really done a campaign in Newfoundland, I could have caused a lot of trouble. We made a policy in ANIC, which still stands, that we never go anywhere, unless we are invited to come. We don't come and say, "Would you like us to come and give you a background of what we are doing?" Every time a parish came with us, it was they who approached us, we didn't approach them. I feel proud about that. I think probably our numbers would have been a bit bigger and better if we had gone the other route. Certainly there would have been more in Newfoundland at that time.

**LD:** *Bishop Don, how do you see ANIC's growth happening from now on?*

**Bishop Don:**

Initially we saw ourselves as a lifeboat – we were there to act as a lifeboat for those who felt they had to jump ship. We were there to catch them. Then we refined that analogy and we turned from being a lifeboat to a fishing boat. It still is a good analogy. I believe though, that if the Anglican Church of Canada *does* change the marriage canon, to say that marriage is the union of two people, rather than of a man and a woman, and provide for same-sex marriages, which is what the Commission is studying now, that may cause some turmoil.

For the most part, however, the growth of ANIC from discontented Anglicans from the Anglican Church of Canada, we have reached it. New people joining now will be as a result of us going out into the highways and byways and telling people about the love of Christ. We will get a few every now and then, but by and large, that episode is over. We will let people know, even now that if they feel that they can no longer tolerate what is



being done there, that there are arms that are willing to receive them. I feel very sad when people come to us simply over the same sex business.

**LD:** *Of course, it is so much more than that.*

**Bishop Don:**

It is so much more. The refusal to acknowledge Jesus Christ as the Son of God is what it all boils down to. If you accept that, then you can't accept the other things anyway. Christ is the only way. In Montreal, pieces of property came up for sale and we were looking for places to house our congregations but they were told, "to anyone except ANIC." In a couple of cases they went to other religions, Hindu or whatever, but not us. Very sad. There is a lot of healing to be done yet. We are not recognized.

My old diocese recently consecrated a new bishop. He had been a student of mine at one time, in seminary, in one of the courses I taught off campus, as a visiting lecturer. I can understand they would not feel comfortable recognizing me as a bishop and inviting me to take part. But they couldn't even invite me as an ecumenical guest. That is how deep it goes in some areas. We have to see ourselves as warriors still and there is no room for the faint hearted. In the end though, it will be worth it.

I guess the other thing to say, to be really fair about it, one does have dark moments, when you will say to yourself, "Did I do the right thing?" And you admit to yourself, "Do you realize that it is not only yourself that you removed from this, but you led thousands of other people as well! How do you feel about that?" But these moments quickly dissipate.

**LD:** *What are your disappointments, Bishop Don?*

**Bishop Don:**

I guess the obvious disappointment that comes to mind, for most of us who are in leadership positions; we are disappointed that we didn't get more people, sooner. In Nova Scotia, last year, or the year before, not sure of the dates, the Synod passed an authorization to do same-sex blessings. I said to my colleagues, "Watch out, we are going to get an influx now from Nova Scotia,"

because they were just waiting for something like this to happen. We got one priest who was part time, involved with the military, and leading a very tiny congregation, which hasn't grown to any extent at all.

New Brunswick, a very conservative diocese, known across the Canadian Church for its orthodoxy and conservative views – from New Brunswick, the heart of orthodoxy, at this point we have one congregation, one parish. Yes, that was a disappointment. With that disappointment came an amazing thing. Other people have said it too, especially rectors of congregations. I was very surprised that some of the people who I thought would come with us, did not come. And just as surprised that some people who I thought would never come with us, did.

When we received word that either that group or another group had made a decision to leave the Anglican Church of Canada to come to us, I always called immediately for prayer. That we would be forgiven for what we were doing, breaking up the body of Christ, even though we are doing it for the right reasons. And we prayed that the body would be restored. I can never be gleeful about the results of any these things, even though we have had large parishes come to us where the support has been 100%.

**MD:** *Would you think that many people in the Anglican Church of Canada have remained there because a large majority of the "in the pews" Anglicans don't really pay attention to where their leaders are taking them?*

**Bishop Don:**

I think that is part of it. It seems to me there are a lot of people who, for obvious reasons, are very attached to their buildings, cathedrals, that sort of thing. But also there are those who can say - and let's use the instance of same sex blessings – "I don't agree with it, but my church is not going to do it. Until my church does, I will stay in it." When they see the national church going along with it, it becomes, "My diocese hasn't done it." And then if the diocese agrees to do it, "well, my Parish hasn't done it yet."



I really believe too that the leaders in the church are working under the assumption that the longer they can drag it out the more successful it will be, because each generation is learning to live with this. Homosexuality has become just about as normal a thing now. It is becoming so natural, that the generation coming up, two generations down the road for me, they say, "What is the fuss about all this?" Society has made its mind up. I try to draw back from saying that this is not just about sexuality, but sexuality is certainly one of the leading components.

**MD:** *As you say, homosexuality is not the crux of the issue; the real issue, as I see it, is the teaching of the Anglican Church of Canada. They have really veered away from the more fundamental things, as you say. Jesus Christ is the only begotten son of God, and no man comes to the Father except through Him. That is what they have brushed aside.*

**Bishop Don:**

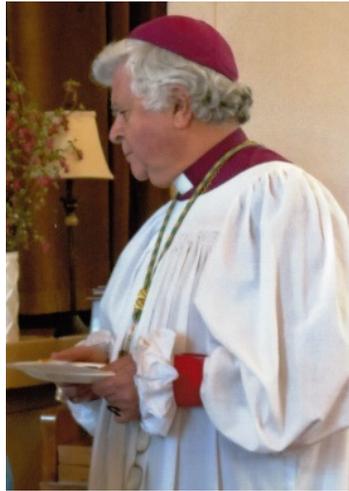
Yes, just so. The churches that are prospering still and have numbers that are going up, are the ones proclaiming what you are saying. We see falling membership right across the church. I heard some of my own former clergy say that it is questionable whether Christ ever said such and such. And if he did say it then, he probably wouldn't say it today.

It is one thing to say, "Did Christ really mean it literally?" but quite another to say, "Even if he did mean it, he wouldn't mean it today." When you have reached that stage you have reached a point when you either walk away from it or do something about it.

But Pentecostal churches, for example, are still growing, growing marvellously. I have had a number of Pentecostal leaders, in Newfoundland even, who have thanked me for what we are doing. One of them said, "Sooner or later we will be attacked this way as well. We want to take some courage from the way you are handling it." Let me put it this way as an illustration.

I had a family, when I was still a bishop in the Anglican Church of Canada, who left for this and other reasons. Two families actually, and they were from the same parish. They went and joined a Baptist church. The Baptists are not big in Newfoundland, but there is one which is really thriving there. After a few months, one of

the families returned, they missed the sacraments – and the Baptists were wonderful, they helped them move back again. The other family decided they were going to stay with the Baptists. So she came to see me and tell me upfront, “I’m leaving, etcetera.” As she was going, I said, “Can you tell me why you can no longer remain a member of the Anglican Church?” “Oh,” she said, “that is very simple. It is too ‘wishy-washy.’ I know what the Roman Catholic Church says about something. I know what the United Church says, the very opposite things, but I can’t tell you what the Anglican Church says, because they will twist it around,” she told me.



I still haven’t heard a definitive stand from the Anglican Church of Canada over abortion. There have been all kinds of words about it, but to come out and say, it is taking another human’s life, they don’t say it. So this phrase ‘wishy-washy’ has been said to me about them many times. We want to know where we stand and where our church stands, and we want to be proud of where our church stands. I used to say in the early days, “I’m praying for the time when I can go across this country and say I’m Anglican without having to apologize for it.”

**LD: What are some of your joys, Bishop Don?**

**Bishop Don:**

Moments of joy? Each Sunday morning when I would go to receive a congregation into the Anglican Network in Canada, these were joyful for me, because they were so joyful for the people that I was receiving. Sometimes there were tears. The magnificent thing was to feel the sense of release, as they realised that they didn’t have to watch their backs anymore. That they could preach the gospel without having to apologise for it.

I often think of Bunyan’s *Pilgrim’s Progress*, where Christian, weighed down by the great burden on his back, finally reaches the place of deliverance, the cross of Calvary, and the straps that bound his burden to him, break, and the burden rolls away into the open Sepulchre and he cries, “And I saw it no more!”

When I see that sense of release on the face of so many faithful priests and their followers, I know that it is worth it. They are into the new life which they had been

denied. Yes, that certainly is the greatest joy without exception.

I am encouraged too, across this land, by how many people – although the numbers are not nearly as large as we would like them to be, – who felt that even if it means that they have to set up in an auditorium every Sunday to worship, and that is what 70% of them have to do, and be out by a certain time, and not have a ‘barn to bring in the harvest’ as it were, are prepared to do it, and many would do it again.

**LD: And what about the future?**

**Bishop Don:**

What about the future? Obviously, it is in God’s hands. I have a fear for the future, and I have a hope and confidence for it. Let’s get rid of the fear first. My fear for the future is that after the euphoria of this wears off, even if we stay as a separate church, we will become a replica of the church we left. The DNA is so strong in us, that we will start doing things that way again and need another Reformation. I think this was a Reformation that we have gone through, actually. That is the fear, and it is still there.

The confidence that I have is that I really don’t believe we could ever have come as far as we did, with the obstacles we had, unless we were doing the right thing. We are being led. We were led with a purpose. I think when the history of this age is written up, with the decline of the church, it will be a very sad history. I think it will even be sadder if that same history records that at that time no one spoke out against it. If nothing else, if we ultimately bring things around, it means that we were here for a purpose, for a certain time. Apart from those darker moments I spoke about earlier, which we all get when we get depressed over one thing or another, especially through betrayal sometimes – apart from those even, it would be worth it.

In my own case, I will have been 50 years a priest in May. I am not just being nostalgic – but I think by far, the last 10 have been the happiest; where we are at last doing what we were called to do. It is no good for us to hold that Bible in our hands and say, ‘Christ himself said, “And why do you call me Lord, Lord, and not do what I tell you?”’ –and then try to water down the Bible by leaving out parts of it.

I was up to the Living Edge gathering here on Sunday afternoon (**LD:** *For those who might not know – **Living Edge** is an outreach ministry from Church of Our Lord which provides groceries, plated hot dinners and children’s activities on a regular weekly basis to hundreds of needy families and individuals in the community*), and I said to Ron Corcoran afterwards, “You are hiding your light under a bushel. People have to know just what you are doing.” You are doing what the Salvation Army for all these years took sole credit for. I was there at Living Edge over a year ago and back again now on this visit.

Two things I noticed, which I think we need to be very happy about. One is that there is far more quiet and reverence at the prayer time at the beginning. The first time I was there, it maybe was just a bad day, but Neil had to shout into the PA to get himself heard and that didn’t quiet them down, they just went louder! This time there was a real sense of reverence when Rev. Sharon was up there leading the prayer. And then they called me up to say Grace. I could sense it there, which wasn’t there before, so I think we are doing more than giving them a loaf of bread. We are giving them the bread of life, which I think is very important. Tied in with that, at the end of the evening, when our volunteers were cleaning up, there were several of the recipients who were helping clean up as well, of their own volition. No one said, “Clean up or you won’t get another meal” - nothing like that.

It reminded me of when I was a Dean some years ago; I went with the Deans’ Conference to New York City to the Cathedral of St. John the Divine, the big Anglican cathedral in New York City which is bigger than most dioceses are. When I asked them how big it was, he said, “In length it is 2 and a half times a football field, plus a football.” That is how precise he was about it. They had all kinds of programmes there. Right there on the side of the Bronx and those other areas in New York.

The thing that impressed me most, was that every single major programme that the Cathedral was offering in that area was now headed up by someone who at one time had been a recipient of it. To me that was wonderful. They had all been recipients at one time or another. Cutting stones, this sort of stuff, and social programmes, everything. To me, that justified spending all that money to maintain that big plant. As the old

saying puts it, “If you give a man a fish you feed him for a day. Teach him how to fish you feed him for a lifetime.” That seemed to me to be an example of this.

That is why I want to talk more about Living Edge, and I hope maybe at Synod this year, I will bring a video or something - that this is not just a bunch of people who couldn’t get on with the church they were part of, they are people who know the Lord so well, and they show this by what they are doing.



**MD:** *One final question. Would you think it fair to say that the mission of ANIC is really what the Christian mission has always been, that is – to set forth the fundamental teachings of Christ and of faith in Christ as fixed certainties and we would challenge people if they believe that or feel that they can believe that, we would welcome them. But we are not going to change those basics to suit all-comers.*

**Bishop Don:**

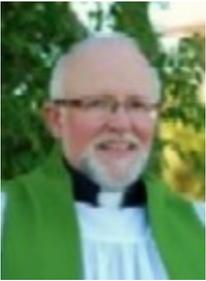
Well said. I would add to it by saying that the word ‘negotiation’ is not in our vocabulary when it comes to the Faith. There is nothing to negotiate there. We are not here to see whether, “Well, if I compromise a little bit, you compromise a little bit,” so we can come to a common point. No. We are absolute on this. When we stop being absolute, then we have to consider, are we remaining faithful to the reasons for which we were formed. And it would be good for the people from the Anglican Church of Canada to ask themselves that question as well.

**LD:** *Our sincere thanks, Bishop Don, for talking with us so frankly over this past hour or so! I hope we will be able to include everything we’ve touched on.*

**Bishop Don:**

I think I can say to you, I don’t mind you using anything I’ve said here. Anything and everything!

**LD:** *From Mike and me, and from your family at Church of Our Lord, we love and honour you for being a strong and faithful shepherd to us! We pray that your “retirement years” are blessed with every good and perfect thing. Writing, for sure! We won’t say Good-bye, but only Farewell, for we hope that you will delight us with more visits in the future! †††*



## POSTSCRIPT

### **SALUTE TO BISHOP DON**

by Archdeacon RON CORCORAN

When I came to Christ in 1979, I knew that I had a call on my life to preach the Gospel, but I never imagined that I would become a Parish Priest in the Anglican Church. My older brother, Blair, came to Christ during the same period, and he also felt called to preach the Gospel. Blair became a United Church Minister and I was ordained in the Anglican Church of Canada. Blair wanted the more reformed Protestant tradition while I sought a blend between the 'Word' and 'Sacrament' and I found that in Anglicanism. I wanted the safeguard of Synods, Councils and Bishops over me so that I might not lead others astray from the truth of the Gospel.

When I was ordained in 1986, I was blessed to find myself in the Diocese of Montreal, at that time the most evangelical Diocese in Canada. My Archbishop was Reginald Hollis and he was to the young clergy 'our Reverend Father in God.' He was a man that you looked up to and you knew that he prayed for you, supported you, corrected you and stood with you in faithfulness to the Gospel. I was delighted to be in that Diocese as I was also surrounded by numerous God-fearing Anglican Clergy who knew and understood the Gospel and taught me how to focus on the 'essentials' of the faith. After retirement Archbishop Hollis became my honorary assistant at St. Matthias Anglican Church in Victoria.

My time in Montreal was far too short and too soon I was sent to the west coast and into a very different Anglican world. For the next 20 years in the Diocese of New Westminster and then in the Diocese of British Columbia, I fought to hold firm to the essentials of Anglicanism. I poured out my life and soul for the truth of the Gospel. Like Paul, I would like to believe that I 'fought the good fight...' There came the day, however, when I could no longer give my allegiance to my bishops or to the Anglican Church of Canada.

In my book *'The Bishop or the King'*, subtitled *'How the Anglican Church of Canada Has Failed to Defend its King'* I detail the reasons for my departure from the Anglican Church of Canada. After we left the Anglican Church of Canada, the clergy and congregation of St. Matthias approached the Anglican Network in Canada as we needed an Anglican home. If it were not for the courageous and costly leadership of Bishop Don and

other clergy across the country we would not have had a home. We sought a faithful Anglican presence and a Chief Shepherd who would be true to the doctrine and teaching of Anglicanism which has been passed down from generation to generation.

In Bishop Don, we found a humble, God-fearing man who had suffered greatly for the Gospel and understood the high cost paid by congregations and clergy as they moved from an organization full of disunity, schism and heresy. Bishop Don became my second 'Reverend Father in God' and I will miss his presence, and the joy that he brought into my life as my Chief Shepherd.

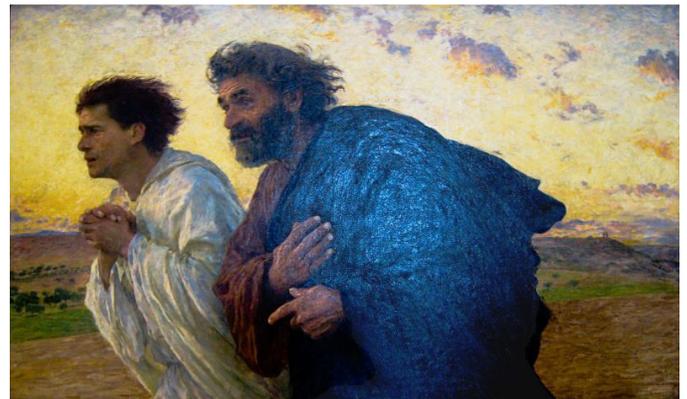
In closing, I salute Bishop Don with these words from the 12<sup>th</sup> Chapter of John's Gospel. They describe an encounter which took place shortly after Jesus' procession into Jerusalem on that first Palm Sunday:

*"Now there were some Greeks among those who went up to worship at the festival. They came to Philip who was from Bethsaida in Galilee with a request: "Sir, they said, "we would like to see Jesus."*

Bishop Don, Sir – Bless you!

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Reproduced below is the framed print that the clergy of the Archdeanery of Vancouver Island presented to Bishop Don on his last visit with them. The artist is Eugene Burnand, 1850-1921, a Swiss painter. This work, painted in 1898 and probably his most famous, hangs in the Musee D'Orsay in Paris.



***The Disciples, Peter and John, Running to the Sepulchre on the Morning of the Resurrection***

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